



## DOSSIER

<https://www.uky.edu/~rsand11/dossier/>

### 0. [Curriculum Vitae](#)

#### 1. [Teaching Portfolio](#) (75% distribution of effort)

a. [All Narrative Outlines](#)

#### 2. [Service Materials](#) (15% distribution of effort)

#### 3. [Research](#) (10% distribution of effort)

#### 4. [DEI Statement](#)

#### 5. [COVID Impact Statement](#)

Consolidated PDFs: (click links to open files)

[Sandmeyer Tenure Dossier](#) (en toto)

[Teaching Portfolio section](#)

[Service Materials section](#)

[Research section](#)

ZIP Files: (click links to download files)

[Sandmeyer Tenure Dossier](#)

[Teaching Portfolio files](#)

[Service Materials files](#)

[Research files](#)

*Approved by Philosophy Department Faculty, 24 April 2017*

### Department of Philosophy

#### Statement of Promotion and Tenure Expectations:

#### [Special-Title Appointments](#)

Special-Title Series appointments are by their nature variable. Some may have an emphasis on teaching; others on service and administration. This variability will be reflected in the Distribution of Effort document (DOE), and promotion and tenure expectations for STS faculty members will depend upon the individual faculty member's DOE over the course of the probationary period or over the course of time since promotion to associate professor.

Evaluation of faculty for promotion and tenure will be based on a continuing record of high quality, effective, and committed teaching at multiple levels of instruction; high-quality and effective advising at the appropriate levels; service to the department, college and university; and a demonstrable commitment to creative and original philosophical research.

#### *Appointment/Promotion with Tenure to Associate Professor*

1. Because the DOE of STS faculty members will normally specify a high concentration of effort in teaching (usually on the order of 70-75% of total effort), the successful candidate will have a continuing record of high-quality, effective, and committed teaching. Although the department both welcomes and values effective, committed advising by its untenured faculty, its advising system is such that it requires of the successful candidate, not that he or she has provided high-quality advising, but only that he or she show at least some evidence of being in the future an effective and committed advisor at both the undergraduate and graduate levels. These achievements will be demonstrated primarily through the teaching portfolio. (The teaching portfolio shall contain the items required, and may also include items suggested, in AR II-1.0-5 pertaining to the teaching portfolio.) Committed and effective teaching can also be evidenced by such matters as participation in professional philosophy teaching forums, invited or contributed talks about the teaching of philosophy, teaching-related publications, and grants to promote instructional innovation or pedagogical research.
2. If the DOE specifies a significant concentration of effort in service, then the successful candidate will have demonstrated high quality service at the departmental, college, university and/or professional levels. The quality and nature of such service will be evaluated principally by the chair and other departmental officers, though at the time of promotion the views of all faculty will also be solicited. If, on the other hand, the DOE does not specify a high concentration of effort in service, then it is expected that the successful candidate will have demonstrated modest levels of quality service to the department and, if relevant, the college, university, and profession, establishing a record of effective collaboration in performance of service responsibilities. All faculty members are also expected to contribute to the collective growth and development of the department and, if called upon, college and university. Refereeing essays, manuscripts, proposals, and applications for journals, presses, and institutions falls under service to the profession.
3. The successful candidate with a DOE including administrative duties will have demonstrated creative and effective performance. This performance will be measured by documents provided by faculty, students, staff, or other administrators on the UK campus. If the administrative duties include off-campus activities, external letters may be solicited.
4. As the DOE of STS faculty will not normally emphasize research but rather teaching or service, the department does not expect that faculty member will have a publication record like that of a Regular-Title Series colleague going up for promotion. The expectations will be commensurate with the effort represented by the DOE over the course of the probationary period. The department does expect, however, that the Special-Title Series faculty member will be able to show a commitment to philosophical or pedagogical research in the form of conference and workshop presentations and publications in journals as well as books. This achievement will be primarily demonstrated by (1) external letters of assessment solicited by the unit from leading authorities in the relevant field(s) and (2) the quality, quantity and regularity of the candidate's presentations and publications (already appeared or accepted for publication). Faculty must demonstrate that they have established an independent research agenda and show evidence of a sustainable long-term commitment to scholarly research and publication. The department also expects successful candidates to have moved beyond the specific research they conducted in their Ph.D. dissertations (as evidenced by the contents of publications and presentations).

**BOB SANDMEYER**  
Assistant Professor  
Department of Philosophy  
University of Kentucky

Research Specialty: Phenomenology, esp. Husserl  
Philosophy of Ecology  
Pedagogy Specialty: Interdisciplinary Education  
Sustainability

## **I. EDUCATION**

Ph.D.	2007	University of Kentucky	Philosophy
M.A.	2005	University of Kentucky	Philosophy
	1995	Colorado State University	Philosophy
B.A.	1987	George Washington University	Philosophy/ Political Science

## **II. EMPLOYMENT HISTORY**

University of Kentucky	
Assistant Professor, Department of Philosophy	2014 – present
Environmental and Sustainability Studies Program	
Program Faculty	2013 – present
Director of Undergraduate Studies	2017-18
Senior Lecturer, University of Kentucky, Department of Philosophy	2012 – 2014
Lecturer	2007 – 2012
Mesa State College (Colorado Mesa College), Grand Junction & Montrose Campuses	
Adjunct Faculty, Philosophy	1995 – 1998

## **III. AWARDS**

"Workshop Series Grant," Cooperative for the Humanities and the Social Sciences, S2022 (\$1,500)  
"Environmental Humanities – Undergraduate Engagement," Gaines Center for the Humanities, 2021-22.  
(\$500)  
"Teaching Sustainability + Teaching Sustainably" University of Kentucky Sustainability Challenge  
Grant Recipient, with Helen Turner (College of Design), 2017-2018. (\$47,085)  
Faculty Teach in China Program. Qingdao University of Technology, Qingda, China. 2018. (\$1,750)  
Faculty Teach in China Program. Jilin University, Changung, China, 2017. (\$1,250)

## **IV. TEACHING**

### **University of Kentucky Courses Taught since fall 2017**

#### Graduate Coursework

PHI 680	Graduate Seminar: Time and Time-Consciousness	F17
PHI 755	Independent Study: Husserl	S21
PHI 755	Independent Study: Environmental Ethics	F19

#### Undergraduate Coursework

PHI 516	Phenomenological Directions	S22
ENS 400	ENS Senior Capstone	S18
HON 398	Capstone: Metaphysical Approach to Conservation	S19



PHI 395	Independent Study: Aldo Leopold's Conservation Philosophy	F18
ENS 395	Independent Study: Environmental Psychology	S20
PHI 336	Environmental Ethics	standard fall offering
PHI 300	History and Philosophy of Ecology (cross-listed ENS 300)	S14, S17, S21
PHI 205	Food Ethics (also UKC 180)	standard spring offering
UKC 110	Introduction to the Environmental Humanities	F22
PHI 100	Intro to Philosophy: Epistemology & Metaphysics	standard offering

### **University of Kentucky Courses Taught – fall 2007 to spring 2017**

#### Graduate Seminars

PHI 755	Environmental Philosophy (Independent Study)	S17
PHI 715	Husserl's <i>Logical Investigations</i>	F15

#### Undergraduate Coursework

PHI 561	Problems in Natural Sciences: Mechanism/Teleology	S15
PHI 531	Advance Ethics: Aldo Leopold's Land Ethic	F16
PHI 531	Advance Ethics: Questions Concerning Technology	S16
PHI 516	Phenomenological Directions	F08, S17
PHI 395	Independent Study: The Phenomenology of Nature	F12
PHI 380	Death, Dying, and the Quality-of-Life	F07, S12, S13, F13
PHI 361	Biology and Society	S08–12, S14
PHI 335	The Individual & Society	S07, F11
PHI 310	The Philosophy of Human Nature	F13
PHI 120	Introductory Logic (traditional)	> 10 semesters

#### Online Coursework

PHI120	Introductory Logic (Designer and Administrator)	6 summers
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### **International Teaching**

"Teaching Methods for Interdisciplinary Courses – A Course for Faculty." Summer 2018.

Qingdao University of Technology: Qingdao, China – in association with the UK Confucius Institute.

"American Conservation Philosophy & Its Critique – A Course for Undergraduates." Summer 2017.

Jilin University: Changchun, China – in association with the UK Confucius Institute.

### **Thesis Committee Work**

#### Undergraduate Level

Committee Chair. "Radical Environmentalism in the Age of the Anthropocene." Senior Thesis Project. Josh Ehl, University Gaines Center Scholar, 2020-21.

Committee Member. "Decolonizing Ayahuasca: An Examination of Western Interactions with Entheogenic Plants." Senior Thesis Project. Claire Hilbrecht, University Gaines Center Scholar, 2020-21.

Faculty Advisor. "Conservation: Philosophy and Policy." Senior Honors Capstone. Anne Howard, University of Kentucky, 2019

Committee Member. "Exploring Animal Sentience." Senior Thesis Project. Autumn Murphy, University of Kentucky Gaines Center Scholar, 2014-15.

Committee Chair. "Heaven on Earth: Ecotheologies and Environmentalism." Senior Thesis Project. Sam Beavin, University of Kentucky Gaines Center Scholar, 2013-14.

Committee Member. "The Impact of Aesthetic Design on Bus Shelter Usability." Senior Thesis Project. James Crouch, University of Kentucky Gaines Center Scholar, 2012-13.

### Graduate Level

#### Philosophy

Co-Chair. Ph.D. Dissertation Committee. Lila Wakeman. 2021-present.  
Co-Chair, Ph.D. Dissertation Committee. Steven Winterfeldt, 2021-present.  
Member, Ph.D. Dissertation Committee. Ryan McCoy. 2021-present.

#### Other

Member, M.S. Dissertation Committee, Wildlife Ecology and Conservation Biology, University of Kentucky. Kay Davis, 2021-present  
Expert Reader. M.A. Environmental Psychology, Naropa University. "Good Farming as an Ecopsychosocial Practice." Amy Preece. 2011.

## **V. SERVICE**

### **Academic**

Steering Committee Member, UK Sustainable Agriculture Program, 2011-present  
Faculty Sponsor. Philosophy Club, University of Kentucky (2012-Spring 2022)  
Faculty Sponsor. Philosophy Graduate Student Association, University of Kentucky (2012-2022)  
UK Faculty Sustainability Council, 2016-2020  
Teaching and Learning Advisory Committee, College of Arts and Sciences, UK (Fall 2014 to 2020)  
Graduate Applications Committee, UK Department of Philosophy (2018-Chair, 2019)  
Judge. Dimensions of Political Ecology Working Group Graduate Student Paper Contest (2013, 2019)  
UK Senate, A&S Humanities Representative, 2015-2018  
Academic Planning and Priorities Subcommittee, 2015-18  
Co-coordinator, Speakers Series. Environmental and Sustainability Studies Major. University of Kentucky (Fall 2013 to 2018)  
Committee to Form New A&S Interdisciplinary Graduate Certificate: Environmental Studies (2015-2017)  
Literary Group Leader. *The Stranger*. Henry Clay High School, Lexington, KY (Feb. 2013)  
Advisory Board, Environmental and Sustainability Studies (ENS) B.A. Degree. College of Arts and Sciences, University of Kentucky (2010 – 2013)  
Evaluator. GenEd Quantitative Foundations Outcomes. University of Kentucky (2012)  
Environmental Degree Programs Committee, Faculty of the Environment, College of Arts & Sciences, University of Kentucky (2009 – 2010)  
Education Committee, Tracy Farmer for Sustainability and the Environment, University of Kentucky (2008-2010)  
In-Service Instructor, "Teaching Environmental Ethics," UK Dept. of Philosophy (Fall 2009)

### **Professional Development**

#### Director

Environmental Humanities Initiative. College of Arts and Sciences, UK. (F2021 – present)  
Workshop Organizer. "Teaching Philosophy" by Melissa Jacquart. University of Kentucky Philosophy Graduate Student Association. (October 2020)  
"Sustain-able Pedagogies Workshop for UK Faculty." Co-director with Helen Turner, College of Design. (Summer-Fall 2018).  
Panel Organizer and Presenter. "Interdisciplinary Pedagogy Workshop," Kentucky Philosophical Association. (March 2019)

### Participant

Kentucky Campus Compact Service-Learning Educator Learning Community, 2021-22. (This ELC is designed to prepare individuals to teach with service learning, sessions online.)  
Colby Summer Institute in Environmental Humanities 2020. Colby College (postponed due to COVID-19, August 2021)  
"American Association of Philosophy Teacher's Workshop on Teaching and Learning" at UNC Chapel Hill (February 2019)  
Teaching Team Member, Philosophers for Sustainability. (Spring 2019 – *ongoing*)  
"Extending the Land Ethic: Current Humanities Voices and Sustainability," NEH Summer Institute for College and University Faculty. (June-July 2016)

### Mentoring

Sustainability Mentor. Mentee: Eric Hemphill, University of Central Oklahoma. Association for the Advancement of Sustainability in Higher Education. (2018-2019)

## **Professional Conferences**

### Organizer

Panel Organizer and Discussant, "Philosophy in an Interdisciplinary Key"  
Kentucky Philosophical Association Panel (March 2019)  
Session Organizer, International Association of Environmental Philosophy Panel. Dimensions of Political Philosophy Conference (February 2018)  
Organizer & Moderator, "International Association for Environmental Philosophy Panel, Dimensions of Political Ecology Conference (February 2018)

### Participant

Moderator, "Animal Phenomenology." International Association for Environmental Philosophy (October 2018)  
Moderator. "Husserl: Difference, Ecology, and Community." Society for Phenomenology and Existential Philosophy (October 2017)  
Invited Participant. "University of Kentucky Food Systems Summit." The University of Kentucky (April 2016)  
Invited Participant. "Education for Homecoming: A Sustainable Agriculture Program Convening." The Berry Center, New Castle, KY (May 2015)  
Moderator. "Time, Consciousness, and Self-Consciousness." Society for Phenomenology and Existential Philosophy (October 2014)  
Moderator. "Husserl on Fact, Intentionality, and Emotions." Society for Phenomenology and Existential Philosophy. (November 2012)  
Moderator, "Governing Nature." Dimensions of Political Ecology Conference on Nature/Society. (April 2012)  
Host. Kentucky Philosophical Association Meeting. (April 2011)  
Moderator. "Studies in Husserl's Phenomenology." 49<sup>th</sup> Annual Meeting of the Society for Phenomenology and Existential Philosophy. (November 2010)  
Moderator. "Heidegger and Psychoanalysis." 43rd Annual Meeting of the Heidegger Circle. (May 2009)

## **Professional Publications**

### Editorial Role

Editorial Board Member. *Phenomenological Investigations. Journal of the North American Society for Early Phenomenology.* (2021 – present)  
Secretary. North American Society for Early Phenomenology (Secretary: 2015-2018)

Editorial Board Member. *Cogent OA* (2014 – present)  
President. Kentucky Philosophical Association (AY 2012-2013)  
Vice President. Kentucky Philosophical Association, (AY 2010-2011)

#### Referee

*Environmental Philosophy*  
*Environmental Humanities*  
*Husserl Studies*  
*International Journal of Philosophical Studies*  
*Journal of the History of Philosophy*  
Columbia University Press  
MIT Press  
Ohio University Press  
Pearson Publishing  
Routledge  
*Studia Phaenomenologica*  
Wiley-Blackwell

#### **STEM**

Co-Principal Investigator. 2022 NSF Convergence Accelerator Proposal. Dr. Jawahir, Dr. Atwood, Dr. Hoyt, Dr. Sandmeyer. University of Kentucky.

#### **VI. RESEARCH**

##### **Current Projects**

Invited article: "Hans Jonas" (for Encyclopedia of Phenomenology, 2022)  
"[Developing and Establishing an Environmental Humanities in the University of Kentucky](#)" Draft  
Proposal 2021, UK.

##### **Books**

*Husserl's Constitutive Phenomenology: its Problem and Promise.* (Routledge, 2009).

##### **Articles**

"The Idea of an Existential Ecology" (*Phenomenology and Place*, Rowman & Littlefield International, 2017.  
"Life and Sprit in Max Scheler's Philosophy." *Philosophy Compass.* (Vol. 7, No. 1. Jan 2012)

##### **Book Reviews**

Adam Konopka. *Ecological Investigations: A Phenomenology of Habitats.* In *Husserl Studies* (2020)  
Andrea Staiti. *Husserl's Transcendental Phenomenology: Nature, Spirit, and Life.* In *Journal of the History of Philosophy* (2016)  
Leopold, Aldo. *A Sand County Almanac and Other Writings on Ecology and Conservation.* By Aldo Leopold. Edited by Curt Meine. – In *Environmental Philosophy* (Spring 2014)  
Mohanty, J.N. *The Philosophy of Edmund Husserl. The Freiburg Years (1916-1938).* In *Husserl Studies* (July 2013)  
Hickerson, Ryan. *The History of Intentionality.* – In *Philosophy in Review.* Volume XXIX, No. 2 (2009): 112-114.

Husserl, Edmund. *The Basic Problems of Phenomenology. From the Lectures, Winter Semester, 1910-11.* – In *Journal of the History of Philosophy* 45, no. 2 (2007): 338-339.

Tuttle, Howard N. *Human Life is Radical Reality: An Idea Developed from the Conceptions of Dilthey, Heidegger, and Ortega y Gasset.* – In *Journal of the History of Philosophy* 44 (2006): 128-29.

Welton, Donn, editor. *The New Husserl: A Critical Reader.* – In *Journal of the History of Philosophy* 43 (2005): 122-23.

## Web Publication

The Husserl Page (<http://www.husserlpage.com/>)

## Presentations

- "A Contemporaneous Critique of Husserl's 1928 Time Lectures." Society for Phenomenology and Existential Philosophy. *2020 meeting postponed*, October 2021.
- "Oskar Kraus' Criticism of Husserl's *Vorlesungen zur Phänomenologie des inneren Zeitbewußtseins*." North American Society for Early Phenomenology (May 2019)
- "Philosophy in an Interdisciplinary Key." Kentucky Philosophical Association (March 2019)
- "The Animal in the United Nations Sustainable Development Goals." Living with Animals (March 2019)
- "The UK Sustain-able Pedagogies Faculty Workshop – An Overview." Association for the Advancement of Sustainability in Higher Education (October 2018)
- "Sustainability & Philosophy." Invited Speaker, Symposium on Emerging Technologies and Sustainability: Interactions Between Science and Society. University of Kentucky. (Dec 2017)
- "An Ecological Understanding of Transcendental Subjectivity." International Association for Environmental Philosophy (October 2017)
- "What in the World Does Coexistence with the Animal Mean?" Living with Animals 3: Co-Existence (March 2017)
- "Aldo Leopold's Political Ecology." 7<sup>th</sup> Annual Dimensions of Political Ecology Conference (February 2017)
- "Aldo Leopold and Wendell Berry on the Farm." University of Kentucky Food Systems Forum (December 2016)
- "Jan Patočka's Conception of an Asubjective Phenomenology" Society for Phenomenology and Existential Philosophy (October 2016)
- "The Way of the Machine: Wendell Berry and Martin Heidegger on the Essence of Technology." Interdisciplinary Coalition of North American Phenomenologists (May 2016)
- "The Value of the Least in Aldo Leopold's Ethics." Kentucky Philosophical Association Meeting (April 2016)
- "Wendell Berry's Critique of Technology in Modern Agriculture." Dimensions of Political Ecology Conference (February 2016)
- "Is Hans Jonas an Ecological Thinker?" International Association for Environmental Philosophy (October 2015)
- "Philosophy as Rigorous Science? Scheler contra Husserl." North American Society for Early Phenomenology (June 2015)
- "Environment in Scheler and Heidegger." Interdisciplinary Coalition of North American Phenomenologists (May 2015)
- "The Value of a Varmint." Living with Animals Conference (March 2015)
- "An Existential Ecology: A Proposal." International Association for Environmental Philosophy (October 2014)

- "Aldo Leopold's Wilderness Idea." Presented as part of the Environmental & Sustainability Studies Program Speakers Series. Film Presentation and Discussion of *Green Fire: Aldo Leopold's a Land Ethic for our Time*. University of Kentucky (October 2014)
- "A Study of Life and Land and How this Relates to our Home." University of Kentucky (March 2014)
- "The Philosophy of Life: Hans Jonas and Max Scheler." Society for Phenomenology and Existential Philosophy (October 2013)
- "The Meaning of Ecology: A Study of Homer's *Odyssey* in Leopold and Berry." International Association for Environmental Philosophy (October 2013)
- "Ecology: Study of the Natural Household." Talk before the University of Kentucky EcoLab. (September 2013)
- "On the Possibility of Creating Non-Human Spaces." Living with Animals (March 2013)
- "The Importance of the Phenomenological Reduction to Max Scheler's Personalism." Society for Phenomenology and Existential Philosophy (November 2012)
- "The 1930 'System of Phenomenological Philosophy.'" Husserl Circle (April 2011)
- Précis of *Husserl's Constitutive Phenomenology*. Kentucky Philosophical Association. (April 2010)
- "An Existential Interpretation of Aldo Leopold's Concept of Land." International Society for Environmental Ethics. (March 2010)
- "Husserl's Zigzag Method and the Problem of a Phenomenological Language." Kentucky Philosophical Association. (May 2009)
- "Our Kinship with the World." International Association for Environmental Philosophy. (October 2008)
- "The Rediscovery of Life within Phenomenology: Hans Jonas and his Relation to Max Scheler." Institute for the Study of Nature at M.I.T. (June 2008)

## **Commentaries**

- "Commentary on James Hart's 'Some Moments of Wonder Emergent Within Transcendental Phenomenological Analyses.'" Husserl Circle (May/June 2022)
- "Commentary on Simon Gurofsky's 'Kant's Principle of Significance.'" Kentucky Philosophical Association (April 2018)
- "Commentary on Matt Pianalto's 'Why Patience is Always a Virtue.'" Kentucky Philosophical Association (April 2014)
- Participant. Kentucky Philosophical Association Two-Day Paper Workshop. (July 2013)
- "Commentary on Ben Dixon's 'A Decision Procedure for Sustainable Development.'" Kentucky Philosophical Association (April 2012)
- "Commentary on Ronald Bruzina's 'Points for a Phenomenology Antecedent to the Dichotomizing of Natur and Geist.'" Husserl Circle (April 2011)
- "Commentary on John Anders' 'An Aporetic Approach to Husserl's Reflections on Time.'" The Husserl Circle (June 2008)
- "Commentary on Sebastian Luft's paper, 'Abnormality and the Counter-Normal of the Phenomenological Reduction.'" The Husserl Circle (February 1999)

## **VII. LANGUAGES**

German: proficient reading level  
 Ancient Greek: basic reading level  
 Modern Hebrew: basic reading and writing level

## **VIII. MEMBERSHIPS**

American Association of Philosophy Teachers  
 Husserl Circle

International Association for Environmental Philosophy  
North American Society for Early Phenomenology  
Society for Phenomenology and Existential Philosophy





## DOSSIER: Teaching Portfolio (75% distribution of effort)

<https://www.uky.edu/~rsand1/dossier/portfolio>

### Statement of Promotion and Tenure Expectations: STS Appointments<sup>1</sup>

Because the DOE of STS faculty members will normally specify a high concentration of effort in teaching (usually on the order of 70-75% of total effort), the successful candidate will have a continuing record of high-quality, effective, and committed teaching. Although the department both welcomes and values effective, committed advising by its untenured faculty, its advising system is such that it requires of the successful candidate, not that he or she has provided high-quality advising, but only that he or she show at least some evidence of being in the future an effective and committed advisor at both the undergraduate and graduate levels.

These achievements will be demonstrated primarily through the teaching portfolio. (The teaching portfolio shall contain the items required, and may also include items suggested, in ~~AR 1-10-5~~ <rather, [AR 3-10](#)> pertaining to the teaching portfolio.) Committed and effective teaching can also be evidenced by such matters as participation in professional philosophy teaching forums, invited or contributed talks about the teaching of philosophy, teaching-related publications, and grants to promote instructional innovation or pedagogical research.

### Narrative Structure of Teaching Portfolio (how to use):

- Links open PDF documents.
- In each PDF, table of contents page and and section pages include explanations of pedagogy.
  - See "All Outlines" PDF for a compilation of all narrative outlines into single document.
- Each PDF is paginated uniquely.

#### 0. [All Outlines](#)

#### 1. [TEACHING STATEMENT](#)

#### 2. [COURSE LIST](#)

#### 3. COURSE MATERIALS

##### a. [PHI 100 Introduction to Philosophy: Knowledge & Reality](#)

- i. Syllabus & Daily Schedule
- ii. LMS – CANVAS Design (Principles of Universal Design)
- iii. A Philosophical Exercise (Outcome: The Art of Speaking Well)
- iv. Scaffolded Exercises (Outcome: The Art of Writing Well)
  1. Writing Assignments
  2. Lessons
- v. Guided Reading Exercises (Outcome: The Art of Reading Well)
- vi. Student Work (Scaffolded Writing)

##### b. [PHI 205 Food Ethics](#)

- i. Syllabus & Daily Schedule
- ii. Assessing Prior Knowledge
- iii. Projects
- iv. Student Work

##### c. [PHI 336 Environmental Ethics](#)

- i. Syllabus & Daily Schedule
- ii. COVID Class - Pre-Semester Notifications
- iii. Assessment
- iv. Student Work

##### d. [PHI/ENS 300 History & Philosophy of Ecology](#)

- i. Syllabus & Daily Schedule
- ii. Lessons – Generating Discussion (COVID Class)
- iii. Assessment
- iv. Student Work

##### e. [ENS 400 Senior Capstone Class: Sustainability in Action](#)

- i. Syllabus & Daily Schedule
- ii. Projects
- iii. Papers
- iv. Student Work

##### f. [PHI 516 Phenomenological Directions](#)

- i. Syllabus & Daily Schedule
- ii. Lesson Structure



- iii. Writing Assignments
- iv. Student Work
- g. [PHI 680 Special Topics: Time & Time-Consciousness](#)
  - i. Syllabus & Daily Schedule
  - ii. Lesson Structure
  - iii. Assignments
  - iv. Student Work
- h. [PHI755 Independent Study: Husserl](#)
- i. International Teaching (2018 China): [Teaching Methods for Interdisciplinary Courses: A Faculty Course](#)
- j. New Class Announcement: [2022F: UKC 110 Inquiry in the Humanities: Introduction to the Environmental Humanities](#)
- k. Other: [Templates & Rubrics](#)
  - i. UK Core
  - ii. AACU

#### 4. MENTORING & ADVISING INDIVIDUAL STUDENTS

- a. [Gaines Center for the Humanities Fellows](#)
  - i. Claire H
  - ii. Josh E
- b. [Honors Students](#)
- c. [Accomplishments of Former Students](#)
  - i. Benjamin Troupe
  - ii. Tiana Thé
- d. [Graduate Students](#)
  - i. Graduate Committees
    - 1. Philosophy
    - 2. Outside Philosophy
  - ii. Bluegrass Phenomenology Group

#### 5. TEACHING EVALUATIONS

- a. Peer Evaluations (*letters not included online*)
  - i. Stefan Bird-Pollan, Associate Professor of Philosophy, UK
  - ii. Eric Sanday, Associate Professor of Philosophy, UK
  - iii. Tim Sundell, Associate Professor of Philosophy, UK
  - iv. Meg Wallace, Associate Professor of Philosophy, UK
- b. [Student Evaluations](#)
  - i. Student Letters
  - ii. Quantitative (including qualitative comments)

#### 6. TEACHING RELATED ACTIVITY

- a. [Pedagogy Workshops – Organizer](#)
  - i. Workshop Organizer. "Teaching Philosophy" by Melissa Jacquart. University of Kentucky Philosophy Graduate Student Association, UK (October 2020)
  - ii. Organizer & Participant, Interdisciplinary Pedagogy Workshop, 2019 Kentucky Philosophical Association Annual Meeting
  - iii. Co-Applicant, "Teaching Sustainability + Teaching Sustainably," 2018 Sustainable Challenge Grant Award
    - 1. Co-Organizer, Sustain-able Pedagogies Faculty Workshop, 2018-19
- b. [Pedagogy Workshops – Participant](#)
  - i. KyCC Service-Learning Educator Learning Community, 2021-22 Program
  - ii. Colby Summer Institute in Environmental Humanities, 2021
    - 1. see also [Service Materials](#)
  - iii. American Association of Philosophy Teacher's Workshop on Teaching and Learning, 2019
- c. [Faculty and Professional Mentoring](#)
  - i. UK Philosophy Graduate Student Association. Online Education: Teaching During the COVID Emergency, Summer - Fall 2020
  - ii. Association for the Advancement of Sustainability in Higher Education. Sustainability Mentor: Eric Hemphill, University of Central Oklahoma, AY 2018-19

#### 7. INSTITUTIONAL ADVISING

- a. [Director of Undergraduate Studies](#), Environmental & Sustainability Studies, UK

#### 8. INSTITUTIONAL LETTERS OF SUPPORT (*letters not included online*)

- a. Trey Conatser, Acting Director, Center for the Enhancement of Learning and Teaching, UK
- b. Krista Jacobsen, Director of Undergraduate Studies, Sustainable Agriculture, UK
- c. Ernie Yanarella, Professor Emeritus, Political Science, Former Director of the Environmental and Sustainability Studies Program, UK

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

<b>i. PHI100 SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
1. Syllabus (2021 Fall) .....	5
2. Daily Schedule.....	12
<b>ii. LMS – CANVAS DESIGN (PRINCIPLES OF UNIVERSAL DESIGN) .....</b>	<b>18</b>
1. Canvas frontpage .....	20
2. Canvas navigation page .....	22
<b>iii. A PHILOSOPHICAL EXERCISE (OUTCOME: THE ART OF SPEAKING WELL) .....</b>	<b>23</b>
1. Writing exercise 01: the one and the many .....	25
2. Lesson 08-27: a philosophical exercise .....	26
3. Lesson 10-04 – new unit introduction .....	30
<b>iv. SCAFFOLDED EXERCISES (OUTCOME: THE ART OF WRITING WELL) .....</b>	<b>34</b>
1. Writing Assignments	
1) Thesis Paper Assignment: The Philosopher .....	36
2) Writing Exercise: The Power of Language.....	41
3) Writing Exercise: Accusations Against Socrates .....	42
4) Writing Exercise: Meno's Paradox .....	43
2. Lessons	
1) Flipped Lesson: The Sophists (Sep 3) .....	44
2) Flipped Lesson: Writing – Accusations Against Socrates (Sep 10) .....	49
3) Flipped Lesson: Writing – Academic Integrity (Sep 17) .....	51
1. Quiz: Academic Integrity .....	56
4) Independent Study Lesson: Writing Paper #1 (Sep 24) .....	58
5) In-Class Lesson: Writing Thesis Defense Papers (Sep 27) .....	60
<b>v. GUIDED READING EXERCISES (OUTCOME: THE ART OF READING WELL) .....</b>	<b>64</b>
1. Handout: Aristotle – Categories & Causation .....	66
2. In-person Lesson 10-13 – Aristotle on substance & accident .....	67
3. Writing Exercise 06: Aristotle's concept of substance .....	73
<b>vi. EXAMPLES OF STUDENT WORK .....</b>	<b>74</b>
1. Paper and Scaffolding: The Philosopher .....	76

### **PHI100: STATEMENT OF BASIC PEDAGOGY**

During my probationary period, I have devoted myself to teaching primarily lower-level coursework. PHI100 is a course that I have taught 6 times in the last 5 years. Unlike my typical coursework, this course is a disciplinary class. It fulfills the UK humanities Core requirement for all students.

As an exemplary philosophy course, this Introduction to Philosophy is designed around **three simple but fundamental outcomes**. At the conclusion of my class, students should be able to (i) write well at the basic college level, (ii) apply distinct techniques and skills for reading at the college level, and (iii) demonstrate an aptitude for speaking clearly, precisely, and elegantly on complex but fundamental topics.

The materials contained herein articulate the way I achieve these outcomes in this class. Additionally, the CANVAS documents show the design of my LMS, which is structured to achieve **DEI objectives** essential to my pedagogy.

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>PHI100 SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
1.	Syllabus (2021 Fall) .....	5
2.	Daily Schedule.....	12
ii.	<b>LMS – CANVAS DESIGN (PRINCIPLES OF UNIVERSAL DESIGN) .....</b>	<b>18</b>
1.	Canvas frontpage .....	20
2.	Canvas navigation page .....	22
iii.	<b>A PHILOSOPHICAL EXERCISE (OUTCOME: THE ART OF SPEAKING WELL) .....</b>	<b>23</b>
1.	Writing exercise 01: the one and the many .....	25
2.	Lesson 08-27: a philosophical exercise .....	26
3.	Lesson 10-04 – new unit introduction .....	30
iv.	<b>SCAFFOLDED EXERCISES (OUTCOME: THE ART OF WRITING WELL) .....</b>	<b>34</b>
1.	Writing Assignments	
1)	Thesis Paper Assignment: The Philosopher .....	36
2)	Writing Exercise: The Power of Language.....	41
3)	Writing Exercise: Accusations Against Socrates .....	42
4)	Writing Exercise: Meno's Paradox .....	43
2.	Lessons	
1)	Flipped Lesson: The Sophists (Sep 3) .....	44
2)	Flipped Lesson: Writing – Accusations Against Socrates (Sep 10) .....	49
3)	Flipped Lesson: Writing – Academic Integrity (Sep 17) .....	51
1.	Quiz: Academic Integrity .....	56
4)	Independent Study Lesson: Writing Paper #1 (Sep 24) .....	58
5)	In-Class Lesson: Writing Thesis Defense Papers (Sep 27) .....	60
v.	<b>GUIDED READING EXERCISES (OUTCOME: THE ART OF READING WELL) .....</b>	<b>64</b>
1.	Handout: Aristotle – Categories & Causation .....	66
2.	In-person Lesson 10-13 – Aristotle on substance & accident .....	67
3.	Writing Exercise 06: Aristotle's concept of substance .....	73
vi.	<b>EXAMPLES OF STUDENT WORK .....</b>	<b>74</b>
1.	Paper and Scaffolding: The Philosopher .....	76

### PHI100: Syllabus & Daily Schedule

I created a simple thematic structure to this class as outlined in **the syllabus**. The diversity and number of assignments reflects evidence-based pedagogy. No individual graded work has greater weight than 10% of the total score. This model both reduces student anxiety and increases participation with the course. Further, the schedule of class assignments includes a number of exercises within the first 6-weeks of term, which is especially important for identifying students struggling in 100- and 200-level classes. As noted, PHI100 fulfills a Core Requirement for students, i.e., the Intellectual Inquiry in the Humanities requirement. Consequently, the outcomes defined in this syllabus are commensurate with the outcomes defined by the university for this requirement. (See the Rubrics and Templates section of this Teaching Portfolio for UK Template for this Core class.) Both class-specific and Core-specific outcomes are stated in the syllabus.

The **daily schedule** lays out both the thematic structure of the class and day-to-day schedule providing links to all lessons, readings, and home assignments. This page is, I tell my

students, a "one stop shop" for the class. This course is designed around two simple concepts: knowledge and reality (or epistemology and metaphysics). To introduce students to philosophy, particularly to the study of metaphysics and epistemology, my class has a simple structure. In unit one, we study the confrontation between the philosopher and the sophist in ancient Greece. This allows students to develop an understanding of what the philosopher is and why these two concepts, particularly, are so important to philosophical inquiry. Unit two and three concern metaphysics and epistemology, respectively. In brief, this class revolves around three fundamental philosophical disputes: the dispute between Socrates, or more precisely, Plato and the Sophists over the relativity of knowledge, the dispute between Plato and Aristotle on the nature of being, and the dispute between the rationalists and the empiricists, i.e., Descartes and Hume, over the nature of knowledge.

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>PHI100 SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
1.	Syllabus (2021 Fall) .....	5
2.	Daily Schedule.....	12
ii.	<b>LMS – CANVAS DESIGN (PRINCIPLES OF UNIVERSAL DESIGN) .....</b>	<b>18</b>
1.	Canvas frontpage .....	20
2.	Canvas navigation page .....	22
iii.	<b>A PHILOSOPHICAL EXERCISE (OUTCOME: THE ART OF SPEAKING WELL) .....</b>	<b>23</b>
1.	Writing exercise 01: the one and the many .....	25
2.	Lesson 08-27: a philosophical exercise .....	26
3.	Lesson 10-04 – new unit introduction .....	30
iv.	<b>SCAFFOLDED EXERCISES (OUTCOME: THE ART OF WRITING WELL) .....</b>	<b>34</b>
1.	Writing Assignments	
1)	Thesis Paper Assignment: The Philosopher .....	36
2)	Writing Exercise: The Power of Language.....	41
3)	Writing Exercise: Accusations Against Socrates .....	42
4)	Writing Exercise: Meno's Paradox .....	43
2.	Lessons	
1)	Flipped Lesson: The Sophists (Sep 3) .....	44
2)	Flipped Lesson: Writing – Accusations Against Socrates (Sep 10) .....	49
3)	Flipped Lesson: Writing – Academic Integrity (Sep 17) .....	51
1.	Quiz: Academic Integrity .....	56
4)	Independent Study Lesson: Writing Paper #1 (Sep 24) .....	58
5)	In-Class Lesson: Writing Thesis Defense Papers (Sep 27) .....	60
v.	<b>GUIDED READING EXERCISES (OUTCOME: THE ART OF READING WELL) .....</b>	<b>64</b>
1.	Handout: Aristotle – Categories & Causation .....	66
2.	In-person Lesson 10-13 – Aristotle on substance & accident .....	67
3.	Writing Exercise 06: Aristotle's concept of substance .....	73
vi.	<b>EXAMPLES OF STUDENT WORK .....</b>	<b>74</b>
1.	Paper and Scaffolding: The Philosopher .....	76

### PHI100: LMS – Canvas Design

The unique design of the learning management system (LMS) used to interface with students has an important place in my pedagogy. All of my classes conform to the **Principles of Universal Design**. (See my DEI statement for a more detailed discussion of this.) Every page in my Canvas shell has an identical style, which is exemplified in the documents here. My LMS is designed around pages rather than modules. That is, every page which the student accesses has the same header, and this header includes the following: (i) information to reach tech support, (ii) a link to the daily schedule, (iii) my email address, which when clicked opens their email software and configures the email appropriately, (iv) a link back to the front page of the class, (v) class details such as course prefix, number, section, class title, and class location, and (vi) a link to the course syllabus. This intuitive structure is, indeed, shaped by the first three UI principles: equitable use, flexibility in use, and simple and intuitive use. As I write all the code to the pages in my course LMS, myself, all course content is accessible to the widest diversity of abilities and learning preferences.

The structure of every one of my classes includes **four basic pages**: (i) *a static front page* which includes course information, contact data, and frequently asked questions (FAQ), (ii) *a navigation page* which details the structure of the course CANVAS site and includes instructions for use, (iii) *a dynamic daily schedule*, i.e., the so-called "one stop shop" by which students can access everything they need to succeed in the class, and (iv) *the daily lesson*, every one of which includes a statement of lesson objectives, links to the readings and assignments relevant to that class, the content of the lesson, itself, and the homework for next class (or due soon). The simple functionality of my interface design has proven especially invaluable in light of the severe interruptions and chaos of online modalities imposed on students since the beginning of the COVID pandemic.

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>PHI100 SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
1.	Syllabus (2021 Fall) .....	5
2.	Daily Schedule.....	12
ii.	<b>LMS – CANVAS DESIGN (PRINCIPLES OF UNIVERSAL DESIGN) .....</b>	<b>18</b>
1.	Canvas frontpage .....	20
2.	Canvas navigation page .....	22
iii.	<b>A PHILOSOPHICAL EXERCISE (OUTCOME: THE ART OF SPEAKING WELL) .....</b>	<b>23</b>
1.	Writing exercise 01: the one and the many .....	25
2.	Lesson 08-27: a philosophical exercise .....	26
3.	Lesson 10-04 – new unit introduction .....	30
iv.	<b>SCAFFOLDED EXERCISES (OUTCOME: THE ART OF WRITING WELL) .....</b>	<b>34</b>
1.	Writing Assignments	
1)	Thesis Paper Assignment: The Philosopher .....	36
2)	Writing Exercise: The Power of Language.....	41
3)	Writing Exercise: Accusations Against Socrates .....	42
4)	Writing Exercise: Meno's Paradox .....	43
2.	Lessons	
1)	Flipped Lesson: The Sophists (Sep 3) .....	44
2)	Flipped Lesson: Writing – Accusations Against Socrates (Sep 10) .....	49
3)	Flipped Lesson: Writing – Academic Integrity (Sep 17) .....	51
1.	Quiz: Academic Integrity .....	56
4)	Independent Study Lesson: Writing Paper #1 (Sep 24) .....	58
5)	In-Class Lesson: Writing Thesis Defense Papers (Sep 27) .....	60
v.	<b>GUIDED READING EXERCISES (OUTCOME: THE ART OF READING WELL) .....</b>	<b>64</b>
1.	Handout: Aristotle – Categories & Causation .....	66
2.	In-person Lesson 10-13 – Aristotle on substance & accident .....	67
3.	Writing Exercise 06: Aristotle's concept of substance .....	73
vi.	<b>EXAMPLES OF STUDENT WORK .....</b>	<b>74</b>
1.	Paper and Scaffolding: The Philosopher .....	76

### PHI100: Teaching the Skill of Speaking Well

A **fundamental outcome** students should be able to demonstrate after taking my classes is an aptitude for speaking clearly, precisely, and elegantly on complex but fundamental topics. The documents included in this section show one thing I do to teach this skill.

- Typically, I devote the first lesson of the semester to the problem of the one and the many. I find a square in the stonework of the classroom. Pre-figuring Socrates' exercise with the slave boy in Plato's dialogue, *Meno*, a basic text in PHI100, I then ask my students how to double this square
- I pose two questions to the class: (i) what is a square by definition and (ii) how many squares have we identified.
  - The technique I use here is "**Think Pair Share**." Students write out a brief answer to the question themselves. They discuss this question with a partner. Then we discuss the various answers together.

- We discuss their answers together in class. The aim of this exercise is twofold
  - First, the lesson prefigures a major philosophical conundrum at the heart of all three units.
  - Second and most relevant here, I am very careful in the class to explain **the criteria of well-formulated answers**. These criteria are three, listed here in order of importance:
    - clarity of expression,
    - succinctness of presentation,
    - and style of language.

The documents included here represent a single exercise, which takes place during the first week of the semester. The key to my technique is that the basic structure of this exercise is practiced week after week over the whole term. Eventually, the criteria become internalized as students develop the ability speak clearly and distinctly on any subject.



## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>PHI100 SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
1.	Syllabus (2021 Fall) .....	5
2.	Daily Schedule.....	12
ii.	<b>LMS – CANVAS DESIGN (PRINCIPLES OF UNIVERSAL DESIGN) .....</b>	<b>18</b>
1.	Canvas frontpage .....	20
2.	Canvas navigation page .....	22
iii.	<b>A PHILOSOPHICAL EXERCISE (OUTCOME: THE ART OF SPEAKING WELL) .....</b>	<b>23</b>
1.	Writing exercise 01: the one and the many .....	25
2.	Lesson 08-27: a philosophical exercise .....	26
3.	Lesson 10-04 – new unit introduction .....	30
iv.	<b>SCAFFOLDED EXERCISES (OUTCOME: THE ART OF WRITING WELL) .....</b>	<b>34</b>
1.	Writing Assignments	
1)	Thesis Paper Assignment: The Philosopher .....	36
2)	Writing Exercise: The Power of Language.....	41
3)	Writing Exercise: Accusations Against Socrates .....	42
4)	Writing Exercise: Meno's Paradox .....	43
2.	Lessons	
1)	Flipped Lesson: The Sophists (Sep 3) .....	44
2)	Flipped Lesson: Writing – Accusations Against Socrates (Sep 10) .....	49
3)	Flipped Lesson: Writing – Academic Integrity (Sep 17) .....	51
1.	Quiz: Academic Integrity .....	56
4)	Independent Study Lesson: Writing Paper #1 (Sep 24) .....	58
5)	In-Class Lesson: Writing Thesis Defense Papers (Sep 27) .....	60
v.	<b>GUIDED READING EXERCISES (OUTCOME: THE ART OF READING WELL) .....</b>	<b>64</b>
1.	Handout: Aristotle – Categories & Causation .....	66
2.	In-person Lesson 10-13 – Aristotle on substance & accident .....	67
3.	Writing Exercise 06: Aristotle's concept of substance .....	73
vi.	<b>EXAMPLES OF STUDENT WORK .....</b>	<b>74</b>
1.	Paper and Scaffolding: The Philosopher .....	76

### **PHI100: Teaching the Skill of Writing Well**

When the class I teach is writing intensive, as is PHI100, the kind of writing I teach is a thesis defense argumentation. PHI100 is subdivided into three units, and each unit culminates in a thesis defense paper. Hence, by the end of term students will practice writing 3 thesis papers. The documents included here represent how I teach writing and the design of my writing assignments.

A primary tool in the pedagogy of my writing classes, such as PHI100, is **scaffolded writing**. In essence, each *end of unit thesis paper* is a telos which unifies all the shorter writing exercises assigned along the way. Typically, for each thesis paper I assign between two or three subordinate writing exercises. I explicitly frame these subordinate exercises as elements of a larger end of unit writing project. Thus, the final writing assignment is really a kind of building exercise, where student construct their final thesis paper using materials already produced. This approach underscores **an explicit maxim** in my teaching pedagogy, i.e., that **good writing is re-writing**.

Further, these documents demonstrate the different modalities I employ in the classroom. Typically, if a lesson is devoted to a specific writing exercise, I will use **a flipped classroom model**. In other words, rather than use the time in class to read through and explain the writing exercise, I ask students to do that work at home before we meet in class. The day's lesson containing all that content is thus provided to them as homework at the end of the preceding class. As part of that lesson, students must produce a very rough draft of the writing exercise and bring that draft to class. This allows us during class time (i) to clarify questions about the writing exercise, itself, during the time of class and (ii) to analyze concrete writing examples produced by the students. This latter objective determines the majority of the work we do during class time. Hence, by means of the flipped classroom I can provide real-time in-person commentary to students about their writing.

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>PHI100 SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
1.	Syllabus (2021 Fall) .....	5
2.	Daily Schedule.....	12
ii.	<b>LMS – CANVAS DESIGN (PRINCIPLES OF UNIVERSAL DESIGN) .....</b>	<b>18</b>
1.	Canvas frontpage .....	20
2.	Canvas navigation page .....	22
iii.	<b>A PHILOSOPHICAL EXERCISE (OUTCOME: THE ART OF SPEAKING WELL) .....</b>	<b>23</b>
1.	Writing exercise 01: the one and the many .....	25
2.	Lesson 08-27: a philosophical exercise .....	26
3.	Lesson 10-04 – new unit introduction .....	30
iv.	<b>SCAFFOLDED EXERCISES (OUTCOME: THE ART OF WRITING WELL) .....</b>	<b>34</b>
1.	Writing Assignments	
1)	Thesis Paper Assignment: The Philosopher .....	36
2)	Writing Exercise: The Power of Language.....	41
3)	Writing Exercise: Accusations Against Socrates .....	42
4)	Writing Exercise: Meno's Paradox .....	43
2.	Lessons	
1)	Flipped Lesson: The Sophists (Sep 3) .....	44
2)	Flipped Lesson: Writing – Accusations Against Socrates (Sep 10) .....	49
3)	Flipped Lesson: Writing – Academic Integrity (Sep 17) .....	51
1.	Quiz: Academic Integrity .....	56
4)	Independent Study Lesson: Writing Paper #1 (Sep 24) .....	58
5)	In-Class Lesson: Writing Thesis Defense Papers (Sep 27) .....	60
v.	<b>GUIDED READING EXERCISES (OUTCOME: THE ART OF READING WELL) .....</b>	<b>64</b>
1.	Handout: Aristotle – Categories & Causation .....	66
2.	In-person Lesson 10-13 – Aristotle on substance & accident .....	67
3.	Writing Exercise 06: Aristotle's concept of substance .....	73
vi.	<b>EXAMPLES OF STUDENT WORK .....</b>	<b>74</b>
1.	Paper and Scaffolding: The Philosopher .....	76

### PHI100: Teaching the Skill of Reading Well

A basic tool that I use to teach the skill of reading at the college level is **the reading quiz**. Rather than provide a copy of that quiz among these documents, note that the lesson, itself, includes all the questions from the pertinent reading quiz.

This is the technique I use when assigning a reading quiz to students:

- The reading quiz is a multiple-choice quiz. Individual questions are not interpretive. Rather, they are linked unambiguously and explicitly to passages in the reading. The entire quiz is designed to move the reader progressively from the beginning to the end of the reading.
- I provide the reading quiz to the students at the time I assign the reading. Students are instructed to create their own key in this document.
- Class **lessons are thus shaped around these reading quiz questions**. I do not simply read the questions and provide the answer. Rather, I will typically select only some questions to

address in class. Thus, just as the quiz, itself, is designed to move the reader progressively through the reading, the lessons tend to move progressively through a reading.

The example provided in these documents covers, perhaps, the hardest reading of the semester: Aristotle's *Categories* 5 (on substance). In this example, the lesson is divided into essentially two parts. The first and briefest part centers on the clarifying terms and concepts important to the theme. The second part is a table of the reading questions and the passages to which the question refers. We devote class time (over two days, actually) to answering these questions.

This technique has proved quite effective at developing students' aptitude at reading comprehension. The reading quiz questions are directly integrated into the lesson. Since we use these questions to discuss individual passages, this allows students to identify areas of confusion directly. So, while that which confusing to one may not be confusing to another, this technique creates the means to address confusions in their widest diversity. Significantly, this technique allows for **differential learning in the classroom**. That is to say, students with higher aptitudes and those with lower aptitudes tend to benefit equally by this method.

## **Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality**

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

<b>i.</b>	<b>PHI100 SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
1.	Syllabus (2021 Fall) .....	5
2.	Daily Schedule.....	12
<b>ii.</b>	<b>LMS – CANVAS DESIGN (PRINCIPLES OF UNIVERSAL DESIGN) .....</b>	<b>18</b>
1.	Canvas frontpage .....	20
2.	Canvas navigation page .....	22
<b>iii.</b>	<b>A PHILOSOPHICAL EXERCISE (OUTCOME: THE ART OF SPEAKING WELL) .....</b>	<b>23</b>
1.	Writing exercise 01: the one and the many .....	25
2.	Lesson 08-27: a philosophical exercise .....	26
3.	Lesson 10-04 – new unit introduction .....	30
<b>iv.</b>	<b>SCAFFOLDED EXERCISES (OUTCOME: THE ART OF WRITING WELL) .....</b>	<b>34</b>
1.	Writing Assignments	
	1) Thesis Paper Assignment: The Philosopher .....	36
	2) Writing Exercise: The Power of Language.....	41
	3) Writing Exercise: Accusations Against Socrates .....	42
	4) Writing Exercise: Meno's Paradox .....	43
2.	Lessons	
	1) Flipped Lesson: The Sophists (Sep 3) .....	44
	2) Flipped Lesson: Writing – Accusations Against Socrates (Sep 10) .....	49
	3) Flipped Lesson: Writing – Academic Integrity (Sep 17) .....	51
	1. Quiz: Academic Integrity .....	56
	4) Independent Study Lesson: Writing Paper #1 (Sep 24) .....	58
	5) In-Class Lesson: Writing Thesis Defense Papers (Sep 27) .....	60
<b>v.</b>	<b>GUIDED READING EXERCISES (OUTCOME: THE ART OF READING WELL) .....</b>	<b>64</b>
1.	Handout: Aristotle – Categories & Causation .....	66
2.	In-person Lesson 10-13 – Aristotle on substance & accident .....	67
3.	Writing Exercise 06: Aristotle's concept of substance .....	73
<b>vi.</b>	<b>EXAMPLES OF STUDENT WORK .....</b>	<b>74</b>
1.	Paper and Scaffolding: The Philosopher .....	76

### **PHI100: Student Submission of Scaffolded Writing Exercises**

The writing submissions included here (all from a single student) correlate to the writing exercises in Section iv of this packet. The order of submissions is as follows:

1. Writing Exercise 02: The Power of Language
2. Writing Exercise 03: Accusations against Socrates
3. Writing Exercise 04: Meno's Paradox
4. Thesis Paper: The Philosopher

Thesis Question: how does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?

## Sandmeyer – 3.b. Course Materials – PHI205 Food Ethics

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>SYLLABUS &amp; DAILY SCHEDULE (2022S)</b> .....	<b>3</b>
1.	Syllabus .....	5
2.	Daily Schedule .....	12
ii.	<b>ASSESSING PRIOR KNOWLEDGE</b> .....	<b>16</b>
1.	Prior-Knowledge Survey .....	18
2.	Lesson 01-12-22 - Navigation; Prior-Knowledge .....	24
iii.	<b>PROJECTS</b> .....	<b>32</b>
1.	Food Tracking I .....	34
2.	Food Tracking II .....	36
3.	Civic Engagement .....	38
iv.	<b>DISCUSSION FORUMS</b> .....	<b>41</b>
1.	Instructions .....	43
2.	01 Introductions .....	45
3.	02 Food Virtue & Values .....	47
4.	03 Eating Responsibly .....	49
5.	04 Food Insecurity .....	51
6.	05 Singer's "Famine, Affluence, and Morality" .....	52
v.	<b>STUDENT WORK</b> .....	<b>54</b>
1.	Project: Food Tracking II – tracking & reflection documents .....	56
2.	Project: Civic Engagement – food insecurity paper .....	65
3.	Discussion Forum: 04 Food Insecurity .....	68

### PHI205: STATEMENT OF GENERAL PEDAGOGY

The current design of PHI205 reflected here articulates much of the way I originally organized the themes of the course. These documents included in this packet represent important innovations in the pedagogy of the course, though. The most significant redesign includes a significant **service-learning** component in the class, i.e., the Civic Engagement project. (See my TEACHING statement on service-learning education.) Additionally, the **discussion forums** have taken on an increased role in the class. I have designed this course around the **desideratum of inclusive participatory democracy**. Hence, all the elements of the course emphasize student engagement with their peers, experts in the field, or the community at large.

Given this emphasis, no course has been impacted more significantly by the **COVID pandemic** than PHI205.

## Sandmeyer – 3.b. Course Materials – PHI205 Food Ethics

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>SYLLABUS &amp; DAILY SCHEDULE (2022S)</b> .....	<b>3</b>
1.	Syllabus .....	5
2.	Daily Schedule .....	12
ii.	<b>ASSESSING PRIOR KNOWLEDGE</b> .....	<b>16</b>
1.	Prior-Knowledge Survey .....	18
2.	Lesson 01-12-22 - Navigation; Prior-Knowledge .....	24
iii.	<b>PROJECTS</b> .....	<b>32</b>
1.	Food Tracking I .....	34
2.	Food Tracking II .....	36
3.	Civic Engagement .....	38
iv.	<b>DISCUSSION FORUMS</b> .....	<b>41</b>
1.	Instructions .....	43
2.	01 Introductions .....	45
3.	02 Food Virtue & Values .....	47
4.	03 Eating Responsibly .....	49
5.	04 Food Insecurity .....	51
6.	05 Singer's "Famine, Affluence, and Morality" .....	52
v.	<b>STUDENT WORK</b> .....	<b>54</b>
1.	Project: Food Tracking II – tracking & reflection documents .....	56
2.	Project: Civic Engagement – food insecurity paper .....	65
3.	Discussion Forum: 04 Food Insecurity .....	68

### PHI205: Syllabus & Daily Schedule

PHI205 Food Ethics is a course which I created here at UK. It fulfills the UK Core citizenship requirement. " Courses in this area lay the foundation for effective and responsible participation in a diverse society by preparing students to make informed choices in the complex or unpredictable cultural contexts that can arise in U.S. communities." It is one of the most popular classes our department offers.

As with all my syllabi, the PHI205 **syllabus** is rooted in **evidence-based teaching design**. The outcomes stated in the syllabus reflect the outcomes defined in the UK Citizenship template (see the templates and templates included in this portfolio). Importantly, all individual assessments are linked to measurable and specific outcomes, which are aligned to the broader course outcomes defined in the syllabus. The assessment design, itself, emphasizes **active learning methodologies** for by giving students multiple avenues to work through course content. Assessments are staged often and are always evaluated by grading rubrics. This design ensures that feedback is clearly articulated, frequent, and swift, which is important for correcting student misapprehensions of content. The diversity and frequency of assessment designed into the class aims to promote deep understanding of the course material. Additionally, the projects and discussions forums occurring throughout the semester generate personal connections among the students with the course content, and this in turn motivates greater student learning.

The **daily schedule** reflects an interdisciplinary emphasis. This class fulfills the social responsibility requirement for students majoring in Sustainable Agriculture and Community Food Systems. As such, the course focusses on issues related to food systems including food security and

hunger issues with courses in nutrition, global issues, policies and more. The structure of assignments encourages both personal reflection and hands-on experience. Significantly, the course seeks to enhance students' connection with Kentucky food systems, particularly, by studying and working in the University's own dining system. We study the writings and activism of local agrarian thinkers and invite local farmers, such as Wendell Berry, to teach our students about the Kentucky food system. By the end of the semester, students understand the socio-economic context which determine their individual food choices and can explain the moral, social, and, even, political issues involved in those food practices.



## Sandmeyer – 3.b. Course Materials – PHI205 Food Ethics

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>SYLLABUS &amp; DAILY SCHEDULE (2022S)</b> .....	<b>3</b>
1.	Syllabus .....	5
2.	Daily Schedule .....	12
ii.	<b>ASSESSING PRIOR KNOWLEDGE</b> .....	<b>16</b>
1.	Prior-Knowledge Survey .....	18
2.	Lesson 01-12-22 - Navigation; Prior-Knowledge .....	24
iii.	<b>PROJECTS</b> .....	<b>32</b>
1.	Food Tracking I .....	34
2.	Food Tracking II .....	36
3.	Civic Engagement .....	38
iv.	<b>DISCUSSION FORUMS</b> .....	<b>41</b>
1.	Instructions .....	43
2.	01 Introductions .....	45
3.	02 Food Virtue & Values .....	47
4.	03 Eating Responsibly .....	49
5.	04 Food Insecurity .....	51
6.	05 Singer's "Famine, Affluence, and Morality" .....	52
v.	<b>STUDENT WORK</b> .....	<b>54</b>
1.	Project: Food Tracking II – tracking & reflection documents .....	56
2.	Project: Civic Engagement – food insecurity paper .....	65
3.	Discussion Forum: 04 Food Insecurity .....	68

### PHI205: Assessing Prior Knowledge

An important tool in my teaching of PHI205 is the prior-knowledge (PK) survey. In addition to using the survey to assess prior-knowledge, I have experimented with using concept maps to represent students' knowledge. PHI205 has a unique sub-population, i.e., sustainable agriculture majors who tend to have background knowledge in food systems. Over the years it has become apparent, however, that most students taking PHI205 not only have no understanding of food production, distribution, and consumption systems, they also typically have not reflected on the ethics of eating in any way whatsoever. Consequently, it is essential to gauge general understanding of the subject-matter at the start of the semester. This survey articulates the basic concepts and subject areas studied in the class. So, the PK provides a clear and detailed overview of the course content for students. Importantly, the PK survey is something I refer back to again and again throughout the semester. At the conclusion of the semester, students re-take the survey, which allows them to see and assess concretely what they have learned over the term.

## Sandmeyer – 3.b. Course Materials – PHI205 Food Ethics

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>SYLLABUS &amp; DAILY SCHEDULE (2022S)</b>	<b>3</b>
1.	Syllabus	5
2.	Daily Schedule	12
ii.	<b>ASSESSING PRIOR KNOWLEDGE</b>	<b>16</b>
1.	Prior-Knowledge Survey	18
2.	Lesson 01-12-22 - Navigation; Prior-Knowledge	24
iii.	<b>PROJECTS</b>	<b>32</b>
1.	Food Tracking I	34
2.	Food Tracking II	36
3.	Civic Engagement	38
iv.	<b>DISCUSSION FORUMS</b>	<b>41</b>
1.	Instructions	43
2.	01 Introductions	45
3.	02 Food Virtue & Values	47
4.	03 Eating Responsibly	49
5.	04 Food Insecurity	51
6.	05 Singer's "Famine, Affluence, and Morality"	52
v.	<b>STUDENT WORK</b>	<b>54</b>
1.	Project: Food Tracking II – tracking & reflection documents	56
2.	Project: Civic Engagement – food insecurity paper	65
3.	Discussion Forum: 04 Food Insecurity	68

### PHI205: Inner-Oriented and Outer-Oriented Projects

I have implemented two distinct kinds of projects that have proved effective at accomplishing the citizenship outcomes defined in the syllabus. The first is the food-tracking assignment. The current design of this project, which in reality is two different projects, aims to encourage students to reflect on their own food choices and to provide the means by which to evaluate the ethics of their actions. The first food-tracking project simply develops **conscious eating** understanding. The second tracking project modulates the food choices toward behaviors that enhance individual well-being and the promotion of sustainable food systems. The food-tracking project is oriented primarily at **developing student understanding of the ethics of own choices and actions**.

The second kind of project is the civic engagement project. This project, more than any other, aims to build **inclusive participatory community engagement**. Not only do we study the concept and incidence of food insecurity here on campus, in the Commonwealth, and nationally, students act to redress food insecurity. The food-tracking project provides students the opportunity to assess the ethical significance of their own choices and actions. This civic engagement project provides students the opportunity to understand and see for themselves how local and global food systems condition these ethical choices.

Since the beginning of the pandemic, the engagement project has been redesigned. Great weight is given to the assessment of the impacts of the pandemic on individual activities and on food systems. But **the pandemic has had an enervating effect** on citizen engagement. While I have implemented a system of graduated outcomes and/or flexible deadlines to address these impacts, it would be disingenuous to assert that I have found fully adequate resolution of this issue.

### Sandmeyer – 3.b. Course Materials – PHI205 Food Ethics

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>SYLLABUS &amp; DAILY SCHEDULE (2022S)</b> .....	<b>3</b>
1.	Syllabus .....	5
2.	Daily Schedule .....	12
ii.	<b>ASSESSING PRIOR KNOWLEDGE</b> .....	<b>16</b>
1.	Prior-Knowledge Survey .....	18
2.	Lesson 01-12-22 - Navigation; Prior-Knowledge .....	24
iii.	<b>PROJECTS</b> .....	<b>32</b>
1.	Food Tracking I .....	34
2.	Food Tracking II .....	36
3.	Civic Engagement .....	38
iv.	<b>DISCUSSION FORUMS</b> .....	<b>41</b>
1.	Instructions .....	43
2.	01 Introductions .....	45
3.	02 Food Virtue & Values .....	47
4.	03 Eating Responsibly .....	49
5.	04 Food Insecurity .....	51
6.	05 Singer's "Famine, Affluence, and Morality" .....	52
v.	<b>STUDENT WORK</b> .....	<b>54</b>
1.	Project: Food Tracking II – tracking & reflection documents .....	56
2.	Project: Civic Engagement – food insecurity paper .....	65
3.	Discussion Forum: 04 Food Insecurity .....	68

### PHI205: Encouraging Participation – Online and In-Class Modalities

PHI205 Food Ethics is a course designed around **active learning methodologies**. An important goal of the class is the community engagement. This begins in the classroom. Since the start of the pandemic, it can be argued that the greatest impact on teaching has been the dissolution of the classroom cohesion. Consequently, the discussions forums exercises built into this class seeks precisely to generates personal connections between students. Regular interaction with their peers builds a sense of community in the classroom.

Students are sorted into groups at the beginning of the term and remain with this group for the duration of the semester. For each forum exercise, students are asked to present their ideas in multiple media formats, typically first in video format and then in writing. Creativity of expression is explicitly encouraged. Additionally, students are typically tasked with identifying the best explanations or presentations as they review the work of their peers. Hence responding to their peers, students learn to discriminate what constitutes effective modes of communication.

In point of fact, however, these discussion forums occur in two different modalities. The most obvious of these is the online modality outlined above. But these online forums are really only half of this work. Every week in class some time in class is devoted to reinforcing the communal bonds of the online groups. On Fridays, usually, students meet in their groups in-person. First, this gives them an opportunity simply to get to know one another. Over time, however, these in-person activities build pods of conviviality in the classroom. The effect of this is enormous. Not only does class engagement increase dramatically over the term, but the depth of in-class discussion also intensifies. The integration of online and in-class discussion was something that I

developed in response to the isolating effects of the pandemic. However, it has since become an integral feature of my class design not only in Food Ethics but also in all my other 100- to 300-level classes.

### Sandmeyer – 3.b. Course Materials – PHI205 Food Ethics

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

<b>i. SYLLABUS &amp; DAILY SCHEDULE (2022S)</b>	<b>3</b>
1. Syllabus	5
2. Daily Schedule	12
<b>ii. ASSESSING PRIOR KNOWLEDGE</b>	<b>16</b>
1. Prior-Knowledge Survey	18
2. Lesson 01-12-22 - Navigation; Prior-Knowledge	24
<b>iii. PROJECTS</b>	<b>32</b>
1. Food Tracking I	34
2. Food Tracking II	36
3. Civic Engagement	38
<b>iv. DISCUSSION FORUMS</b>	<b>41</b>
1. Instructions	43
2. 01 Introductions	45
3. 02 Food Virtue & Values	47
4. 03 Eating Responsibly	49
5. 04 Food Insecurity	51
6. 05 Singer's "Famine, Affluence, and Morality"	52
<b>v. STUDENT WORK</b>	<b>54</b>
1. Project: Food Tracking II – tracking & reflection documents	56
2. Project: Civic Engagement – food insecurity paper	65
3. Discussion Forum: 04 Food Insecurity	68

### PHI205: Student Work

These examples of student work are correlated to the projects and forums indicated above. The Food Tracking submission and the Civic Engagement paper have been produced by an individual students. The Discussion Forum document includes submissions by the entire class. Care has been taken to scrub these documents from all identifying marks.

## Sandmeyer – 3. Course Materials – PHI336 Environmental Ethics

Jump to each section for a brief discussion of those materials.

Page

<b>1. SYLLABUS &amp; DAILY SCHEDULE – COVID CLASS .....</b>	<b>3</b>
a. 2020F – Syllabus (COVID – in-person & fully online) .....	5
b. 2020F – Daily Schedule (COVID – in-person & fully online) .....	10
<b>2. COVID CLASS – PRE-SEMESTER NOTIFICATIONS .....</b>	<b>16</b>
a. August 1 <sup>st</sup> – Teaching Modality .....	18
b. August 10 <sup>th</sup> – Navigating Canvas .....	20
c. August 10-14 – Lesson: Teaching Modality .....	21
d. August 17 – First Day of Class: Alternating Attendance .....	24
<b>3. ASSESSMENT .....</b>	<b>26</b>
a. PHI336_2020F – forum - 01 Berry-Leopold (COVID) .....	28
b. PHI336_2020F – quiz - Savoy Alien Land Ethic reading .....	30
c. PHI336_2021F – journal - 03 ethical theories .....	31
d. PHI336_2021F – quiz – Kant reading .....	33
e. PHI336_2021F – test – unit 1 .....	37
f. PHI336_2021F – test – conclusory (assignment) .....	42
<b>4. STUDENT WORK .....</b>	<b>46</b>
a. PHI336_2021F – test – unit 1 (Key) .....	48
b. PHI336_2021F – test – conclusory (submission) .....	51

### PHI336: STATEMENT OF GENERAL PEDAGOGY

I wrote the original PHI336 syllabus approved by the UK Faculty Senate first in AY 2008-2009. Then, during the AY 2010, the Dean of A&S tasked a group of faculty, myself included, to design a new interdisciplinary A&S Environmental Studies program. The Environmental & Sustainability Studies B.A. was approved by the Faculty Senate in 2011 with PHI336 as one of the 5 major requirements for that degree. In 2015, the Faculty Senate approved a change to the Natural Resources and Environmental Sciences interdisciplinary B.S. program in the College of Agriculture making PHI336 a major requirement for their students. Hence, in its very DNA this class is an **interdisciplinary environmental studies** course offering at UK and stands at the heart of my work as an environmental philosopher.

I present Aldo Leopold's land ethic as a preeminent example of an environmental ethic. The study of this work includes critical analyses by traditionally excluded voices in environmental studies. Also, given the **service needs the class fulfills** there are substantive units on (i) the history and philosophy of conservation, (ii) the idea of sustainability, its history, and critical assessments of policies of its implementation, and (iii) the application of utilitarian theory, duty ethics, feminist ethics, metaethics, and virtue theory to animal life and ecological systems.

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE – COVID CLASS .....</b>	<b>3</b>
a. 2020F – Syllabus (COVID – in-person & fully online) .....	5
b. 2020F – Daily Schedule (COVID – in-person & fully online) .....	10
<b>2. COVID CLASS – PRE-SEMESTER NOTIFICATIONS .....</b>	<b>16</b>
a. August 1 <sup>st</sup> – Teaching Modality .....	18
b. August 10 <sup>th</sup> – Navigating Canvas .....	20
c. August 10-14 – Lesson: Teaching Modality .....	21
d. August 17 – First Day of Class: Alternating Attendance .....	24
<b>3. ASSESSMENT .....</b>	<b>26</b>
a. PHI336_2020F – forum - 01 Berry-Leopold (COVID) .....	28
b. PHI336_2020F – quiz - Savoy Alien Land Ethic reading .....	30
c. PHI336_2021F – journal - 03 ethical theories .....	31
d. PHI336_2021F – quiz – Kant reading .....	33
e. PHI336_2021F – test – unit 1 .....	37
f. PHI336_2021F – test – conclusory (assignment) .....	42
<b>4. STUDENT WORK .....</b>	<b>46</b>
a. PHI336_2021F – test – unit 1 (Key) .....	48
b. PHI336_2021F – test – conclusory (submission) .....	51

### **PHI336: Syllabus & Daily Schedule**

**Fall 2020, UK returned to in-person classes** (if faculty assented) but with alternating attendance. Only a third of my classes attended on any one day, while the other two-thirds participated synchronously online. It is important to note that not all my classrooms had the infrastructure to accommodate this modality. Since all UK students receive an iPad upon entering UK, I created a system where everybody mic'd up via Zoom, regardless. This allowed all members of the class to participate in-time. To make this work, I set up a system of clear and continuous communications that began weeks before the actual first day of classes (for all my classes 202F, ultimately 6 sections of classes – including both PHI100 & PHI 336).

Ultimately all my classes **transitioned back to a fully online synchronous modality**. The reasons for this were multitudinous. Ultimately, though, this was due to the heavy stress students experienced trying to attend both hybrid courses and their fully online synchronous courses at UK. (The vast majority of students' coursework this semester was fully online.) Happily, I can attest that this transition went quite easily, as I had spent all summer working with our Center for Excellence in Learning and Teaching team to create an effective pedagogical model for hybrid teaching.

From August 1<sup>st</sup> until the beginning of classes, I also worked closely with our PHI graduate Teaching Assistants to help them design their own courses under these trying circumstances.

## Sandmeyer – 3. Course Materials – PHI336 Environmental Ethics

Jump to each section for a brief discussion of those materials.

Page

<b>1. SYLLABUS &amp; DAILY SCHEDULE – COVID CLASS .....</b>	<b>3</b>
a. 2020F – Syllabus (COVID – in-person & fully online) .....	5
b. 2020F – Daily Schedule (COVID – in-person & fully online) .....	10
<b>2. COVID CLASS – PRE-SEMESTER NOTIFICATIONS .....</b>	<b>16</b>
a. August 1 <sup>st</sup> – Teaching Modality .....	18
b. August 10 <sup>th</sup> – Navigating Canvas .....	20
c. August 10-14 – Lesson: Teaching Modality .....	21
d. August 17 – First Day of Class: Alternating Attendance .....	24
<b>3. ASSESSMENT .....</b>	<b>26</b>
a. PHI336_2020F – forum - 01 Berry-Leopold (COVID) .....	28
b. PHI336_2020F – quiz - Savoy Alien Land Ethic reading .....	30
c. PHI336_2021F – journal - 03 ethical theories .....	31
d. PHI336_2021F – quiz – Kant reading .....	33
e. PHI336_2021F – test – unit 1 .....	37
f. PHI336_2021F – test – conclusory (assignment) .....	42
<b>4. STUDENT WORK .....</b>	<b>46</b>
a. PHI336_2021F – test – unit 1 (Key) .....	48
b. PHI336_2021F – test – conclusory (submission) .....	51

### PHI336: COVID - Communications & Class Modalities

There is no question that the pandemic has disrupted the work of the university and had a serious impact on student learning. Over the summer of 2020, I worked diligently with our Center for the Enhancement for Learning and Teaching to create systems to redress these impacts. The documents included here indicate the contour of those changes. Not only do these documents address the need for clear and frequent communications with students, but these announcements also speak to the **radical restructuring of teaching modalities** demanded by the pandemic. In fall 2020, I agreed to in-person teaching in my classes.

Unfortunately, the experiment to institute a **hybrid modality** failed after only a few weeks. I had to return to a fully online synchronous modality because the stress this system imposed on my students. All faculty at UK were encouraged this semester to return to in-person classes, but this was a decision left to the conscience of the instructor. Only a handful of professors actually returned in-person. Consequently, for nearly all my students my classes were the only in-person experience they had. The stress of accommodating one in-person class while remotely attending all their other classes turned out to be quite severe. I employed an alternating attendance policy, and no one was required to attend in-person if they felt uncomfortable doing so. Thus, by the end of the first month on average only two students actually came to the in-person class. Nevertheless, these documents reflect the nature of the modality changes introduced into the design of my classes this term.



	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE – COVID CLASS .....</b>	<b>3</b>
a. 2020F – Syllabus (COVID – in-person & fully online) .....	5
b. 2020F – Daily Schedule (COVID – in-person & fully online) .....	10
<b>2. COVID CLASS – PRE-SEMESTER NOTIFICATIONS .....</b>	<b>16</b>
a. August 1 <sup>st</sup> – Teaching Modality .....	18
b. August 10 <sup>th</sup> – Navigating Canvas .....	20
c. August 10-14 – Lesson: Teaching Modality .....	21
d. August 17 – First Day of Class: Alternating Attendance .....	24
<b>3. ASSESSMENT .....</b>	<b>26</b>
a. PHI336_2020F – forum - 01 Berry-Leopold (COVID) .....	28
b. PHI336_2020F – quiz - Savoy Alien Land Ethic reading .....	30
c. PHI336_2021F – journal - 03 ethical theories .....	31
d. PHI336_2021F – quiz – Kant reading .....	33
e. PHI336_2021F – test – unit 1 .....	37
f. PHI336_2021F – test – conclusory (assignment) .....	42
<b>4. STUDENT WORK .....</b>	<b>46</b>
a. PHI336_2021F – test – unit 1 (Key) .....	48
b. PHI336_2021F – test – conclusory (submission) .....	51

### **PHI336: Assessment Styles**

PHI336, a course representing the heart of my work as a teacher here at UK, has an enormous service impact on two of the three interdisciplinary sustainability programs at UK, i.e., the Environmental and Sustainability Studies program (a B.A. degree) and the Natural Resources and Environmental Science program (a B.S. degree). [For my impact on the sustainable agriculture B.S. degree, see my PHI205 teaching materials included in this packet and my SERVICE statement.]

This course, particularly, **has a unique and consciously developed interdisciplinary constituency**, which I have been cultivating since writing its syllabus for Senate approval. The majority of students are NRES or ENS students, as PHI336 fulfills a major requirement for those programs. PHI336 has also become a recruitment course for students who discover an interest in philosophy in it. Indeed, most philosophy majors I have taught here at UK are those that I have recruited to philosophy as double majors with ENS or – less typically – NRES.

Given the variety of students in this class, I employ a **diversity of assessment modalities**. All these assessments have their telos in the final cumulative paper, i.e., the so-called "conclusory" paper assignment. I announce this paper question on the first day of class and at the beginning of each unit. Hence all the variety of assessments employed herein related together comprehensively.

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE – COVID CLASS .....</b>	<b>3</b>
a. 2020F – Syllabus (COVID – in-person & fully online) .....	5
b. 2020F – Daily Schedule (COVID – in-person & fully online) .....	10
<b>2. COVID CLASS – PRE-SEMESTER NOTIFICATIONS .....</b>	<b>16</b>
a. August 1 <sup>st</sup> – Teaching Modality .....	18
b. August 10 <sup>th</sup> – Navigating Canvas .....	20
c. August 10-14 – Lesson: Teaching Modality .....	21
d. August 17 – First Day of Class: Alternating Attendance .....	24
<b>3. ASSESSMENT .....</b>	<b>26</b>
a. PHI336_2020F – forum - 01 Berry-Leopold (COVID) .....	28
b. PHI336_2020F – quiz - Savoy Alien Land Ethic reading .....	30
c. PHI336_2021F – journal - 03 ethical theories .....	31
d. PHI336_2021F – quiz – Kant reading .....	33
e. PHI336_2021F – test – unit 1 .....	37
f. PHI336_2021F – test – conclusory (assignment) .....	42
<b>4. STUDENT WORK .....</b>	<b>46</b>
a. PHI336_2021F – test – unit 1 (Key) .....	48
b. PHI336_2021F – test – conclusory (submission) .....	51

### **PHI336: Student Work**

Tests are one element of my grading scheme. I use tests to evaluate student comprehension of class content. I administer most tests in-class with the exception of the conclusory assignment in PHI336.

In-class tests are built from the reading quizzes students take over the term (see for instance the Kant reading quiz above). The first document included here is the key for a midterm test, which was held in-class.

In PHI336, however, I also have students complete a take-home test. This is a conclusory essay, cumulative in scope. I announce this question on the first day of class and at the first and last day of every unit. Hence, by the time students sit down to write this essay, they have been reflecting on the question the whole semester. The second document included here is one such answer.

### Sandmeyer – 3. Course Materials – PHI/ENS300 History & Philosophy of Ecology (experimental)

Jump to each section for a brief discussion of those materials.

Page

<b>1. SYLLABUS &amp; DAILY SCHEDULE</b> .....	<b>3</b>
a. PHI/ENS300_2021S – syllabus (COVID – fully online) .....	5
b. PHI/ENS300_2021S – schedule.....	10
<b>2. LESSONS – GENERATING DISCUSSION (COVID CLASS)</b> .....	<b>14</b>
a. Mar 12 lesson – Gleason's Individualistic Concept of Plant Assoc. ....	16
b. Mar 12 lesson – in-class discussion tracker .....	19
<b>3. ASSESSMENT</b> .....	<b>22</b>
a. PHI/ENS300_2021S – discussion – paper collaboration - new ecology .....	24
b. PHI/ENS300_2021S – paper – new ecology .....	25
<b>4. STUDENT WORK</b> .....	<b>29</b>
a. PHI/ENS300_2021S – discussion – new ecology .....	31
b. PHI/ENS300_2021S – paper – rubric (new ecology) .....	46

### PHI/ENS300: STATEMENT OF GENERAL PEDAGOGY

This course, The History and Philosophy of Ecology, has two unique characteristics. First, this is an experimental course **designed to service the explicit needs of two different interdisciplinary programs**. Second, this course took place during the height of the pandemic and so taught fully online synchronously.

As noted, this class services two departments. First, the Environmental and Sustainability Studies program lacks a core ecology class. This class fulfills that need. It further provides (or will provide, once it is approved by the UK Senate as a regular offering) a stable offering which can fulfill an ENS major requirement. Second, the Philosophy Department has recognized the need to revise its out-of-date list of course offerings. We need in Philosophy courses that better reflect the current strengths of our department, and this class fulfills this need.

All 2021S classes were **taught fully online** at UK. The pedagogy of this course meets the demands of this unique situation. The assignment structure was very simple: just four papers of all the same kind and length. Discussion forums were designed to provide a means for isolated students to collaborate on these papers. Built-in redundancies proved successful in achieving the define outcomes. Further, I designed daily lessons as either structured lectures (lessons 3-8 or 4-21) or structured in-class discussions (lessons 3-12 or 4-14).

It almost goes without saying, but this **semester was probably the hardest** I have ever experienced. While the redundancy designed into the discussion and paper assignments were successful pedagogically, engaging students in-time all while online proved a real difficulty. Students attended without videos turned on, which was by design. They only turned their videos on during break-out sessions, and only if they were comfortable doing so. Like so many others, my classes felt at times like seances: "Can you hear me? Are you there?" Nevertheless, I did see some genuine success engaging students and generating robust participation in discussions, which was due in large measure to the intuitive design and simple-to-accomplish assignment structure of the course.

## **Sandmeyer – Course Materials – PHI/ENS300 History & Philosophy of Ecology (experimental)**

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI/ENS300_2021S – syllabus (COVID – fully online) .....	5
b. PHI/ENS300_2021S – schedule.....	10
<b>2. LESSONS – GENERATING DISCUSSION (COVID CLASS) .....</b>	<b>14</b>
a. Mar 12 lesson – Gleason's Individualistic Concept of Plant Assoc. ....	16
b. Mar 12 lesson – in-class discussion tracker .....	19
<b>3. ASSESSMENT .....</b>	<b>22</b>
a. PHI/ENS300_2021S – discussion – paper collaboration - new ecology .....	24
b. PHI/ENS300_2021S – paper – new ecology .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI/ENS300_2021S – discussion – new ecology .....	31
b. PHI/ENS300_2021S – paper – rubric (new ecology) .....	46

### **PHI/ENS300: Syllabus & Daily Schedule**

I created this class to **fulfill a basic need of the Environmental and Sustainability Studies program**. From the earliest days of this program we have, at once, recognized the fundamental importance of ecology to our students and lamented the paucity of such offerings at UK in this subject. This has become especially poignant with the retirement of the one biologist who taught ecology on a regular basis here at UK. This class was thus designed to meet this scientific need. Consequently, the course readings include a healthy selection of original articles fundamental to the development of ecology as a science.

Given the paucity of ecology education at UK and among the ENS students, particularly, it was essential to determine a baseline of knowledge coming into the class. Hence the prior- and post-knowledge assessments give students and the professor, alike, an indication of this baseline and the progress made moving that line forward.

## Sandmeyer – Course Materials – PHI/ENS300 History & Philosophy of Ecology (experimental)

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI/ENS300_2021S – syllabus (COVID – fully online) .....	5
b. PHI/ENS300_2021S – schedule.....	10
<b>2. LESSONS – GENERATING DISCUSSION (COVID CLASS) .....</b>	<b>14</b>
a. Mar 12 lesson – Gleason's Individualistic Concept of Plant Assoc. ....	16
b. Mar 12 lesson – in-class discussion tracker .....	19
<b>3. ASSESSMENT .....</b>	<b>22</b>
a. PHI/ENS300_2021S – discussion – paper collaboration - new ecology .....	24
b. PHI/ENS300_2021S – paper – new ecology .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI/ENS300_2021S – discussion – new ecology .....	31
b. PHI/ENS300_2021S – paper – rubric (new ecology) .....	46

### PHI/ENS300: Lessons (COVID class)

Given the online modality employed, generating class discussion was a true challenge. In consultation with the Center for the Enhancement of Learning and Teaching, I created the following model:

- Structure in-class discussion. This lessons indicates the way I structured regular in-class discussions. As noted in the syllabus, class discussion was an essential and significant part of this class. On discussion days, students would typically break into groups of 5 or so. (On this day, only five students were in attendance.) Once in groups, a student was either elected or assigned an executive role in the group to ensure steady discussion; and another student was elected or assigned to be a scribe.
  - In conjunction with the lesson online, the scribe used a Google Sheet to outline or write out a transcript of the group discussion.
    - This Google sheet was available (via link provided in the lesson) to all members of the class and thus to all members of the group. This method allowed me to follow in real time the discussions in break out groups. Thus I could intervene when I saw group stall.
  - Exiting from break-out groups, we would compare the groups' work together.
  - When the course lesson was over, I would transcribe the details of the class's discussion to the lesson. This technique allowed those who were absent to follow the content and trajectory of the in-class discussions, which they missed.

As noted, this model of in-class discussion was suggested to me by our CELT staff during my summer workshopping. It has proved so successful that I now use it whenever I have in-class discussions – whether these discussions be online or in-person.

## **Sandmeyer – Course Materials – PHI/ENS300 History & Philosophy of Ecology (experimental)**

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI/ENS300_2021S – syllabus (COVID – fully online) .....	5
b. PHI/ENS300_2021S – schedule.....	10
<b>2. LESSONS – GENERATING DISCUSSION (COVID CLASS) .....</b>	<b>14</b>
a. Mar 12 lesson – Gleason's Individualistic Concept of Plant Assoc. ....	16
b. Mar 12 lesson – in-class discussion tracker .....	19
<b>3. ASSESSMENT .....</b>	<b>22</b>
a. PHI/ENS300_2021S – discussion – paper collaboration - new ecology .....	24
b. PHI/ENS300_2021S – paper – new ecology .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI/ENS300_2021S – discussion – new ecology .....	31
b. PHI/ENS300_2021S – paper – rubric (new ecology) .....	46

### **PHI/ENS300: Assessing Online Discussion Forums**

Given the isolated nature of learning at the height of the pandemic, I created systems that would (i) bolster robust peer engagement in the classroom and (ii) build redundancies into the assessments that drew upon these engagement resources. Here is an example of such. When students would write a paper, they would be assigned a collaboration discussion forum at the same time. These discussion forums would allow students to identify others in the class writing on the same or similar themes. This would provide students the means by which to discuss their ideas with peers in the class. It also provided students the opportunity to produce part of their papers in a low-stakes environment. This model followed a maxim of mine regarding the teaching of writing, i.e., that good writing is re-writing (a motto which all my students got sick of hearing me repeat again and again).

## **Sandmeyer – Course Materials – PHI/ENS300 History & Philosophy of Ecology (experimental)**

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI/ENS300_2021S – syllabus (COVID – fully online) .....	5
b. PHI/ENS300_2021S – schedule.....	10
<b>2. LESSONS – GENERATING DISCUSSION (COVID CLASS) .....</b>	<b>14</b>
a. Mar 12 lesson – Gleason's Individualistic Concept of Plant Assoc. ....	16
b. Mar 12 lesson – in-class discussion tracker .....	19
<b>3. ASSESSMENT .....</b>	<b>22</b>
a. PHI/ENS300_2021S – discussion – paper collaboration - new ecology .....	24
b. PHI/ENS300_2021S – paper – new ecology .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI/ENS300_2021S – discussion – new ecology .....	31
b. PHI/ENS300_2021S – paper – rubric (new ecology) .....	46

### **PHI/ENS300: Student Work**

The examples of student work included here are correlated to the assessments laid out in the previous section.

Included in these documents is the paper rubric which I used to grade paper submissions. While I did embed some comments in student papers, the primary means by which I commented on papers was via the paper rubric. The rubric was identical for all papers written over the course of the term. My comments to student's writing were progressive. That is, I would focus my comments on the weakest element of the paper as submitted, make recommendations to improve these deficiencies, and ask students to fulfill these recommendations in the next submission. Hence, whenever I received a new paper by a student, I would look back to my comments and recommendation to the previous paper (in the earlier submitted rubrics). I would then focus my evaluative regard in the newer paper on two areas: the redressing of areas of concern identified in earlier work and improvements needed still as exemplified in the newer paper.

### Sandmeyer – 3. Course Materials – ENS400 Senior Capstone Class: Sustainability in Action

Jump to each section for a brief discussion of those materials.

Page

<b>1. SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
a. ENS400_2018S – syllabus .....	5
b. ENS400_2018S – schedule .....	11
<b>2. PROJECTS .....</b>	<b>16</b>
a. ENS400_2018S – project I – UK SSP (group) .....	18
i. ENS400_2018S – project I – group evaluation rubric .....	21
ii. ENS400_2018S – project I – self & group peer review .....	24
b. ENS400_2018S – project II – public film screening (group) .....	29
<b>3. PAPERS .....</b>	<b>31</b>
a. UK GCCR FAQ .....	33
b. ENS400_2018S – paper I – the meaning of sustainability .....	35
c. ENS400_2018S – paper II – the measure of sustainability .....	38
<b>4. STUDENT WORK .....</b>	<b>41</b>
a. ENS400_2018S – project I presentation .....	43
b. ENS400_2018S – project I rubric (Sandmeyer and Tedder) .....	46
c. ENS400_2018S – paper I (meaning) .....	52
d. ENS400_2018S – paper 2 (measure) .....	64

#### ENS400: STATEMENT OF GENERAL PEDAGOGY

The ENS400 Senior Capstone: Sustainability in Action class was, at once, the most complicated and in some respects most difficult class which I have taught. Shane Tedder, the Sustainability Coordinator at UK who had to that date no curricular experience, and I were tasked to teach the class. We were notified of this duty just 10 days before the first day of the semester. Additionally, the ENS capstone class is **fulfills the University-wide major Graduation Composition and Communication Requirement (GCCR)**. Hence the course design had to accommodate a lot of different tasks, and we had precious little time to think through how to build it.

As the semester proceeded, a further unanticipated complication arose. The ENS degree was rather new at that time. Students in this capstone were the first to have completed the Senate-approved major requirements for the degree by the time they took the capstone. The ENS requirements are five, not including ENS400 and include: ENS201 & ENS202, ENS300, PHI336 Environmental Ethics (my class, see dossier documents), and ENG425. Of these five, only three expressly deal with the concept of sustainability: ENS201, ENS202, and PHI336. We knew that only a few students in the class had completed PHI336 by the time they would complete this capstone class. So, we **presumed that students had an introduction** to concepts fundamental to sustainability from their earlier work in ENS201 & ENS202. However, we later discovered that this presumption was false

In short, ENS400 was not my most successful class. However, it is that class from which I have learned the most. The documents included herein indicate the design of the course as well as the **lessons learned** while teaching it.



## Sandmeyer – Course Materials – ENS400 Senior Capstone Class: Sustainability in Action

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. ENS400_2018S – syllabus .....	5
b. ENS400_2018S – schedule .....	11
<b>2. PROJECTS .....</b>	<b>16</b>
a. ENS400_2018S – project I – UK SSP (group) .....	18
i. ENS400_2018S – project I – group evaluation rubric .....	21
ii. ENS400_2018S – project I – self & group peer review .....	24
b. ENS400_2018S – project II – public film screening (group) .....	29
<b>3. PAPERS .....</b>	<b>31</b>
a. UK GCCR FAQ .....	33
b. ENS400_2018S – paper I – the meaning of sustainability .....	35
c. ENS400_2018S – paper II – the measure of sustainability .....	38
<b>4. STUDENT WORK .....</b>	<b>41</b>
a. ENS400_2018S – project I presentation .....	43
b. ENS400_2018S – project I rubric (Sandmeyer and Tedder) .....	46
c. ENS400_2018S – paper I (meaning) .....	52
d. ENS400_2018S – paper 2 (measure) .....	64

### ENS400: Syllabus & Daily Schedule

Looking at the syllabus, one can see that our design of ENS400 was complicated. In fact, it was too complicated. It attempted in a single class for students to complete two service-learning projects, two writing projects including rewrites built into those assignments, and a career assessment and preparation project – all within a single semester. The idea underlying this complexity was motivated the subtitle of the class: Sustainability in Action. Indeed, as designers we were explicitly instructed to structure the class around the concept and practice of sustainability. Further, the class has the responsibility to fulfill the by the Graduation Composition and Communication Requirement (GCCR) set by the University.

The structure of the major in the ENS major was laid out in our original plan, which I helped draft. As I was the Director of Undergraduate Studies for ENS at the time, I understood that the capstone class was to be geared to having students apply what they had learned over their career in the major. 100 & 200-level classes introduce concepts, themes, and methods. The 300-level classes reinforce this learning and introduce new skills. The 400-level capstone class thus tasks students to apply this learning.

I have learned two important lessons from teaching this class. First, the complexity of design imposed a burden on the students. The best class design is, rather, structured around basic outcomes. Since teaching ENS400 I have consequently designed all my classes around achieving three fundamental outcomes: developing good writing skills, good speaking skills, and good reading skills. Second, in interdisciplinary classes having a wide-diversity of students having different disciplinary aptitudes, it is important to assess prior-knowledge of the subject matter at the start of the semester. Class design should emphasize simplicity, and the implementation of that design should account for student aptitudes as they exist in that course.

## Sandmeyer – Course Materials – ENS400 Senior Capstone Class: Sustainability in Action

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
a. ENS400_2018S – syllabus .....	5
b. ENS400_2018S – schedule .....	11
<b>2. PROJECTS .....</b>	<b>16</b>
a. ENS400_2018S – project I – UK SSP (group) .....	18
i. ENS400_2018S – project I – group evaluation rubric .....	21
ii. ENS400_2018S – project I – self & group peer review .....	24
b. ENS400_2018S – project II – public film screening (group) .....	29
<b>3. PAPERS .....</b>	<b>31</b>
a. UK GCCR FAQ .....	33
b. ENS400_2018S – paper I – the meaning of sustainability .....	35
c. ENS400_2018S – paper II – the measure of sustainability .....	38
<b>4. STUDENT WORK .....</b>	<b>41</b>
a. ENS400_2018S – project I presentation .....	43
b. ENS400_2018S – project I rubric (Sandmeyer and Tedder) .....	46
c. ENS400_2018S – paper I (meaning) .....	52
d. ENS400_2018S – paper 2 (measure) .....	64

### **ENS400: Projects**

With only 10 days to design the class, Shane Tedder and I decided that we would structure much of the class around the newly developed UK Strategic Sustainability Plan or UKSSP. While this plan had only recently been completed by the Office of Sustainability, it had yet to be approved by the President's Office. Nevertheless, we both agreed that there was no project better fitted to the needs of the class than the UKSSP. Additionally, including the UKSSP into the curricular design would integrate Shane Tedder's work into the class, which was a basic desideratum motivating its design.

ENS400 was my first class that contained a service-learning component in its design. I have since integrated service-learning as a central element of my Food Ethics class. The service-learning projects in ENS400 were designed around needs defined by the Office of Sustainability, particularly the need to implement a public relations campaign around the UKSSP. Having now studied service-learning pedagogy (see my TEACHING statement), I have since altered my view of the structure and importance of service-learning pedagogy. More than providing important service experience in an academic setting, critical service-learning pedagogy defines these sorts of projects as tools for connecting students to the community outside the university and cultivating in them an understanding of the social good and the value of social responsibility.

The SLO projects as I designed them included some of the most sophisticated evaluative rubrics which I have used to date. There is a fundamental problem when assigning and evaluating group work, which is the inequality of effort that typifies the production process within any one group. To address this issue, self and the group evaluation rubrics were designed into the projects from the very start. Students not only evaluated their own work but also the work of each member of the group, and they understood this to be an essential component of the group project. The transparency of this evaluative framework incentivized all students to work at similar levels. While

this evaluative framework did not eradicate the problem of unequal effort, it did succeed at mitigating the problem.

## Sandmeyer – Course Materials – ENS400 Senior Capstone Class: Sustainability in Action

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
a. ENS400_2018S – syllabus .....	5
b. ENS400_2018S – schedule .....	11
<b>2. PROJECTS .....</b>	<b>16</b>
a. ENS400_2018S – project I – UK SSP (group) .....	18
i. ENS400_2018S – project I – group evaluation rubric .....	21
ii. ENS400_2018S – project I – self & group peer review .....	24
b. ENS400_2018S – project II – public film screening (group) .....	29
<b>3. PAPERS .....</b>	<b>31</b>
a. UK GCCR FAQ .....	33
b. ENS400_2018S – paper I – the meaning of sustainability .....	35
c. ENS400_2018S – paper II – the measure of sustainability .....	38
<b>4. STUDENT WORK .....</b>	<b>41</b>
a. ENS400_2018S – project I presentation .....	43
b. ENS400_2018S – project I rubric (Sandmeyer and Tedder) .....	46
c. ENS400_2018S – paper I (meaning) .....	52
d. ENS400_2018S – paper 2 (measure) .....	64

### **ENS400: The GCCR Writing Requirement - Papers**

The two papers in this class were put into the syllabus to meet the Composition and Communication Requirement. An assumption underlying the ENS400 course design was that students had already been introduced to the concept, history, and policies of sustainability. Hence, these writing projects were designed to reinforce and extend their understanding of this concept and of the metrics of assessment. While students in ENS400 gained substantive understanding both of the idea of sustainability and the regime of sustainability assessment in these writing exercises, the lack of prior work studying the concept of sustainability or its history had a profound impact. Remedial education had to be introduced and these extra lessons proved burdensome for many students.

The lessons I learned in this class, particularly regarding the teaching exercises, came to alter my understanding of interdisciplinary pedagogy. I have since integrated knowledge assessments into the earliest stage of a class. I structure these assessments around fundamental concepts and terms which we study over the term. Whenever we turn to a new subject matter in the course, I return to reconsider the assessment questions. Not only does this technique help students identify central concepts and terms, but also it provides a sense of progress and enlightenment as they gain mastery of previously unknown or little understood concepts and terminology.

## **Sandmeyer – Course Materials – ENS400 Senior Capstone Class: Sustainability in Action**

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
a. ENS400_2018S – syllabus .....	5
b. ENS400_2018S – schedule .....	11
<b>2. PROJECTS .....</b>	<b>16</b>
a. ENS400_2018S – project I – UK SSP (group) .....	18
i. ENS400_2018S – project I – group evaluation rubric .....	21
ii. ENS400_2018S – project I – self & group peer review .....	24
b. ENS400_2018S – project II – public film screening (group) .....	29
<b>3. PAPERS .....</b>	<b>31</b>
a. UK GCCR FAQ .....	33
b. ENS400_2018S – paper I – the meaning of sustainability .....	35
c. ENS400_2018S – paper II – the measure of sustainability .....	38
<b>4. STUDENT WORK .....</b>	<b>41</b>
a. ENS400_2018S – project I presentation .....	43
b. ENS400_2018S – project I rubric (Sandmeyer and Tedder) .....	46
c. ENS400_2018S – paper I (meaning) .....	52
d. ENS400_2018S – paper 2 (measure) .....	64

### **ENS400: Student Work**

The work provided here represent both group and individual work by the students of ENS400. The project presentation was a group effort, and the rubric thus evaluates the work of the group as a whole making this presentation. The two papers were produced by two different individuals in the class.

### Sandmeyer – 3. Course Materials – PHI516 Phenomenological Directions (Undergrad & Grad)

Jump to each section for a brief discussion of those materials.

Page

<b>1. SYLLABUS &amp; DAILY SCHEDULE</b> .....	<b>3</b>
a. PHI516_2022S – syllabus .....	5
b. PHI516_2022S – schedule .....	10
<b>2. LESSON STRUCTURE</b> .....	<b>13</b>
a. Feb 18 – Husserl's "Phenomenology & Anthropology" .....	15
<b>3. WRITING ASSIGNMENTS</b> .....	<b>20</b>
a. Analysis Paper (02 – Husserl) .....	22
b. Unit Paper (01 – Husserl) .....	25
<b>4. STUDENT WORK</b> .....	<b>29</b>
a. PHI516_2022S – analysis 02 - Husserl .....	31
b. PHI516_2022S – paper 01 - Husserl .....	36

#### **PHI516: STATEMENT OF GENERAL PEDAGOGY**

PHI516, Phenomenological Directions, is an **advanced undergraduate / graduate** level course. The class fulfills one of a cluster of required 500-level courses for the major, and it satisfies a content area highly sought after by our graduate students.

As is usual for me, the course is designed around three **outcomes**: developing good reading skills, expanding students' abilities to present their ideas orally, and refining students' skill at writing. The lessons are designed to present content in a structure but flexible format that encourages discussion during class. As this is an advanced-level class, special attention is given to **student writing**. Short papers are designed to provide clarification of a core idea central to a longer analysis. Hence while there appear to be many writing assignments, this is misleading. In essence, students write and rewrite four 7-page papers over the course of the term.

See the description of the writing exercises under WRITING ASSIGNMENTS in this packet for further clarification.

## Sandmeyer – Course Materials – PHI516 Phenomenological Directions (Undergrad & Grad)

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI516_2022S – syllabus .....	5
b. PHI516_2022S – schedule .....	10
<b>2. LESSON STRUCTURE .....</b>	<b>13</b>
a. Feb 18 – Husserl's "Phenomenology & Anthropology" .....	15
<b>3. WRITING ASSIGNMENTS .....</b>	<b>20</b>
a. Analysis Paper (02 – Husserl) .....	22
b. Unit Paper (01 – Husserl) .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI516_2022S – analysis 02 - Husserl .....	31
b. PHI516_2022S – paper 01 - Husserl .....	36

### PHI516: Syllabus and Daily Schedule

PHI516 is an advanced requirement for philosophy majors. Typical of my pedagogical approach, this course is **outcomes-based**. These outcomes are not essentially different from those of my lower-level classes. Rather, the achievement of these outcomes is assessed at higher expectations. Working at a higher level of sophistication, students are asked to apply their abstract understanding concretely. In short, like all my courses, this course reinforces three outcomes, i.e., the ability to write, speak, and read well, to my pedagogical approach.

1. Every end of unit paper is a rewrite and expansion upon an earlier analysis paper.
2. Lessons are constructed with flexibility built into them to maximize class discussion.
3. The inclusion of extensive passages from the texts allows for guided reading practice in class.

## Sandmeyer – Course Materials – PHI516 Phenomenological Directions (Undergrad & Grad)

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI516_2022S – syllabus .....	5
b. PHI516_2022S – schedule .....	10
<b>2. LESSON STRUCTURE .....</b>	<b>13</b>
a. Feb 18 – Husserl's "Phenomenology & Anthropology" .....	15
<b>3. WRITING ASSIGNMENTS .....</b>	<b>20</b>
a. Analysis Paper (02 – Husserl) .....	22
b. Unit Paper (01 – Husserl) .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI516_2022S – analysis 02 - Husserl .....	31
b. PHI516_2022S – paper 01 - Husserl .....	36

### PHI516: Lesson Structure

The document included here demonstrate my **outcomes-based pedagogy**. First, it is important to note that PHI516 is a class that includes both advanced undergraduate and graduate students. My pedagogical approach accentuates differential learning. This is especially important toward achieving the primary outcome of developing students' ability to present their ideas clearly and concisely analyze a work verbally. The 02-lesson demonstrates the construction of my lesson plans, which facilitates this objective. I do not read a prepared lecture. Rather, I sketch out a lecture in bullet points. At the top of the lesson are the primary outcomes I want students to be able to accomplish from that discussion. The bullet-point structure of the lesson, which I provide to students before class and from which we work during the class, achieves two goals, at once. First, the outline structure of the presentation – correlated to the outcomes detailed at the top of the document – provide a clear frame for students to follow the logic of that lesson. Second, the bullet-point structure promotes discussion during class, as it inherently subdivides the lecture into parts. I aim in my lesson less to work through a prescribed amount of material and more around the goal of promoting students' skills at extemporaneous analysis. Note the inclusion of earlier outcomes in this lesson. The inclusion of these outcomes promotes the integration of previously achieved accomplishments into the current lesson. This approach allows students consciously to develop the skill at synthesis and analysis in verbal form.



## Sandmeyer – Course Materials – PHI516 Phenomenological Directions (Undergrad & Grad)

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI516_2022S – syllabus .....	5
b. PHI516_2022S – schedule .....	10
<b>2. LESSON STRUCTURE .....</b>	<b>13</b>
a. Feb 18 – Husserl's "Phenomenology & Anthropology" .....	15
<b>3. WRITING ASSIGNMENTS .....</b>	<b>20</b>
a. Analysis Paper (02 – Husserl) .....	22
b. Unit Paper (01 – Husserl) .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI516_2022S – analysis 02 - Husserl .....	31
b. PHI516_2022S – paper 01 - Husserl .....	36

### PHI516: Scaffolded Writing

The structure of the writing assignments in this class reflects a fundamental principle at work in my pedagogy of paper writing. Good writing is the product of rewriting. However, one cannot assume that students understand how to rewrite their work or that they have the techniques to accomplish this. Consequently, the pedagogy of writing in my advanced classes aims to provide the skills and experience of doing just this.

The writing assignments in this class fall into two general categories. For simplicity's sake, class content is organized around particular philosophers. For each philosopher studied then, students write one 3-page analysis paper and one 7-page thesis defense paper. The 3-page analysis paper assignment is framed as a subordinate element of the longer 7-page paper. This scaffolded approach to writing encourages students (i) to identify a central theme in the readings, (ii) to analyze concepts or ideas fundamental to this theme, and (iii) to elaborate and critically assess this theme. Individual paper meetings are held whenever the analysis paper is complete but before the student begins the longer paper. Further, lessons are devoted at important intervals in the semester to developing paper ideas, introducing techniques of paper evaluation and improvement, and studying examples of clear, concise, and elegant writing.

Graduate students must complete a longer, comprehensive paper at the end of term. As per the structure of the other assignments, the shorter 7-page papers may be incorporated into this more comprehensive paper. Hence, all students gain good experience producing concise, precise, and elegant short pieces. Every student practices rewriting and refines the skill of rewriting. And graduate students develop the skill of building sustained arguments out of shorter pieces.

## **Sandmeyer – Course Materials – PHI516 Phenomenological Directions (Undergrad & Grad)**

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI516_2022S – syllabus .....	5
b. PHI516_2022S – schedule .....	10
<b>2. LESSON STRUCTURE .....</b>	<b>13</b>
a. Feb 18 – Husserl's "Phenomenology & Anthropology" .....	15
<b>3. WRITING ASSIGNMENTS .....</b>	<b>20</b>
a. Analysis Paper (02 – Husserl) .....	22
b. Unit Paper (01 – Husserl) .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI516_2022S – analysis 02 - Husserl .....	31
b. PHI516_2022S – paper 01 - Husserl .....	36

### **PHI516: Student Work**

The paper submissions included here are correlated to the assignments in section 2 of this packet. What is absent in these documents is the personal interaction between professor and student on their paper submissions, which occurs at a higher frequency and with greater intensity than in my other classes. In advanced classes, paper evaluation is conducted primarily in person. Nevertheless, the model of paper evaluation employed in my advanced classes follows that laid out in my lower-level classes. That is, I create a single rubric for each paper type. As students submit numerous papers of the same type, this allows me to focus my evaluative comments and recommendations on improving the individual skills of the writer for that type of assignment. Evaluation occurs progressively over the course of the semester. Students are tasked with making improvements based on previous work, and thus the evaluation of each new assignment proceeds from the evaluation of earlier submissions.

### Sandmeyer – 3. Course Materials – PHI680 Special Topics: Time & Time-Consciousness

Jump to each section for a brief discussion of those materials.

Page

<b>1. SYLLABUS &amp; DAILY SCHEDULE</b> .....	<b>3</b>
a. PHI680_2017F – syllabus .....	5
b. PHI680_2017F – schedule .....	9
<b>2. LESSON STRUCTURE</b> .....	<b>10</b>
a. Sep 12 – Aristotle .....	12
<b>3. ASSIGNMENTS</b> .....	<b>19</b>
a. Collaboration: Weekly Questions .....	21
b. Paper – Question Clarification .....	22
c. Paper – Final .....	24
<b>4. STUDENT WORK</b> .....	<b>25</b>
a. Collaboration – Aristotle Questions .....	28
b. Paper – Question Clarification (Aristotle) .....	33
c. Paper – Final (Duration) .....	42

#### **PHI680: STATEMENT OF GENERAL PEDAGOGY**

PHI680 is a special topics **graduate seminar** typically strictly designated for graduate students in the Department of Philosophy, though I did allow one advanced undergraduate to take the class for credit. I designed this course around the idea of Time and Time-Consciousness, which is a theme central to the major figures within the phenomenological movement. I design my seminars using many of the same principles at work in my lower-level classes. This is apparent here in the frequency of collaborations required of my students. Class participation is essential to the success of these seminars for two reasons. First, class participation is founded on the close and **critical reading** of a text. In preparation for class, all students are required to **formulate a substantive question**, outline the resources available necessary to answering that question, and sketching out a possible answer. These **participation** exercises, i.e., these question collaborations, then form the basis for class discuss of the reading. These questions then form the basis for short "**question clarification**" **papers**. Finally, these question clarification papers outline the basic problem to be addressed in the **final long paper**. Hence the entire course is articulated into a series of **scaffolded assignments** culminating in a final paper.

## Sandmeyer – Course Materials – PHI680 Special Topics: Time & Time-Consciousness

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI680_2017F – syllabus .....	5
b. PHI680_2017F – schedule .....	9
<b>2. LESSON STRUCTURE .....</b>	<b>10</b>
a. Sep 12 – Aristotle .....	12
<b>3. ASSIGNMENTS .....</b>	<b>19</b>
a. Collaboration: Weekly Questions .....	21
b. Paper – Question Clarification .....	22
c. Paper – Final .....	24
<b>4. STUDENT WORK .....</b>	<b>25</b>
a. Collaboration – Aristotle Questions .....	28
b. Paper – Question Clarification (Aristotle) .....	33
c. Paper – Final (Duration) .....	42

### **PHI680: Syllabus & Daily Schedule**

**Class participation** was foundationally important to this class. Class lessons were divided typically into two sections. First, I would present an outline of the reading or, more often, an important aspect of that reading. Second, a student in the class would use the remaining time, typically an hour or so, to lead discussion.

The documents included here offer a view of the week-by-week assignment requirements as well as the content of one of my early lessons in the semester.

As is typically for all my classes, the pedagogy of this course revolves around achieving specific learning outcomes, i.e., developing sophisticated skills at reading, writing, and speaking.

## Sandmeyer – Course Materials – PHI680 Special Topics: Time & Time-Consciousness

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI680_2017F – syllabus .....	5
b. PHI680_2017F – schedule .....	9
<b>2. LESSON STRUCTURE .....</b>	<b>10</b>
a. Sep 12 – Aristotle .....	12
<b>3. ASSIGNMENTS .....</b>	<b>19</b>
a. Collaboration: Weekly Questions .....	21
b. Paper – Question Clarification .....	22
c. Paper – Final .....	24
<b>4. STUDENT WORK .....</b>	<b>25</b>
a. Collaboration – Aristotle Questions .....	28
b. Paper – Question Clarification (Aristotle) .....	33
c. Paper – Final (Duration) .....	42

### **PHI680: Lesson Structure**

**Class participation** was foundationally important to this class. Class lessons were divided typically into two sections, which is the case in the lesson included here. First, I would present an outline of the reading or, more often, an important aspect of that reading. Second, a student in the class would use the remaining time, typically an hour or so, to lead discussion. This discussion was based on the collaborative document created during the week by the whole class. The discussion leader would choose one or more questions to address. A primary objective of these discussion sessions was to demonstrate the ability to remain focused and to keep a substantive discussion going.

As is typically for all my classes, the pedagogy of this course revolves around achieving specific learning outcomes, i.e., developing sophisticated skills at reading, writing, and speaking.

## Sandmeyer – Course Materials – PHI680 Special Topics: Time & Time-Consciousness

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI680_2017F – syllabus .....	5
b. PHI680_2017F – schedule .....	9
<b>2. LESSON STRUCTURE .....</b>	<b>10</b>
a. Sep 12 – Aristotle .....	12
<b>3. ASSIGNMENTS .....</b>	<b>19</b>
a. Collaboration: Weekly Questions .....	21
b. Paper – Question Clarification .....	22
c. Paper – Final .....	24
<b>4. STUDENT WORK .....</b>	<b>25</b>
a. Collaboration – Aristotle Questions .....	28
b. Paper – Question Clarification (Aristotle) .....	33
c. Paper – Final (Duration) .....	42

### **PHI680: Scaffolded Writing Assignments**

The primary assignments in this class were two. First, students were to collaborate together to produce a series of substantive questions about the readings. See the student questions in the next section for an example of this task. This weekly project produced quite profound discussion of the texts and constituted the bulk of the students' workload over the semester. Second, students had to produce two distinct sorts of papers. The first was a short clarification of an important question. The structure of this assignment was closely aligned to the weekly collaboration assignment. The second was a long (15-20) page thematic paper which addressed a question posed in the clarification assignment.

The class concluded with a seminar conference in which student volunteered to present their papers to the class as a whole.

## Sandmeyer – Course Materials – PHI680 Special Topics: Time & Time-Consciousness

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI680_2017F – syllabus .....	5
b. PHI680_2017F – schedule .....	9
<b>2. LESSON STRUCTURE .....</b>	<b>10</b>
a. Sep 12 – Aristotle .....	12
<b>3. ASSIGNMENTS .....</b>	<b>19</b>
a. Collaboration: Weekly Questions .....	21
b. Paper – Question Clarification .....	22
c. Paper – Final .....	24
<b>4. STUDENT WORK .....</b>	<b>25</b>
a. Collaboration – Aristotle Questions .....	28
b. Paper – Question Clarification (Aristotle) .....	33
c. Paper – Final (Duration) .....	42

### **PHI680: Student Work**

The student work here is of two kinds:

1. The collaboration document included here contains the questions formulated by students on the Aristotle reading. As note already, these collaborations were foundationally important to all the work of the class, i.e., in-class discussion, the short question clarification assignment, and the final thematic paper.
2. The paper documents are of two kinds. Included here are:
  - a. question clarification papers from two different students, and
  - b. a final thematic paper

Typically, 600- and 700-level courses are reserved for graduate students. However, I had worked with a very good undergraduate student in other classes, who asked to participate in this seminar for a grade. I acceded to this request. The student successfully completed all the requirements of the course and passed the class with distinction.

### Sandmeyer – 3. Course Materials – (China2018) Teaching Methods: A Faculty Course

	Page
1. Teaching Methods Front Page ( <a href="http://www.uky.edu/~rsand1/china2018/">www.uky.edu/~rsand1/china2018/</a> ) .....	3
a. Syllabus .....	4
b. 3-week Schedule .....	6
c. Lesson 7.25 .....	7
d. Resources .....	9

#### Overview of Class & Materials:

During the summers of 2017 and 2018, I was hired through the Faculty Teach in China program sponsored by University of Kentucky Confucius Institute to teach summer courses in China. In 2018 I applied for and was selected to teach a **course for faculty** at the Qingdao University of Technology. The Qingdao course was especially important to the development of my own pedagogy, as the course gave me the opportunity to articulate my own **teaching methodology** and the student body were all faculty from the university. My 3-week course covered modern Western teaching methods for active learning with an emphasis on interdisciplinary education.

This packet contains the basic structure elements of the Teaching Methods Faculty Course.

- Syllabus
  - Syllabus design was an important lesson in the class, as Chinese faculty do not typically teach from a syllabus as we understand it in the West. Hence, the syllabus design – especially the idea and articulation of course **learning outcomes** – was, itself, the subject of an important lesson. See attached lesson 7.25.
- Schedule
  - The schedule was designed to be a progressive working through of **active learning** techniques. Each day of class broken into two distinct hours. The first hour was typically devoted to the introduction of new pedagogical content. The second hour was devoted to practicing active learning techniques. The objective of this second hour was to engage the faculty in the very pedagogical techniques they were learning in the course.
- Lesson
  - The most important element of these lesson was the articulation of learning objectives at the top of the document. There was always two sets:
    - Learning Outcomes (as students)
      - These were outcomes around which my own lesson was designed.
    - Learning Outcomes (as faculty)
      - These were **meta-outcomes**, designed for my students to reflect *as teachers* on the techniques they were learning in the lesson.
- Resources
  - The course resources detail the primary pedagogical texts and documents used in this methods class.
  - Importantly, these same resources inform my own work as a teacher of interdisciplinary classes here at the University of Kentucky.

The class has become especially important to my own understanding of pedagogical method, as much of its content reflects my own approach to the teaching of interdisciplinary classes.



### Sandmeyer – 3. Course Materials – Institutional Rubrics

	Page
1. THE UK CORE – GENERAL EDUCATION REQUIREMENTS	
a. Intellectual Inquiry – The Nature of Inquiry in the Humanities	
i. Course Template .....	3
ii. Rubric .....	5
b. Citizenship – Community, Culture and Citizenship in the USA	
i. Course Template .....	7
ii. Rubric .....	8
2. AMERICAN ASSOCIATION OF COLLEGES AND UNIVERSITIES	
a. Written Communication Value Rubric .....	10
b. Reading Value Rubric .....	12
c. Oral Communication Value Rubric .....	14
d. Civic Engagement Value Rubric .....	16

#### Overview of Rubrics:

The documents here are included solely for **reference**. I rely heavily on rubrics for most of my assessments. The templates and rubrics have played an outsized role in my own pedagogy.

I have concentrated much of my teaching on first- and second-year courses, and a number of these fulfill a **University of Kentucky CORE** requirement. For instance, PHI100 Introduction to Philosophy fulfills an Intellectual Inquiry requirement; and PHI205 Food Ethics fulfills the Citizenship requirement. The design of any CORE class is prescribed to some degree by the relevant UK Core Template and Rubric. Hence, I include these CORE documents in this dossier.

As I have noted elsewhere, I have worked over the years to refine and simplify my pedagogy. My classes are outcomes-based. Indeed, three outcomes particularly define my teaching. Of course, students in higher level classes are expected to achieve higher-level results. Nevertheless, there are certain skills which define my work in the classroom as a philosopher. In general, then, at the conclusion of my classes, students should be able to:

1. write clearly, precisely, and elegantly,
2. read college-level texts with a high degree of comprehension, and
3. verbally express themselves coherently and fluidly.

Additionally, my Food Ethics class fulfills the Citizenship requirement imposed on all UK students. Consequently, students who take this class should be able to:

4. demonstrate an understanding of historical, societal, and cultural difference, and
5. demonstrated how these differences influence issues of social justice and/or civic responsibility.

Finally, when designing my **assessment rubrics**, I rely on the AACU Value Rubrics as a guide. Those AACU rubrics included here are the rubrics most fundamental to my work. Consequently, these rubrics have had a significant role in the evaluative aspect of my work as a teacher.

## **Sandmeyer – 1. General Teaching Statement**

(Individual PDFs included in this portfolio contain additional pedagogical narratives specific to those materials.)

The primary aim of my philosophy classes is to develop students' abilities to think and express themselves synthetically and creatively. Briefly stated, my classes revolve around three fundamental outcomes: (i) developing the skill of writing clearly and precisely, (ii) developing the skill of reading at a high academic level, and (iii) developing the skill (and the courage) of speaking extemporaneously with eloquence and logical rigor. In the classroom and in my assignments, higher-order evaluative and creative skills are consciously and explicitly built on lower-order skills of recollection and analysis.

### Outcomes-Based Student-Centered Learning

This outcomes-based methodology is evinced throughout my teaching portfolio. The Writing Assignments in my PHI516 Phenomenological Directions course show how I teach writing in an advanced class. The Scaffolded Writing Exercises in my PHI100 Introduction to Philosophy course demonstrate how I develop the skill of writing well in lower-level classes. The Guided Reading Exercises in that same PHI100 packet demonstrate how I teach the skill of close reading. And the Discussions Forums in my PHI205 Food Ethics course packet show how I develop skills of precise communication.

During my probationary period, I have focused on teaching 100- to 300-level courses. So, these courses are given prominence in my teaching portfolio. The difference between introductory or reinforcing classes, i.e., 100/200-level and 300-level classes, respectively, and an advanced class is distinguished by the level of sophistication my students obtain in achieving these three primary outcomes. In lower-level classes, I emphasize the use of concrete examples before moving on to more abstract analyses. See the Philosophical Exercise in my PHI100 course as an example. In higher level courses, my lessons accept that students are working at higher levels of abstraction. Typically, these higher-level classes, then, move from abstraction to application. As examples of this, see either the Lessons in my PHI/ENS300 packet or the Assessment materials in my PHI336 course. In summary, introductory students are taught from concrete examples to the abstract analysis of concepts, while in more advanced classes students apply abstract principles and ideas creatively and proficiently in concrete ways. In short, my courses are defined by Bloom's Taxonomy of Learning Outcomes, moving from the concrete to the metacognitive as they develop higher order abstract thinking skills.

### Creating an Inclusive Learning Community

Teaching during the COVID pandemic has created enormous challenges in the classroom. It is necessary as never before to consider the mental and physical stresses my students are experiencing. However, from my earliest days of teaching I have held that philosophy offers something unique to students. This is a devotion to logic and rigor, and my classes seek to exemplify this devotion. Yet the new normal in which we are all living these days requires that this devotion be tempered by an equal commitment to creating and maintaining an inclusive learning community in the classroom. A class that builds strong communities of active learners into its structure not only achieves the highest outcomes it sets for itself but also enhances the mental and physical health of its students so necessary to meeting those outcomes.

I expend substantial effort in my classes working to achieve this very goal. Indeed, over the years I have refined how I promote and build into my curriculum structures that undergird active learning communities. The earliest example of this is in my ENS400 Capstone documents, particularly the Group Project materials. These Group Projects were modeled on traditional group

work rubrics. That is, students were put into groups. The groups completed tasks, and individuals earned the grade obtained by the group. Evaluative rubrics and self & peer evaluation forms attempted were introduced to mitigate a problem common to this model, i.e., the problem of unequal work. This more traditional group model establishes group work as essentially a distinct and partial element of the total class structure. I have since changed completely the pedagogy of group work in my classroom. Group work is now a fundamental part of almost all my classes.

This transformation began during the height of the lockdown when students were isolating away from campus and classes were entirely online. See my PHI/ENS300 class, particularly the Discussion Forums and Assessment materials, for a demonstration of the systems I created to build active and inclusive learning communities into that class. Here groups were formed at the start of the semester, and students worked in these groups over the course of the whole term. When classes returned to an in-person modality, I retained this model. This is evident in the Student Work found in my PHI205 Food Ethics course, specifically in Discussion Forum on the concept and morality of food insecurity. As a rule, I now subdivide my class rosters in the first two weeks of the semester into groups containing anywhere between five to seven students. The students remain within their same groups throughout the entire semester. So, rather than thinking of group work as a separate element of the class, the class, itself, is structured around these learning communities. Online discussion forums, which are integrated into the assignments given over the semester, create natural pods of conviviality among the students. By the end of term, students learn almost as much from their peers as they do from me. This way of structuring my classes advances the disciplinary outcomes of the class, to be sure. But as important as these outcomes are, the consistent and integrated group work built into the structure of my classes fosters a communal fabric in the class whose value transcends that of any individual achievement. The impact of this innovation on my students has been marked and positive.

### Philosophy in an Interdisciplinary Key

Given the complexity of problems confronting the world today, it has never been more important to study philosophy in an interdisciplinary key. In my own work, I believe the humanities, and particularly philosophy as a core humanities discipline, must engage the social and environmental issues most threateningly confronting us as citizens and as a species. While I in the classroom may be able only inadequately to redress the host of divisions eroding our social fabric, I can in my classes teach my students the skills by which to understand each other, skills to evaluate the rational justifications underlying coherently held beliefs, and the grounds for respecting others as persons having intrinsic value. Philosophy as I teach it has an essential role to play both in conceptualizing the idea of community and of engaging diverse communities of interests and methodologies. My work as a philosopher aims to evince and, in this ethos, cultivate values fundamental to our democracy. Indeed, in the transdisciplinary scope of my work as a philosopher, the classroom has a preeminent role in this mission. This is evidenced in all my ethics classes. In my ethics work, my pedagogy aims to build a robust understanding of the nature of critical civic engagement and to cultivate a clear grasp of the social justice issues defining modern environmentalism. The pursuit of truth, I hold, is central to the philosophical endeavor, as I demonstrate in my PHI100 class. As a humanist and philosopher working at the intersection of diverse disciplines, the skills I teach provide students the means, themselves, to think critically and understandingly about the nature of thinking, about the distribution of goods and harms in our society, and about the responsibilities entailed by our freedom as citizens of the United States.

## Sandmeyer – 2. Course List

### Courses

(Course descriptions at end of document)

Introductory	Reinforcing	Advanced Undergraduate	Graduate
<ul style="list-style-type: none"> <li>• PHI 100*</li> <li>• UKC 110*</li> <li>• PHI 205*#</li> </ul>	<ul style="list-style-type: none"> <li>• PHI/ENS 300‡</li> <li>• PHI 336†</li> <li>• ENS 395</li> <li>• PHI 395</li> </ul>	<ul style="list-style-type: none"> <li>• HON 398</li> <li>• ENS400‡</li> </ul>	<ul style="list-style-type: none"> <li>• PHI 680♥</li> <li>• PHI755</li> </ul>
<ul style="list-style-type: none"> <li>• PHI 516♣</li> </ul>			
<p>* UK Core class            † Major Requirement: ENS (BA, College of A&amp;S) &amp; NRES (BS, College of Ag, Food, Environment)            ‡ Major Requirement: ENS (BA, College of A&amp;S)            # Major Requirement: Sustainable Agriculture (BS, College of Ag, Food, Environment)            ♣ Major Requirement: Philosophy (BA, College of A&amp;S)            ♥ Seminar Requirement: Philosophy (Ph.D., College of A&amp;S)</p>			

### History of Teaching

AY 2022-23	
Fall	Spring (planned)
<ul style="list-style-type: none"> <li>• <b>PHI336</b> Environmental Ethics               <ul style="list-style-type: none"> <li>○ Section 001: 32 students</li> <li>○ Section 002: 32 students</li> </ul> </li> <li>• <b>UKC 110</b> Inquiry in Humanities: Introduction to the Environmental Humanities               <ul style="list-style-type: none"> <li>○ Section 001: 24 students</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• <b>PHI205</b> Food Ethics               <ul style="list-style-type: none"> <li>○ Section 001: 70 students</li> </ul> </li> <li>• <b>PHI5xx</b> (tbd)</li> <li>• <b>PHI715</b> (tbd)</li> </ul>
AY 2021-2022	
Fall	Spring
<ul style="list-style-type: none"> <li>• <b>PHI100</b> Introduction to Philosophy: Knowledge &amp; Reality               <ul style="list-style-type: none"> <li>○ Section 001: 25 students</li> </ul> </li> <li>• <b>PHI336</b> Environmental Ethics               <ul style="list-style-type: none"> <li>○ Section 001: 32 students</li> <li>○ Section 002: 32 students</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• <b>PHI205</b> Food Ethics               <ul style="list-style-type: none"> <li>○ Section 001: 29 students</li> <li>○ Section 002: 26 students</li> </ul> </li> <li>• <b>PHI516</b> Phenomenological Directions               <ul style="list-style-type: none"> <li>○ Section 001: 9 students</li> </ul> </li> </ul>

AY 2020-21	
Fall	Spring

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| <ul style="list-style-type: none"> <li>• <b>PHI100</b> Introduction to Philosophy: Knowledge &amp; Reality <ul style="list-style-type: none"> <li>○ Section 001: 23 students</li> <li>○ Section 002: 18 students</li> <li>○ Section 003: 24 students</li> <li>○ Section 004: 23 students</li> </ul> </li> <li>• <b>PHI336</b> Environmental Ethics <ul style="list-style-type: none"> <li>○ Section 001: 30 students</li> <li>○ Section 002: 30 students</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• <b>PHI100</b> Introduction to Philosophy: Knowledge &amp; Reality <ul style="list-style-type: none"> <li>○ Section 001: 32 students</li> <li>○ Section 002: 29 students</li> </ul> </li> <li>• <b>PHI205</b> Food Ethics <ul style="list-style-type: none"> <li>○ Section 001: 66 students</li> </ul> </li> <li>• <b>PHI/ENS300</b> Special Topics: Philosophy of Ecology <ul style="list-style-type: none"> <li>○ Section 001 (PHI): 16 students</li> <li>○ Section 003 (ENS): 9 students</li> </ul> </li> <li>• <b>PHI7555</b> Tutorial Interdisciplinary Issues – Husserl <ul style="list-style-type: none"> <li>○ Section 011: 1 student</li> </ul> </li> </ul> |
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AY 2019-20	
Fall	Spring

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| <ul style="list-style-type: none"> <li>• <b>PHI336</b> Environmental Ethics <ul style="list-style-type: none"> <li>○ Section 001: 31 students</li> <li>○ Section 002: 31 students</li> </ul> </li> <li>• <b>PHI755</b> Tutorial Interdisciplinary Issues – Environmental Flourishing <ul style="list-style-type: none"> <li>○ Section 010: 1 student</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• <b>PHI100</b> Introduction to Philosophy: Knowledge &amp; Reality <ul style="list-style-type: none"> <li>○ Section 011: 28 students</li> <li>○ Section 013: 15 students</li> </ul> </li> <li>• <b>PHI205</b> Food Ethics <ul style="list-style-type: none"> <li>○ Section 001: 61 students</li> </ul> </li> <li>• <b>ENS395</b> Independent Work – Environmental Psychology <ul style="list-style-type: none"> <li>○ Section 001: 1 student</li> </ul> </li> </ul> |
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AY 2018-19	
Fall	Spring

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| <ul style="list-style-type: none"> <li>• <b>PHI100</b> Introduction to Philosophy: Knowledge &amp; Reality <ul style="list-style-type: none"> <li>○ Section 001: 29 students</li> </ul> </li> <li>• <b>PHI336</b> Environmental Ethics <ul style="list-style-type: none"> <li>○ Section 001: 32 students</li> <li>○ Section 002: 31 students</li> </ul> </li> <li>• <b>PHI395</b> Independent Study – Aldo Leopold's Land Ethic <ul style="list-style-type: none"> <li>○ Section 010: 1 student</li> </ul> </li> </ul> | <ul style="list-style-type: none"> <li>• <b>PHI100</b> Introduction to Philosophy: Knowledge &amp; Reality <ul style="list-style-type: none"> <li>○ Section 003: 28 students</li> <li>○ Section 007: 31 students</li> </ul> </li> <li>• <b>PHI205</b> Food Ethics <ul style="list-style-type: none"> <li>○ Section 001: 68 students</li> </ul> </li> <li>• <b>HON398</b> Senior Honors Capstone – American Conservation Philosophy: A Critical Assessment <ul style="list-style-type: none"> <li>○ Section 040: 1 student</li> </ul> </li> </ul> |
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AY 2017-18	
Fall	Spring
<ul style="list-style-type: none"> <li>• <b>PHI336</b> Environmental Ethics <ul style="list-style-type: none"> <li>○ Section 001: 67 students</li> </ul> </li> <li>• <b>PHI680</b> Special Topics in Philosophy – Time &amp; Time-Consciousness <ul style="list-style-type: none"> <li>○ Section 001: 6 students</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• <b>PHI205</b> Food Ethics <ul style="list-style-type: none"> <li>○ Section 001: 64 students</li> </ul> </li> <li>• <b>ENS400</b> Capstone Course in Environmental and Sustainability Studies <ul style="list-style-type: none"> <li>○ Section 001: 26 students</li> </ul> </li> <li>• <b>PHI790</b> Research in Philosophy <ul style="list-style-type: none"> <li>○ Section 012: 2 students</li> </ul> </li> </ul>

INTERNATIONAL TEACHING (CHINA)	
Summer 2018 – Faculty Course	Summer 2017 – Undergraduate Course
<ul style="list-style-type: none"> <li>• <b>Qingdao University of Technology</b> Teaching Methods for Interdisciplinary Courses <ul style="list-style-type: none"> <li>○ 28 faculty</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• <b>Jilin University</b> American Conservation Philosophy &amp; its Critique <ul style="list-style-type: none"> <li>○ 19 students</li> </ul> </li> </ul>

## Course Descriptions

### **PHI100\* Introduction to Philosophy**

PHI100 is a class about metaphysics and epistemology. Metaphysics is the study of being. Epistemology studies the origin and nature of knowledge. Topically, the class is composed of three units: (i) the search for knowledge, (ii) ancient metaphysics, and (iii) "modern" epistemology. This course fulfills the UK Core Intellectual Inquiry in the Humanities requirement.

### **UKC110\* Inquiry in Humanities: Introduction to the Environmental Humanities**

Over the past few years, nature has imposed a new order on humanity in a way that we have not before experienced. To understand what we have been through, what we are still going through, and how we can survive and perhaps, even, flourish in the new normal ahead of us, the Environmental Humanities are more important than ever. This course will provide students with an overview of the complex problems and interdisciplinary approaches that define the Environmental Humanities. This course fulfills the UK Core Intellectual Inquiry in the Humanities requirement.

- Class & UK Senate approved syllabus created by me

### **PHI205\*# Food Ethics**

This course aims to give students an understanding of the ethics of our acts of eating as well as an understanding of the nature and structure of culturally determined food systems in which these actions take place. Most significantly, we seek in this class to understand how our individual food choices define us as responsible members of local communities existing in broader national and global contexts. Consequently, in this course, we seek to understand the ethics of individual food choices systematically by analyzing these choices in the socio-politics context of food production, distribution, consumption, and waste. This course fulfills the UK Core Community, Culture and

Citizenship in the USA requirement. This course is also a major requirement for the interdisciplinary Sustainable Agriculture program.

- Class & UK Senate approved syllabus created by me

### **PHI336† Environmental Ethics**

The primary objective in this class will be to understand and evaluate the idea of an environmental, or as I prefer, an ecological ethic. This course comprises four units: (i) the idea of an ecological ethic, (ii) ideas of nature and of conservation, (iii) ethical theory, particularly as applied to non-human others, and (iv) sustainability. This course is a major requirement for the interdisciplinary Environmental & Sustainability Studies and Natural Resources and Environmental Science programs.

- Class & UK Senate approved syllabus created by me

### **PHI/ENS300‡ History and Philosophy of Ecology**

In this class we will study the history of ecological thought, important papers in development of ecology, and some of the philosophical problems special to ecology as a scientific discipline. The substance of the course is divided into three units: (i) the history of proto-ecology to Darwin, (ii) the development of the self-consciously scientific discipline of ecology after Darwin, (iii) and an overview of some of the basic paradigms at work in ecological thinking and practice today. This course fulfills a major requirement for the interdisciplinary Environmental & Sustainable Studies program.

- Class created by me

### **ENS395 Independent Study: Environmental Psychology**

The student will, in consultation with the professor, select readings from important anthologies on the field of environmental psychology. We will meet every other week. For each meeting, the student will produce either a written précis, which we will discuss together, or she will orally present an important idea or theme found in the reading.

### **PHI395 Independent Study: Aldo Leopold's Land Ethic**

The aim in this class is to comprehend the philosophical conception of Aldo Leopold's land ethic, which is central to much in environmental ethics. In addition to reading his most influential and last published work, *A Sand County Almanac, and Sketches Here and There*, we will read a substantial selection of earlier writings. These earlier writings contextualize his last published work as well as illustrate a fascinating development of views underlying his ecological ethic. We will also examine a representative selection of secondary sources providing context to, assessment and/or critique of an ecological ethic. This independent study was offered in substitution for a PHI 5xx major requirement.

### **HON398 Senior Honors Capstone – American Conservation Philosophy: A Critical Assessment**

A capstone is a formal thesis or creative project of the student's choosing, to be directed by a professor in the student's major department or in a relevant discipline. The Honors Capstone is designed to round out a student's educational experience in the Honors Program, and is typically focused on the student's major course of study. The Honors Capstone requires completion of a substantial research paper, a unique creative project, or an artistic performance. This course is a requirement for all students enrolled in the Honors College.

### **ENS400† Capstone Course in Environmental and Sustainability Studies**

The ENS capstone course explores the importance of the ideas and concepts which students have learned in the Environmental and Sustainability Studies Program. The course provides the skillsets needed to enter the job market and/or graduate school in the field of Environmental and Sustainability Studies. The majority of the class is centered upon the opportunity to conduct rigorous, applied, solution-based research, and further develop students' critical thinking skills. Research will be conducted in partnership with UK's campus or a local organization (nonprofit, public, or private) addressing a pre-determined research question from an interdisciplinary perspective. As a result, students will work on “engaged scholarship” to prepare them for interdisciplinary team-based research in their career. This course is a major requirement for the interdisciplinary Environmental & Sustainability Studies.

### **PHI516♣ Phenomenological Directions**

This class is an introduction into phenomenology for advanced students of philosophy. We start the semester by examining the proto-phenomenology aka descriptive psychology articulated by Wilhelm Dilthey and Franz Brentano. We then turn to study core writings by Edmund Husserl, Max Scheler, and (the early) Martin Heidegger. Our aim will be to understand ideas central to the founding of phenomenology. The course will give students the background necessary to appreciate and/or vitally develop phenomenological work today. This course fulfills a major requirement for Philosophy.

### **PHI680♥ Special Topics in Philosophy**

Studies in philosophical problems which either cut across or lie outside the standard areas of philosophical inquiry. May be repeated to a maximum of six credits.

- **Time & Time-Consciousness**

What is time? This question is one of the most riddlesome and perplexing question in philosophy. Our aim in this class is to address this problem as best we can but within strict limitations. As background, we read significant approaches to this question in the tradition, particularly by Aristotle, by Augustine, and by Kant. This will be brief, however. The bulk of the class will be devoted to studying the work of four figures especially influential to the contemporary Continental treatment of the problem of time: Franz Brentano, Henri Bergson, Edmund Husserl, and Martin Heidegger. This course fulfills a graduate requirement within the Philosophy program.

### **PHI715 Seminar in Recent Philosophy**

Intensive study of major philosophers of the 20th or 21st century.

- **Subtitle tbd**

### **PHI755 Independent Study**

As a tutorial, this course is structured individually to a student's research and study projects

- **Environmental Flourishing (section 010)**

Graduate level study of environmental virtue ethics. Final project: 20 page paper.

- **Husserl (section 011)**

Graduate level study of the philosophy of Edmund Husserl. In addition to bi-weekly meetings, student completed a 20 page paper.



## International Teaching

### **2018 Qingdao University of Technology – Teaching Methods for Interdisciplinary Courses**

(Course for Faculty)

This course introduces faculty to the pedagogy unique to interdisciplinary classes. The focus of this class will center on the development and application of learning outcomes that advance interdisciplinary program goals at the classroom level and practical methods to accomplish these goals. Much of the class will model interactive dynamic classroom design. Consequently, participants will engage in the active learning techniques studied in the course. A secondary goal of the class will be to improve oral English communication.

### **2017 Jilin University – American Conservation Philosophy and its Critique**

(Undergraduate Course)

In this course we study the philosophy and practice of American land conservation. We begin with an historical overview of philosophical views regarding nature and the human relation to it. After this study, we study the principal philosophies of US public land management, i.e., the preservationist conception, the development or sustainable use conception, and the ecological management conception. We conclude with an examination of important critiques of American conservation philosophy from indigenous American and non-American scholars.

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

<b>i. PHI100 SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
1. Syllabus (2021 Fall) .....	5
2. Daily Schedule.....	12
<b>ii. LMS – CANVAS DESIGN (PRINCIPLES OF UNIVERSAL DESIGN) .....</b>	<b>18</b>
1. Canvas frontpage .....	20
2. Canvas navigation page .....	22
<b>iii. A PHILOSOPHICAL EXERCISE (OUTCOME: THE ART OF SPEAKING WELL) .....</b>	<b>23</b>
1. Writing exercise 01: the one and the many .....	25
2. Lesson 08-27: a philosophical exercise .....	26
3. Lesson 10-04 – new unit introduction .....	30
<b>iv. SCAFFOLDED EXERCISES (OUTCOME: THE ART OF WRITING WELL) .....</b>	<b>34</b>
1. Writing Assignments	
1) Thesis Paper Assignment: The Philosopher .....	36
2) Writing Exercise: The Power of Language.....	41
3) Writing Exercise: Accusations Against Socrates .....	42
4) Writing Exercise: Meno's Paradox .....	43
2. Lessons	
1) Flipped Lesson: The Sophists (Sep 3) .....	44
2) Flipped Lesson: Writing – Accusations Against Socrates (Sep 10) .....	49
3) Flipped Lesson: Writing – Academic Integrity (Sep 17) .....	51
1. Quiz: Academic Integrity .....	56
4) Independent Study Lesson: Writing Paper #1 (Sep 24) .....	58
5) In-Class Lesson: Writing Thesis Defense Papers (Sep 27) .....	60
<b>v. GUIDED READING EXERCISES (OUTCOME: THE ART OF READING WELL) .....</b>	<b>64</b>
1. Handout: Aristotle – Categories & Causation .....	66
2. In-person Lesson 10-13 – Aristotle on substance & accident .....	67
3. Writing Exercise 06: Aristotle's concept of substance .....	73
<b>vi. EXAMPLES OF STUDENT WORK .....</b>	<b>74</b>
1. Paper and Scaffolding: The Philosopher .....	76

### **PHI100: STATEMENT OF BASIC PEDAGOGY**

During my probationary period, I have devoted myself to teaching primarily lower-level coursework. PHI100 is a course that I have taught 6 times in the last 5 years. Unlike my typical coursework, this course is a disciplinary class. It fulfills the UK humanities Core requirement for all students.

As an exemplary philosophy course, this Introduction to Philosophy is designed around **three simple but fundamental outcomes**. At the conclusion of my class, students should be able to (i) write well at the basic college level, (ii) apply distinct techniques and skills for reading at the college level, and (iii) demonstrate an aptitude for speaking clearly, precisely, and elegantly on complex but fundamental topics.

The materials contained herein articulate the way I achieve these outcomes in this class. Additionally, the CANVAS documents show the design of my LMS, which is structured to achieve **DEI objectives** essential to my pedagogy.

*(left blank intentionally)*

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>PHI100 SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
1.	Syllabus (2021 Fall) .....	5
2.	Daily Schedule.....	12
ii.	<b>LMS – CANVAS DESIGN (PRINCIPLES OF UNIVERSAL DESIGN) .....</b>	<b>18</b>
1.	Canvas frontpage .....	20
2.	Canvas navigation page .....	22
iii.	<b>A PHILOSOPHICAL EXERCISE (OUTCOME: THE ART OF SPEAKING WELL) .....</b>	<b>23</b>
1.	Writing exercise 01: the one and the many .....	25
2.	Lesson 08-27: a philosophical exercise .....	26
3.	Lesson 10-04 – new unit introduction .....	30
iv.	<b>SCAFFOLDED EXERCISES (OUTCOME: THE ART OF WRITING WELL) .....</b>	<b>34</b>
1.	Writing Assignments	
1)	Thesis Paper Assignment: The Philosopher .....	36
2)	Writing Exercise: The Power of Language.....	41
3)	Writing Exercise: Accusations Against Socrates .....	42
4)	Writing Exercise: Meno's Paradox .....	43
2.	Lessons	
1)	Flipped Lesson: The Sophists (Sep 3) .....	44
2)	Flipped Lesson: Writing – Accusations Against Socrates (Sep 10) .....	49
3)	Flipped Lesson: Writing – Academic Integrity (Sep 17) .....	51
1.	Quiz: Academic Integrity .....	56
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1.	Handout: Aristotle – Categories & Causation .....	66
2.	In-person Lesson 10-13 – Aristotle on substance & accident .....	67
3.	Writing Exercise 06: Aristotle's concept of substance .....	73
vi.	<b>EXAMPLES OF STUDENT WORK .....</b>	<b>74</b>
1.	Paper and Scaffolding: The Philosopher .....	76

### PHI100: Syllabus & Daily Schedule

I created a simple thematic structure to this class as outlined in **the syllabus**. The diversity and number of assignments reflects evidence-based pedagogy. No individual graded work has greater weight than 10% of the total score. This model both reduces student anxiety and increases participation with the course. Further, the schedule of class assignments includes a number of exercises within the first 6-weeks of term, which is especially important for identifying students struggling in 100- and 200-level classes. As noted, PHI100 fulfills a Core Requirement for students, i.e., the Intellectual Inquiry in the Humanities requirement. Consequently, the outcomes defined in this syllabus are commensurate with the outcomes defined by the university for this requirement. (See the Rubrics and Templates section of this Teaching Portfolio for UK Template for this Core class.) Both class-specific and Core-specific outcomes are stated in the syllabus.

The **daily schedule** lays out both the thematic structure of the class and day-to-day schedule providing links to all lessons, readings, and home assignments. This page is, I tell my

students, a "one stop shop" for the class. This course is designed around two simple concepts: knowledge and reality (or epistemology and metaphysics). To introduce students to philosophy, particularly to the study of metaphysics and epistemology, my class has a simple structure. In unit one, we study the confrontation between the philosopher and the sophist in ancient Greece. This allows students to develop an understanding of what the philosopher is and why these two concepts, particularly, are so important to philosophical inquiry. Unit two and three concern metaphysics and epistemology, respectively. In brief, this class revolves around three fundamental philosophical disputes: the dispute between Socrates, or more precisely, Plato and the Sophists over the relativity of knowledge, the dispute between Plato and Aristotle on the nature of being, and the dispute between the rationalists and the empiricists, i.e., Descartes and Hume, over the nature of knowledge.

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**  
Intro to Philosophy:  
Knowledge & Reality

Fall 2021

## Syllabus

### Contact Information

#### Professor Bob Sandmeyer, Ph.D.

[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

pronouns: he/him/his

ph. 859-257-7749 (leave a message)

#### Two remarks on communications:

1. **Email Prof:** Email is preferred. Just click the "Email Prof" link at the top of every page in in Canvas. Do not send emails via the Canvas Inbox, since I probably won't see any of these emails. You may also call my office and leave a message.
2. **Response Time:** I will respond typically within 24 hours. Bear in mind, though, that I reply to emails only during business hours, i.e., M-F 9:00am – 5:00pm.

### Required Texts

#### eBook (link in [Daily Schedule](#))

Norman Melchert, *The Great Conversation: A Historical Introduction to Philosophy*, 8th edition. Custom edition.

#### Rental link:

<https://www.redshelf.com/book/1903572/great-conversation-8e-cust-uky-1903572-9780197631348-various>

#### All other readings

links embedded in the [Daily Schedule](#) and files located in [Files: Library](#).

### Sandmeyer's Online "Office" Hours

#### M & F 3:15pm - 4:15pm, E.S.T.

#### Schedule an Appointment:

[calendly.com/dr-sandmeyer/office-hours](https://calendly.com/dr-sandmeyer/office-hours)

(contact me, if scheduled times are inconvenient)

#### Zoom Address (for meetings online):

[uky.zoom.us/my/bobsandmeyer](https://uky.zoom.us/my/bobsandmeyer)

**Office:** 1429 Patterson Office Tower (in-person as needed)

### Course Description

PHI100 is an introduction to philosophical studies with emphasis on issues of knowing, reality, and meaning related to human existence. PHI100 is thus what we call an M & E class. That is to say, it is a class about metaphysics (M) and epistemology (E). **Metaphysics** is the branch of philosophy which studies being. **Epistemology** is that branch which studies the origin and nature of knowledge. This is why the official title of this class is "Introduction to Philosophy: *Knowledge* (epistemology) and *Reality* (metaphysics)."

Topically, this class has three units: (i) the search for knowledge, (ii) ancient metaphysics, and (iii) "modern" epistemology. During the first unit we will focus our study on the person of Socrates, a lover of wisdom *par excellence*. This study will demonstrate in what sense the search for knowledge is fundamental to philosophy. Socrates is a person committed to the search for knowledge as a way of life. Hence, he represents for us a kind of model of the philosopher

*per se*. Of special interest in this unit will be the contrast between Socrates and the sophists of his time. These sophists were nomadic or itinerant teachers whose vocation centered, by and large, on teaching the skills of persuasive speaking, i.e., what we today call rhetoric. During his life, Socrates was accused of being a sophist, an accusation against which he rejected entirely. So, during this unit we will seek to understand how the philosopher differs essentially, or if at all, from the sophist in regard to **the search for knowledge**?

In our second unit, we'll focus our regard on two ancient philosophers, Plato and Aristotle. Plato and Aristotle came to dominate all philosophy thereafter. Our main emphasis in this unit will be their **metaphysics**, their respective theories of being. To this end, we will focus, first, on Plato's concept of Form and, then, on Aristotle's concept of substance. We will thus seek to understand the similarity between the two ancient metaphysics systems but, even more so, what fundamentally differentiates these two philosophers metaphysics?

Lastly, we'll turn to what we call "modern" philosophy. Modern philosophy is not contemporary philosophy. By modern we mean those philosophies which mark the modern scientific worldview. Our focus will center on two modern **epistemological theories**, first, René Descartes' rationalist epistemology and, second, David Hume's empiricist epistemology. Of special interest in our study will be their theories of self-knowledge, i.e., how we know ourselves. That is to say, we will examine how, according, first, to the rationalist and, second, to the empiricist, one can possibly have an idea of oneself. Indeed, it will be a question whether one may be said to have such an idea of one's self. Consequently, during this final unit we will thus seek to understand how Descartes and Hume differ most significantly regarding the origin of the idea of one's own self?

### Schedule (in Outline)

See the [Daily Schedule](#) for the day-by-day agenda.

1. **The Search for Knowledge**
  - A. The sophists, Protagoras and, most particularly, Gorgias
  - B. The philosopher, Socrates
    - i. The *Apology* by Plato
  - C. Socrates, Meno (a student of Gorgias), and the search for knowledge
    - i. *Meno* by Plato
2. **Ancient Metaphysics**
  - A. Plato's theory of Form
  - B. Aristotle's concept of substance
    - i. *Categories* (section 5 only)
3. **Modern Epistemology**
  - A. René Descartes' rationalism
    - i. *Meditations on First Philosophy* (1st and 2nd meditations, particularly)
  - B. David Hume's empiricism
    - i. *A Treatise of Human Nature* (section VI: "Of personal identity" only)

### Learning Outcomes

This class aims to provide each student with a solid foundation in writing at the college level, distinct skills for reading at the college level, and competence in the clear expression of one's ideas verbally.

**PHI100 specific outcomes** – at the conclusion of this class, students will be able to:

- understand how to articulate and defend a thesis clearly, precisely, and concisely in writing;

- apply distinct skills to approach and comprehend college-level readings; and
- demonstrate aptitude at expressing complex and difficult ideas in clear and simple language.

**General UK Core outcomes** – at the conclusion of this class, students will be able to:

- present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.
- distinguish different philosophical schools and periods according to the varying approaches and viewpoints characterized therein.
- identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.
- apply vocabulary, concepts, and methodology appropriate to the philosophies studied in this class in written work and in classroom discussions.
  - conduct a sustained piece of analysis that makes use of logical argument, coherent theses, and evidence.

## Grading

### Grading Scale

A = 100% - 90%  
 B = 89% - 80%  
 C = 79% - 70%  
 D = 69% - 60%  
 F = ≤59%

Students will be provided with a midterm evaluation grade (by the midterm date) that reflects course performance based on criteria laid out below.

### Reading Quizzes

**35 %**

- online multiple-choice and true-false reading quizzes for most readings;
- these assignments are due *before* the class during which we discuss the reading, typically;
- students may drop the lowest single quiz;
- final quizzes score = total correct / total possible.

### End of unit papers

**30 %**

- score for each paper will be determined by a rubric, provided with paper assignment;
- all papers assigned must be produced by the student; see academic integrity conditions below;
- final paper score = cumulative earned score for all three papers / total possible.

### Unit Tests (in-class)

**15 %**

- one test per unit, i.e., three tests altogether - none cumulative in scope
  - Test #1: Oct 1
  - Test #2: Oct 29
  - Test #3: Dec 15 (at 3:30pm)
- unit tests will have format similar to the online reading quizzes, i.e., multiple choice or true/false
- each test has equal weight, 5% total grade
- final test score = total correct / total possible

### Occasional Writing Exercises

**15 %**

- an indeterminate number of small writing exercises will be



- associated with each paper;
- each of these occasional writing exercises will be graded for completeness only;
- each counts for 1 point; a half point will be given for incomplete submissions;
- drop the lowest single score;
- final score = cumulative earned score for all occasional writing assignments / total possible.

## Attendance

5 %

- attendance will be taken via attendance survey during class;
  - **do not attend class if you are feeling unwell, or if someone with whom you've been in contact is feeling unwell.**
  - if you cannot meet during class time, email the professor to let him know - ideally *before* that class
    - students will be allowed to complete any missed work due to an excused absence
    - missed work due to excused absence must be completed within one week upon return to the class at the very latest
- each attendance counts for 1 point
- final attendance score = total attendance surveys completed / total number of attendance surveys

## Teaching and Learning in a Time of Crisis

The pandemic does not appear to be diminishing, and its impacts will be long lasting. Hence, in my opinion we are still operating in a time of crisis.

By definition, a crisis is a time of decision. While the virulence is currently waning in this country, local conditions can create unique difficulties. It is up to each of us to take responsibility for the decision to learn and expand ourselves in this unique setting and to make this semester as successful as possible.

- First, I want to say that **if you ever need to talk to me**, please contact me ([bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)). If you are struggling, I will do what I can to help you.
- There will be many uncertainties this semester. The key to confronting these is **consistent and clear communication** between the instructor and students.
  - **Coursework**
    - Follow the [Daily Schedule](#).
      - **Check this page regularly**, at least three times a week.
        - Alterations to this schedule will be indicated by the "Date of last update" marker at the top of the page.
      - Each day's lesson(s) will be embedded the [Daily Schedule](#). Consequently, no matter if we meet in person or not, you will need to work through lessons available online.
    - Homework assignments will be announced in both the Daily Schedule and the Daily Lessons.
  - **Class-wide messages**
    - I will send messages to the class as a whole via the [Announcements](#) function in Canvas.
    - Make sure your Canvas settings push these notifications to your email or your phone: [check your notification settings](#).

- **Individual Communications**

- Send emails by *clicking the "Email Prof" link* at the top of every page in Canvas.
- Or email the professor at [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)
  - Always include the phrase **"PHI100" in the subject of your email.**
- Do not use Canvas Inbox for email communication.

- **Be Proactive**

- Contact me *before* a problem arises. I will try to do the same.
- If you are unable to contact me in advance of an issue, you must - at the latest - contact me as soon as you return to the class.

## In-Person Instruction

- For this to work, all students must abide by [University-wide COVID-19 restrictions](#).
  - For the record, Professor Sandmeyer has a family member who is immunocompromised. Teaching the class in-person thus entails genuine risks for this individual. There are other members of the class who likely have family or friends who are at risk. Given the nature of this virus, each student attending the class correspondingly has to accept responsibility for their behavior both inside and outside the classroom. **By participating in-person in this class, each student thus agrees to act in a responsible manner both in- and outside of it.**
- Students are expected to have facility using a word-processing system and document reader software such as Microsoft Word and Adobe Acrobat, respectively. These two systems, Word and Acrobat, are available freely to all students at [Microsoft Downloads](#) or [download.uky.edu](http://download.uky.edu).

**Do not attend class if you are feeling unwell, or if someone with whom you've been in contact is feeling unwell. Contact me (via "Email Prof" above) before class or that same day, at the latest, if you miss class because of (suspected) illness.**

## Face Covering/Distancing Policy

- In accordance with University guidelines, students must wear [UK-approved face coverings](#) in the classroom and academic buildings (e.g., faculty offices, laboratories, libraries, performance/design studios, and common study areas where students might congregate). If UK-approved face coverings are not worn over the nose and mouth, students will be asked to leave the classroom.
- Masks and hand sanitizer can be found in the class building, if needed.
- Students should not move chairs or barriers in classrooms, if such exist. If called for by the university, students should socially distance at all times, leaving a six (6) foot radius from other people.
- Students should leave enough space when entering and exiting a room. Students should not crowd doorways at the beginning or end of class.
- If student(s) refuse these policies, in-person class may be canceled until the situation is resolved.

## Academic Integrity

Everyone understands that while cheating may be tempting, in all cases it is wrong. Do not cheat or plagiarize! If the professor determines that a student or group of students has cheated or that a student has plagiarized any part of any assignment, he/she/they may, at the very least, receive a grade of zero for the assignment without the possibility of redoing the assignment. Be forewarned, though, that *evidence of cheating or plagiarism may also result in course*

*failure*. If the case is especially egregious, the issue will be directed to the appropriate University Dean and the student will receive a grade of XE/XF for the course.

As per the [Ombud's definition](#), academic integrity requires creating and expressing one's own ideas in all course work including draft and final submissions; acknowledging all sources of information properly; completing assignments independently or acknowledging collaboration (when collaborations are allowed); accurately reporting one's own research results; and honesty during examinations. Further, academic integrity prohibits actions that discriminate and harass on aspects such as race, color, ethnic origin, national origin, creed, religion, political belief, sex, and sexual orientation. **By participating in this class, you accept the injunction not to cheat in any way. You also agree to comport yourself with integrity and honor throughout the semester.** You further agree to have all or some of your assignments uploaded and checked by anti-plagiarism or other anti-cheating tools.

Further, each student affirms that they will act with honor and integrity to fellow students, the professor, and the course grader.

Each student is advised to become familiar with the various forms of academic dishonesty as explained in the Code of Student Rights and Responsibilities. Complete information can be found at the following website: <http://www.uky.edu/Ombud>; see especially "Rights and Responsibilities" and "Academic Integrity." A plea of ignorance is not acceptable as a defense against the charge of academic dishonesty. It is important that you review this information.

## Accommodations

In accordance with federal law, if you have a documented disability that requires academic accommodations, please inform your instructor as soon as possible during scheduled office hours. In order to receive accommodations in a course, you must provide your instructor with a Letter of Accommodation from the Disability Resource Center (DRC). The DRC coordinates campus disability services available to students with disabilities. It is located on the corner of Rose Street and Huguelet Drive in the [Multidisciplinary Science Building](#), Suite 407. You can reach them via phone at (859) 257-2754, via email ([drc@uky.edu](mailto:drc@uky.edu)) or visit the DRC website ([uky.edu/DisabilityResourceCenter](http://uky.edu/DisabilityResourceCenter)). DRC accommodations are not retroactive and should therefore be established with the DRC as early in the semester as is feasible.

## University Senate Policy Statements

For the University of Kentucky's official policies, see the following UK Senate pages

- [Campus-wide University Senate policies](#) (absences, make-up work, prep week & reading days, and accommodations)
- [Academic Offenses Rules for Undergraduate and Graduate Students](#)
- [Syllabus Statement on Diversity, Equity, and Inclusion \(DEI\)](#)

I also highly recommend looking at the UK Senate page detailing [Resources Available to Students](#)

## Class Recordings

See the University of Kentucky Senate page on [Classroom Recordings](#). The University of Kentucky's [Code of Student](#)

[Conduct](#) defines Invasion of Privacy as using electronic or other devices to make a photographic, audio, or video record of any person without their prior knowledge or consent when such a recording is likely to cause injury or distress. Video and audio recordings by students are not permitted during the class unless the student has received prior permission from the instructor. Any sharing, distribution, and or uploading of these recordings outside of the parameters of the class is prohibited. Students with specific recording accommodations approved by the [Disability Resource Center \(DRC\)](#) should present their official documentation to the instructor.

### **Course Copyright**

All original instructor-provided content for this course, which may include handouts, assignments, and lectures, is the intellectual property of the instructor. Students enrolled in the course this academic term may use the original instructor-provided content for their learning and completion of course requirements this term, but such content must not be reproduced or sold. Students enrolled in the course this academic term are hereby granted permission to use original instructor-provided content for reasonable educational and professional purposes extending beyond this course and term, such as studying for a comprehensive or qualifying examination in a degree program, preparing for a professional or certification examination, or to assist in fulfilling responsibilities at a job or internship; other uses of original instructor-provided content require written permission from the instructor(s) in advance.

### **Final Remark**

This syllabus is a contract between the professor and student. Participation in the class indicates the student understands and accepts the terms of this syllabus, i.e., the requirements laid out herein.

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**  
Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**  
Syllabus

### Daily Schedule

(last update: 01 Dec)

<i>Date</i>	<i>Day</i>	<i>(links open at time of class, unless flipped)</i> <b>Lesson</b>	<i>(due on day listed)</i> <b>Homework</b>
08/23	Mon	<a href="#">Welcome</a>	1. Bring pen and paper for taking notes to next classes
08/25	Wed	<a href="#">Navigating the course &amp; the syllabus</a>	1. Read/Study: <a href="#">PHI100 Syllabus</a> 2. <a href="#">Rent Textbook</a> (do this today)
08/27	Fri	<a href="#">A philosophical exercise</a>	1. <b>Quiz #01: Syllabus</b> ◦ <a href="#">Submit Quiz Online</a> 2. <b>Writing Exercise 01: the problem of the one and the many</b> ◦ <a href="#">Submit Online</a>

### The Search for Knowledge

08/30	Mon	<a href="#">Ancient Philosophy: The Sophists</a>	1. Read <a href="#">Melchert</a> , pp. 5-12 (to "Relativism") 2. <b>Quiz #02</b> ◦ <a href="#">Questions</a> ◦ <a href="#">Submit Quiz Online</a>
09/01	Wed	<a href="#">The Sophists and the Power of Language</a>	1. Read <a href="#">Melchert</a> , pp. 12-23 (to "Athens and Sparta at War") 2. <b>Quiz #03</b> ◦ <a href="#">Questions</a> ◦ <a href="#">Submit Quiz Online</a> 3. <i>Recommended:</i> <a href="#">Gorgias - selections</a> , pp. 131-133
09/03	Fri	<a href="#">The Sophists</a> (flipped class)	1. Before class, work through the lesson (link to the left) 2. <b>Writing Exercise 02: the power of language</b> ◦ <a href="#">Submit Online</a>
09/06	Mon	<i>Labor Day - Academic Holiday</i>	
09/08	Wed	<a href="#">Socrates in Context</a>	1. Read <a href="#">Melchert</a> , 25-35

09/10	Fri	<a href="#">Plato's <i>Apology</i> - Is Socrates a Sophist?</a> (no in-person class today)	<ol style="list-style-type: none"> <li>The homework for today is detailed in today's lesson.</li> <li><b>Writing Exercise 03: the accusations against Socrates</b> <ul style="list-style-type: none"> <li><a href="#">Submit Online</a> (due by 11:59pm today)</li> </ul> </li> </ol>
09/13	Mon	<a href="#">Plato's <i>Apology</i> - Is Socrates a Sophist?</a>	<ol style="list-style-type: none"> <li>Re-read <a href="#">Melchert</a>, pp. 50-56 (<i>Apology</i>, <a href="#">17a-28a</a>) (to "I do not think, gentlemen of the jury...")</li> <li>Handout: <a href="#">Analysis of Plato's <i>Apology</i></a></li> </ol>
09/15	Wed	<a href="#">Plato's <i>Apology</i> - Socrates' Defense</a>	<ol style="list-style-type: none"> <li>Re-read Melchert, pp. 50-63 (<i>Apology</i>, <a href="#">17a-42a</a>)</li> <li><b>Quiz 04</b> <ul style="list-style-type: none"> <li><a href="#">Questions</a></li> <li><a href="#">Submit Quiz Online</a></li> </ul> </li> </ol>
09/17	Fri	<a href="#">Academic Writing &amp; First Paper Assignment</a> (flipped class)	<ol style="list-style-type: none"> <li>Before class, work through today's lesson (link to the left)</li> <li><b>Academic Integrity Quiz</b> <ul style="list-style-type: none"> <li><a href="#">Submit Quiz Online</a></li> </ul> </li> </ol>
09/20	Mon	<a href="#">Plato's <i>Meno</i> (70a-80d, Definitions of Virtue)</a>	<ol style="list-style-type: none"> <li>Library: <a href="#">Plato - <i>Meno</i></a> (70a-80d)</li> <li>Handout: <a href="#">Outline - Plato's <i>Meno</i></a></li> <li><b>Quiz #05</b> <ul style="list-style-type: none"> <li><a href="#">Questions</a></li> <li><a href="#">Submit Quiz Online</a></li> </ul> </li> </ol>
09/22	Wed	<a href="#">Plato's <i>Meno</i> (80d-86d, Meno's Paradox &amp; Socrates' Reply)</a>	<ol style="list-style-type: none"> <li>Library: <a href="#">Plato - <i>Meno</i></a> (80d-86d)</li> <li>Handout: <a href="#">Outline - Plato's <i>Meno</i></a></li> <li><b>Quiz #06</b> <ul style="list-style-type: none"> <li><a href="#">Questions</a></li> <li><a href="#">Submit Quiz Online</a></li> </ul> </li> </ol>
09/24	Fri	<a href="#">Online class: writing paper #1</a> (no in-person class today)	<ol style="list-style-type: none"> <li>Work through today's lesson at home.</li> </ol>
09/27	Mon	<a href="#">Writing Thesis Defense Papers</a>	<ol style="list-style-type: none"> <li><b>Writing Exercise 04: Meno's Paradox &amp; Socrates' Rejoinder</b> <ul style="list-style-type: none"> <li><a href="#">Submit Online</a> (due by class time today)</li> </ul> </li> </ol>
09/29	Wed	<a href="#">Test prep</a>	<ol style="list-style-type: none"> <li>Before class, study the quiz questions (quizzes 02-06). Come with questions about specific questions you missed</li> </ol>
10/01	Fri	<a href="#">Test #1 (in-class)</a>	
10/03	Sun		<b>Submit Paper #1: The Philosopher</b>

## 2. Unit - Ancient Metaphysics (Plato & Aristotle)

10/04	Mon	<a href="#">Plato of Plato's Socrates</a>	1. (complete and submit paper over weekend)
10/06	Wed	<a href="#">Plato's metaphysics - the Forms</a>	1. Read <a href="#">Melchert</a> , 82-102 2. Handout: <a href="#">Plato's Divided Line</a> 3. ( <a href="#">Quiz 07</a> open)
10/08	Fri	<a href="#">Plato - the Myths &amp; Notion of the Soul</a>	1. Read <a href="#">Melchert</a> , 102-113 2. <b>Quiz #07</b> (over Melchert, pp. 82-113) ◦ <a href="#">Questions</a> ◦ <a href="#">Submit Quiz Online</a> 3. <b>Writing Exercise 05: Plato's Notion of Form</b> ◦ <a href="#">Submit Online</a> (due by class time today)
10/11	Mon	<a href="#">Aristotle's Categories: Substance in the Primary &amp; Secondary Sense</a>	1. Read <a href="#">Aristotle - Categories 5</a> 2. Handout: <a href="#">Aristotle - Categories-Causation</a> 3. (quiz 08 open)
10/13	Wed	<a href="#">Aristotle's Categories: Substance &amp; Accident</a>	1. Read <a href="#">Aristotle - Categories 5</a> 2. <b>Quiz #08</b> (over all of Aristotle - Categories) ◦ <a href="#">Questions</a> ◦ <a href="#">Submit Quiz Online</a>
10/15	Fri	<a href="#">Aristotelian Metaphysics</a>	1. Read <a href="#">Melchert</a> , pp. 116-121 2. <b>Quiz #09</b> (this quiz will stay open until Sunday 11:59pm - submissions after Friday's deadline will not be penalized) ◦ <a href="#">Questions</a> ◦ <a href="#">Submit Quiz Online</a> 3. Handout: <a href="#">Aristotle - Categories-Causation</a>
10/17	Sun		1. <b>Writing Exercise 06: Aristotle's Concept of Form</b> ◦ <a href="#">Submit Online</a> (due by 11:59pm today)
10/18	Mon	<a href="#">Second Paper Assignment - Writing Philosophy Papers</a>	1. Read: <a href="#">Seech-Harvey - Writing Philosophy Papers</a> (read this document, but also study it as you write your papers) 2. [ <b>Quiz #10</b> , though due Friday, will open after class today]
10/20	Wed	<a href="#">Aristotelian Causation: the four because</a>	1. Read <a href="#">Melchert</a> , pp. 126 (from "The

			World") - 137 (to "The Soul") 2. Handout: <a href="#">Aristotle - Categories-Causation</a>
10/22	Fri	<a href="#">Aristotelian Causation &amp; Concept of Soul</a>	1. <b>Quiz #10</b> (over Melchert, pp. 126-137) ◦ <a href="#">Questions</a> ◦ <a href="#">Submit Quiz Online</a>
10/25 - Academic Midterm			
10/25	Mon	<i>Fall Break - Academic Holiday</i>	
10/27	Wed	<a href="#">Paper Writing</a>	
10/29	Fri	<a href="#">Test #2</a>	
10/31	Sun		<b>Submit Paper #2: Ancient Metaphysics (Draft)</b> (must submit this draft in order to submit final)
<b>3. Unit - Modern Epistemology (Descartes &amp; Hume)</b>			
11/01	Mon	<a href="#">Aristotle &amp; Descartes on the Soul</a>	
11/03	Wed	<a href="#">Descartes' Dualistic Metaphysics</a>	
11/03 - Last day to withdraw from the University or reduce course load.			
11/04	Thurs	<a href="#">Setup online meeting for help on paper (Thurs 10-3)</a>	
11/05	Fri	<a href="#">Setup a paper appointment (Fri 2-4)</a> (No in-person class today)	1. <a href="#">outline your paper</a> - all <b>parts organized logically</b> to support the main thesis 2. <b>cite all evidence</b> properly used to support your claim 3. <b>thesis clearly links</b> all parts of the paper together 4. write distinct opening and formal closing paragraphs 5. read Paper #2 assignment again before final submission
11/07	Sun		<b>Submit Paper #2: Ancient Metaphysics (Final)</b>
11/08	Mon	<a href="#">Descartes' First Meditation: skeptical method</a>	1. Read <a href="#">Melchert</a> , pp. 188-197 (to Meditation II) 2. Handout: <a href="#">Descartes's Meditations I-III</a>
11/10	Wed	<a href="#">Descartes' Second Meditation: <i>cogito ergo sum</i></a>	1. Re-read First Meditation, <a href="#">Melchert</a> , pp. 193-196 (from outline on page 196b to end of First Meditation) 2. <b>Quiz #11</b> (over 193-196) ◦ <a href="#">Questions</a> ◦ <a href="#">Submit Quiz Online</a> 3. Read <a href="#">Melchert</a> , pp. 197-199a (thru first two paragraphs <i>only</i> )



11/12	Fri	<a href="#">Descartes' Second Meditation: rationalist epistemology</a> (wax example)	1. Read <a href="#">Melchert</a> , pp. 197a - 203a (from "Let us consider the things commonly taken..." to Meditation III)
11/15	Mon	<a href="#">Descartes' Third Meditation (first part)</a>	1. Read <ol style="list-style-type: none"><li>1. <a href="#">Melchert</a>, pp. 203 - 205a (Descartes) (from Meditation III to "Still, it seems to me that there may be a way...")</li><li>2. <a href="#">Melchert</a>, pp. 209b - 211a (Melchert) (from "Commentary &amp; Questions" to "Q28")</li></ol> 2. <b>Quiz #12</b> (over Meditation II, 197a-200b) <ul style="list-style-type: none"><li>◦ <a href="#">Questions</a></li><li>◦ <a href="#">Submit Quiz Online</a></li></ul>
11/17	Wed	<a href="#">Descartes' Third Meditation (second part)</a>	1. Read Descartes ( <a href="#">Melchert</a> ), pp. 205a - 209a (from "Still, it seems to me that there may be a way..." to end of III) 2. <a href="#">Melchert</a> , pp. 209b - 211a (Melchert)
11/19	Fri	<a href="#">Cartesian Rationalism (writing in-class)</a>	1. n/a
11/22	Mon	<a href="#">Optional Writing Meetings (sign-up here by 10am latest)</a>	1. <b>Writing Exercise 07: Descartes' Rationalism</b> <ul style="list-style-type: none"><li>◦ <a href="#">Submit Online</a> (due by 11:59pm today)</li></ul>
11/24	Wed	<i>Thanksgiving Break - Academic Holiday</i>	
11/26	Fri		
11/29	Mon	( <a href="#">Class Cancelled</a> , but please complete the Melchert reading)	1. Read <a href="#">Melchert</a> , pp. 166a - 170b (to "language and Essence")
12/01	Wed	<a href="#">British Empiricism: Hume's Theory of Ideas</a>	1. Read <a href="#">Hume - Personal Identity</a> , pp. 251-258
12/03	Fri		1. Read <a href="#">Hume - Personal Identity</a> , pp. 251-263
12/05	Sun		1. <b>Quiz #13</b> (over Hume - Personal Identity 251-263) <ul style="list-style-type: none"><li>◦ <a href="#">Questions</a></li><li>◦ <a href="#">Submit Quiz Online</a></li></ul> 2. <b>Writing Exercise 08: Hume's Empiricism</b> <ul style="list-style-type: none"><li>◦ <a href="#">Submit Online</a> (due by 11:59pm)</li></ul>

12/06	Mon	No class this week. Thank you for all your hard work this semester. Don't forget to complete the Teacher Course Evaluations - link in Canvas banner.	<ul style="list-style-type: none"><li>• <i>Highly Recommended</i><ol style="list-style-type: none"><li>1. Read <a href="#">Melchert</a>, pp. 235a - 239b (to "Causation")</li><li>2. Read <a href="#">Melchert</a>, pp. 2245a - 247b (read the "Disappearing Self" section)</li></ol></li></ul>
12/08	Wed		
12/10	Fri		
12/12	Sun		Submit Paper #3: <a href="#">Modern Epistemology (by 11:59pm)</a>
12/15	Wed	Test #3 (cancelled)	

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>PHI100 SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
1.	Syllabus (2021 Fall) .....	5
2.	Daily Schedule.....	12
ii.	<b>LMS – CANVAS DESIGN (PRINCIPLES OF UNIVERSAL DESIGN) .....</b>	<b>18</b>
1.	Canvas frontpage .....	20
2.	Canvas navigation page .....	22
iii.	<b>A PHILOSOPHICAL EXERCISE (OUTCOME: THE ART OF SPEAKING WELL) .....</b>	<b>23</b>
1.	Writing exercise 01: the one and the many .....	25
2.	Lesson 08-27: a philosophical exercise .....	26
3.	Lesson 10-04 – new unit introduction .....	30
iv.	<b>SCAFFOLDED EXERCISES (OUTCOME: THE ART OF WRITING WELL) .....</b>	<b>34</b>
1.	Writing Assignments	
1)	Thesis Paper Assignment: The Philosopher .....	36
2)	Writing Exercise: The Power of Language.....	41
3)	Writing Exercise: Accusations Against Socrates .....	42
4)	Writing Exercise: Meno's Paradox .....	43
2.	Lessons	
1)	Flipped Lesson: The Sophists (Sep 3) .....	44
2)	Flipped Lesson: Writing – Accusations Against Socrates (Sep 10) .....	49
3)	Flipped Lesson: Writing – Academic Integrity (Sep 17) .....	51
1.	Quiz: Academic Integrity .....	56
4)	Independent Study Lesson: Writing Paper #1 (Sep 24) .....	58
5)	In-Class Lesson: Writing Thesis Defense Papers (Sep 27) .....	60
v.	<b>GUIDED READING EXERCISES (OUTCOME: THE ART OF READING WELL) .....</b>	<b>64</b>
1.	Handout: Aristotle – Categories & Causation .....	66
2.	In-person Lesson 10-13 – Aristotle on substance & accident .....	67
3.	Writing Exercise 06: Aristotle's concept of substance .....	73
vi.	<b>EXAMPLES OF STUDENT WORK .....</b>	<b>74</b>
1.	Paper and Scaffolding: The Philosopher .....	76

### PHI100: LMS – Canvas Design

The unique design of the learning management system (LMS) used to interface with students has an important place in my pedagogy. All of my classes conform to the **Principles of Universal Design**. (See my DEI statement for a more detailed discussion of this.) Every page in my Canvas shell has an identical style, which is exemplified in the documents here. My LMS is designed around pages rather than modules. That is, every page which the student accesses has the same header, and this header includes the following: (i) information to reach tech support, (ii) a link to the daily schedule, (iii) my email address, which when clicked opens their email software and configures the email appropriately, (iv) a link back to the front page of the class, (v) class details such as course prefix, number, section, class title, and class location, and (vi) a link to the course syllabus. This intuitive structure is, indeed, shaped by the first three UI principles: equitable use, flexibility in use, and simple and intuitive use. As I write all the code to the pages in my course LMS, myself, all course content is accessible to the widest diversity of abilities and learning preferences.

The structure of every one of my classes includes **four basic pages**: (i) *a static front page* which includes course information, contact data, and frequently asked questions (FAQ), (ii) *a navigation page* which details the structure of the course CANVAS site and includes instructions for use, (iii) *a dynamic daily schedule*, i.e., the so-called "one stop shop" by which students can access everything they need to succeed in the class, and (iv) *the daily lesson*, every one of which includes a statement of lesson objectives, links to the readings and assignments relevant to that class, the content of the lesson, itself, and the homework for next class (or due soon). The simple functionality of my interface design has proven especially invaluable in light of the severe interruptions and chaos of online modalities imposed on students since the beginning of the COVID pandemic.

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**[Syllabus](#)**Contact  
Information:****Bob Sandmeyer, Ph.D.***pronouns: he/him/his*[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

(always include "PHI100" in subject line)

— do NOT use Canvas Inbox —**ph. 859-257-7749**

(leave a message)

**Office Hours:  
(online)****MF 3:15pm - 4:15pm***Schedule an Appointment*<https://calendly.com/dr-sandmeyer/office-hours>

(or contact me, if these times are inconvenient)

**Office - In Person:** 1429 Patterson Office  
Tower**Zoom Address - Online:**[uky.zoom.us/my/bobsandmeyer](https://uky.zoom.us/my/bobsandmeyer)

(password: Sandmeyer)

**Course FAQ****Question:****How do I navigate this course?**

The [Daily Schedule](#) (link at top-left of every page) is **the most important page** in the Canvas shell; it is a "one-stop shop" for everything you need to do to complete the class assignments. If this is your first encounter with this class, check out the [Course Navigation](#) page by clicking the link in this sentence or in the green bar at the top of this page for a full overview.

**Question:****How do I contact the professor?**

Do NOT use the Canvas Inbox feature, as it is distinctly possible I will not see the email. Rather, email me directly. Just click the link: **Email Prof: [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)** at the top of every page in this class Canvas site. Whenever you email me, include "PHI100" in the subject line.

**Question:****Given the importance of course-wide communications, how can I make sure I get an email or text of course announcements?**

Double-check that your Canvas notification settings are configured so that you receive course announcements in a timely manner. Click this link: [How do I set my Canvas notification preferences as a student?](#)

**Question:****What is the best way to access the course content?**

Access to the course content is best with **a web browser on a computer or mobile device**, e.g., [Chrome](#). But the Canvas app ([iOS](#) or [Android](#)) will also work. Any additional software you need for the course can be obtained for free at [download.uky.edu](https://download.uky.edu).

**Question:****How do I use Canvas?**

First off, ask your professor or a friend in the class for help. Typically, though, if you have questions about how to use or problems with Canvas, you can find an answer to your questions in one of the CANVAS guides (below) first. If you cannot find an satisfactory answer, [click the Help button inside Canvas](#) to open a support request, start a live chat, or find the toll-free number whenever you need help.

- [Canvas Student Guide](#)
- [Canvas Mobile Guide](#)

Mobile APP

- [iOS CANVAS Student App](#)
- [Android CANVAS Student App](#)

#### Question:

**If something goes wrong because of a technological problem, can I still submit my work - even if it is past the posted deadline?**

Typically, yes. If something goes wrong because of a technological problem, do two things. First, to resolve the problem contact tech support by clicking the Technology Problems link at the top of every page. Second, contact the professor ASAP about this, i.e., *before* the assignment deadline if at all possible, by clicking the Email Prof link, also at the top of every page.

### Contact ITS Customer Services

If you have technical problems, please contact ITS Customer Services. Click the Technology Problems link at top of every page. After consulting with Customer Services, also please let the professor know of the issue.

- [Minimum Technical Requirements for UK courses and suggested hardware, software, and internet connection recommendations.](#)
- For assistance with Canvas, please call 1-844-480-0838 or click the help button for additional options.
- For 24/7 immediate technical assistance, please contact **ITS Customer Services at 859-218-HELP (4357)** or visit the Technology Help Center @ <https://uky.service-now.com/techhelp>. For assistance with non-urgent matters, email [218help@uky.edu](mailto:218help@uky.edu).

**PHI 100.001**  
Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**  
Syllabus

## *How to Navigate This Course*

### Basics of the Canvas Site

Links to the daily schedule, the professor's email, and tech support are embedded at the top of every page.

#### Frontpage (Home)

Static opening page for course Canvas site. Contains contact information for professor, section times and locations, course FAQ, and Tech Support information.

#### Daily Schedule (link at top-left of every page)

This is **the most important page** in the Canvas shell. The link for this page is located in the green banner at top of any course page. The Daily Schedule is designed to be a "one-stop shop" for everything you need to complete the course, i.e., the course calendar, daily readings, assignments, homeworks, etc. *Consult this page every day of class.*

### Daily Schedule: information available in this page

- **Class Information:** Time and location information for both lecture and recitation sections.
- **Lecture Calendar:** a day-by-day schedule of course activities for the entire semester. (As this content may change during the semester, see the update stamp in the header.)
  - **Class Date**
  - **Lesson**
    - Click this link to access the daily lesson, which contains lesson objectives, lesson content for that day, and the homework for next lecture. Regardless of teaching modality, that is, whether face-to-face or remote instruction, *consult this page every day of class.*
  - **Homework**
    - Make sure to bring assigned reading material to the relevant class.
    - All assignments are due on the date listed here in the calendar.

### Canvas Banner

- Announcements
  - Announcements will be made whenever an assignment is posted, an event of note occurs, or a university-wide announcement bears repeating.
- Assignments
  - Links to all assignments can be found here, in addition to each assignment being linked in the Daily Schedule.
- Files
  - Some readings and all handouts provided during the semester are located here. Links for these are embedded in the Daily Schedule.
- Grades
  - As the name suggests, check your grades here.
- Pages
  - Every important page is embedded in the Daily Schedule or in the daily lessons. However, this link takes you to a catalog of all pages created for this course.
- People
  - Get in touch with the other students in the class.
  - Important: use regular email ([bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)) to contact professor rather than the Canvas email system.
    - *(include course number "PHI100" in subject line of all emails.)*
- **Teacher Course Evaluation**
  - link available at the conclusion of the course

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>PHI100 SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
1.	Syllabus (2021 Fall) .....	5
2.	Daily Schedule.....	12
ii.	<b>LMS – CANVAS DESIGN (PRINCIPLES OF UNIVERSAL DESIGN) .....</b>	<b>18</b>
1.	Canvas frontpage .....	20
2.	Canvas navigation page .....	22
iii.	<b>A PHILOSOPHICAL EXERCISE (OUTCOME: THE ART OF SPEAKING WELL) .....</b>	<b>23</b>
1.	Writing exercise 01: the one and the many .....	25
2.	Lesson 08-27: a philosophical exercise .....	26
3.	Lesson 10-04 – new unit introduction .....	30
iv.	<b>SCAFFOLDED EXERCISES (OUTCOME: THE ART OF WRITING WELL) .....</b>	<b>34</b>
1.	Writing Assignments	
1)	Thesis Paper Assignment: The Philosopher .....	36
2)	Writing Exercise: The Power of Language.....	41
3)	Writing Exercise: Accusations Against Socrates .....	42
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1.	Handout: Aristotle – Categories & Causation .....	66
2.	In-person Lesson 10-13 – Aristotle on substance & accident .....	67
3.	Writing Exercise 06: Aristotle's concept of substance .....	73
vi.	<b>EXAMPLES OF STUDENT WORK .....</b>	<b>74</b>
1.	Paper and Scaffolding: The Philosopher .....	76

### PHI100: Teaching the Skill of Speaking Well

A **fundamental outcome** students should be able to demonstrate after taking my classes is an aptitude for speaking clearly, precisely, and elegantly on complex but fundamental topics. The documents included in this section show one thing I do to teach this skill.

- Typically, I devote the first lesson of the semester to the problem of the one and the many. I find a square in the stonework of the classroom. Pre-figuring Socrates' exercise with the slave boy in Plato's dialogue, *Meno*, a basic text in PHI100, I then ask my students how to double this square
- I pose two questions to the class: (i) what is a square by definition and (ii) how many squares have we identified.
  - The technique I use here is "**Think Pair Share**." Students write out a brief answer to the question themselves. They discuss this question with a partner. Then we discuss the various answers together.



- We discuss their answers together in class. The aim of this exercise is twofold
  - First, the lesson prefigures a major philosophical conundrum at the heart of all three units.
  - Second and most relevant here, I am very careful in the class to explain **the criteria of well-formulated answers**. These criteria are three, listed here in order of importance:
    - clarity of expression,
    - succinctness of presentation,
    - and style of language.

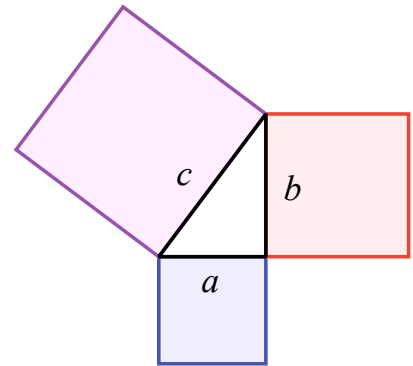
The documents included here represent a single exercise, which takes place during the first week of the semester. The key to my technique is that the basic structure of this exercise is practiced week after week over the whole term. Eventually, the criteria become internalized as students develop the ability speak clearly and distinctly on any subject.

*(left blank intentionally)*

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**[Syllabus](#)***Writing Exercise 01*****— the one and the many —**

Consider a right angle triangle, for instance, the triangle  $abc$  as depicted here to the right. Each line of the triangle, i.e.,  $a$ ,  $b$ , and  $c$ , are all different lengths. Hence, the squares determined by each of these lines is of a different area. That is to say, the square made with line  $a$  is smaller than squares  $b$  and  $c$ ; the square made with line  $b$  is larger than  $a$  but smaller than  $c$ ; and, lastly,  $c$  is larger than both  $b$  and  $a$ .



Write one paragraph, at most two, in which (i) you explain what a square is and then (b), given that definition, explain how many squares are there in the diagram. Explain your reasoning, i.e., the reasons why you assert there are x number of squares.

Start your paragraph with these words: "By definition, a square is..." Use your own words. Don't use a dictionary or any other source to write your paragraph.

**Submit your paragraph here before Friday's class. But bring a copy of your paragraph to class on Friday, also.**

*I recommend writing your paragraph, first, and saving it to your computer. Then, paste it into the assignment.*

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**Syllabus

Lesson Date	Lesson Objectives	Homework for next lesson
<b>27 AUG Friday</b>	<p><b>With this lesson, students should be able to:</b></p> <ol style="list-style-type: none"> <li>1. in regard to the philosophical exercise below <ul style="list-style-type: none"> <li>◦ explain what is the principle of non-contradiction</li> <li>◦ explain whence comes the idea of perfection</li> </ul> </li> </ol>	<ol style="list-style-type: none"> <li>1. Read Melchert, pp. 5-12 (to "Relativism")</li> <li>2. Complete Quiz #02 (links in Daily Schedule)</li> </ol>

**A Philosophical Exercise****Readings & Resources In Use Today**

- **Quiz 01:** Syllabus
- **Writing Exercise 01:** the problem of the one and the many

**1. Navigating the Course & Syllabus**

See previous two days' lessons, esp. learning objects

- 23 Aug - [Welcome](#)
- 25 Aug - [Navigating the course & the syllabus](#)

**Cancelled class Wednesday 8/25**

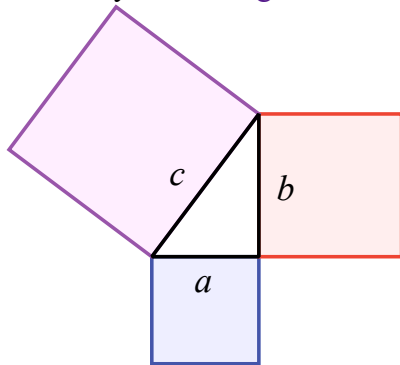
- **Important Announcements**
  - Letters of Accommodation
  - COVID-19 & Class Absences
  - [Rent Textbook](#)
  - [Cornell Note-Taking Method](#)
- **Syllabus**
  - Three part structure (3 units)
    1. the search for knowledge
      - How does the philosopher differ most fundamentally from the Sophist in regard to the search for knowledge?
    2. ancient metaphysics
      - What is the most important metaphysical difference between Aristotle's concept of substance and Plato's concept of Form?

3. modern epistemology
  - How do Descartes and Hume differ most fundamentally regarding the origin of the idea of myself?
- Assessment
  - 35%: **Online Reading Quizzes**
    - due *before* class to which assigned
    - questions provided in advance
  - 15%: **In-Class Unit Tests**
    - Test #1: Oct 1
    - Test #2: Oct 29
    - Test #3: Dec 15 (at 3:30pm)
  - 15%: **Occasional Writing Exercises**
    - 1 point each
    - scaffolding for papers
  - 30%: **End of Unit Papers**
    - graded on a rubric
    - see questions above
  - 5%: **Attendance**
    - each day counts for 1 point
    - absences policy

Any Questions?

## 2. In-Class Discussion of Writing Exercise (think-pair-share)

1. Pull out your writing exercise and remind yourself of your answer to the question.



- what is a square by definition?
  - how many squares are there in the diagram?
2. Discuss with your partner the following:  
**In your writing assignment, you were asked to explain your reasoning. Was your reasoning the same or not?**

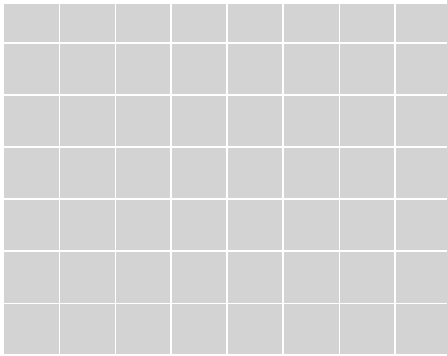
*Types of answers provided (by 10am)*

- Oblique Answer
  - "The purple, red, and blue squares are **all squares**"
- No Squares Answer
  - "By definition, a square is a polygon/figure with four sides equal in length, as well as four angles equal in degrees. Without these two identifying features, the figure as a whole is incomplete and does not fit into the qualifications of a square. At first glance, **this image does appear to have three squares** due to the fact the right triangle has been outlined to stand out. However, *without the outline of the right triangle the 3 "squares" stand incomplete* and therefore due not fit the classifications of the polygon. Taking away the outline of the triangle just leaves one with a bunch of random drawn marks, that in fact makes no shape at all. With that being said, there are no squares in this image. **The brain simply tricks one into believing the shape is there** due to familiarity. "
- Three Squares Answer
  - (three squares answer) "We are prompted to explain what a square is, but the **word square has more than one meaning.**"
  - "Using this definition of a square **there appears to be 3 squares** in the diagram."
  - "The figures pictured match the definition of a square, and **there are clearly only three** as far as the eye can see."
  - "**I believe** that there are three squares by this definition."
  - "**If you change the size of a square, you are not changing the aspects that make it a square.** In the diagram shown, there **are** three different squares. The shapes of all the squares are different and one is even slanted to the side, but they are all still squares based on the definition."
  - "Even though **each shape may vary in size the sides are still equal** to one another on each shape."
  - "Each of the three sides of this triangle are of different lengths, but they are proportional to each other in a particular way. The lengths of these sides are represented by a special equation known as **the Pythagorean theorem.**"
  - "The **lines do not have any flaws** and create three perfect squares that can be identified with this definition."
- Numerous Squares Answer
  - "**One could** utilize the middle triangle in the diagram and “connect” or extend squares “a” and “b” sides’ and make them trapezoidal. **Thus making** the diagram contain five squares."
  - "**There are infinitely many squares** because there are infinitely many lines of infinitely many lengths."
  - "In this diagram **I can infer** that there are four squares."
- Professor's Answer
  - "Given the definition of a square, there is only one square. There are, however, **three distinct appearances of that one thing.**"

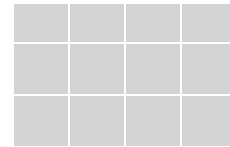
### 3. A Philosophical Exercise

First Question: what are these objects represented here?





(A)



(B)

**Does  $A = B$ ?**

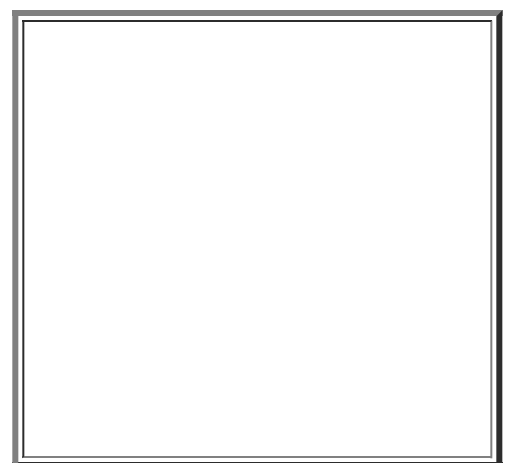
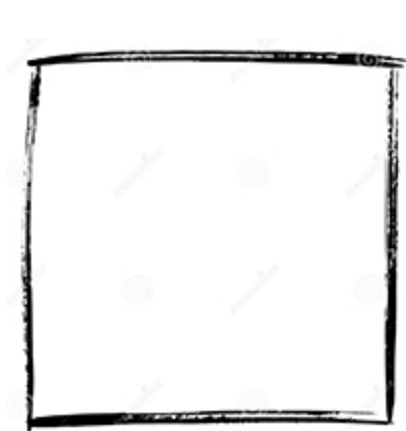
- Insofar as A is a square and B is also a square, then yes,  $A = B$ .
- Insofar as B is a quarter the size of A, then no,  $A \neq B$ .
- So,  $A = B$  and  $A \neq B$ . That is to say, A is, at once, the same and not the same as B.

**(Metaphysical and Epistemological) Principle of Non-Contradiction:**

"the same attribute cannot at the same time belong and not belong to the same subject and in the same respect"  
(Aristotle, *Metaphor* IV 3 1005b19-20)

"if it is impossible that contrary qualities should belong at the same time to the same subject..., and if an opinion which contradicts another is contrary to it, obviously it is impossible for the same man at the same time to believe the same thing to be and not to be... (Aristotle, *Metaph* IV 3 1005b25-30)

**Second Question: Which of the two objects is the more perfect?**



**From whence does this idea of perfection come?**

"The nature of an idea is such that of itself it requires no formal reality except what it derives from my thought, of which it is a mode. But in order for a given idea to contain such and such objective reality, it must surely derive it from some cause which contains at least as much formal reality as there is objective reality in the idea."  
(Descartes, *Meditations on First Philosophy* III, see Melchert p. 160)

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**Syllabus

Lesson Date	Lesson Objectives	Homework for next lesson
<b>04 Oct Monday</b>	<p><b>With this lesson, students should be able to:</b></p> <ol style="list-style-type: none"> <li>1. explain the basic question at issue in this unit.</li> <li>2. analyze the distinction between sensible appearances and Forms (i.e., intelligible realities)</li> <li>3. explicate the theory of participation</li> </ol>	<ol style="list-style-type: none"> <li>1. Read <a href="#">Melchert</a>, 82-102</li> <li>2. Handout: <a href="#">Plato's Divided Line</a></li> <li>3. (<a href="#">Quiz 07</a> open)</li> </ol>

**Plato of Plato's Socrates****Readings & Resources In Use Today**

- [Plato's Divided Line](#)

**Paper #1: The Philosopher****1. New Unit: Ancient Metaphysics - Plato and Aristotle****Class Structure - 3 Units**

## 1. First Unit - the Search for Knowledge

- Contrast
  - Socrates
  - Sophists
- Basic Question
  - how does the philosopher differ fundamentally from the sophist in regard to the search for knowledge?

**2. Second Unit - Ancient Metaphysics (Plato & Aristotle)**

- Contrast
  - Plato, particularly his concept of Form
  - Aristotle, particularly his concept of substance
- Basic Question
  - what is the most important metaphysical difference between Plato's concept of Form and Aristotle's concept of substance?

## 3. Third Unit - Modern Epistemology (Descartes &amp; Hume)

- Contrast

- Ren'e Descartes's rationalism
- David Hume's empiricism
- Basic Question
  - how do Descartes and Hume differ most fundamentally regarding the origin of our ideas?

## 2. A Distinction Fundamental to Plato's Account of the Forms

- Perceived world
  - Realm of appearances
- Intelligible world
  - Realm of being

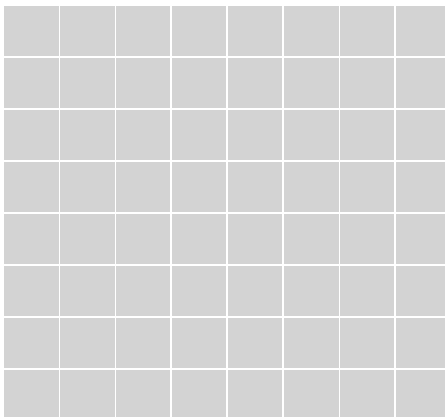
"The essence of all skepticism is subjectivism. It is originally represented by the two great Sophists, Protagoras and Gorgias. The fundamental idea which they put forward, apparently for the first time, lies in the following thoughts: (1) Everything objective is originally present for the cognizing agent only through his experiences of it. ... Now the object appears this way, now that, and everyone views it in the way in which it appears to him in his experience at that moment... The entity in itself, independent of every appearing, existing in itself, absolutely identical with itself, is not and cannot be experienced"

- Edmund Husserl. *First Philosophy*, 60

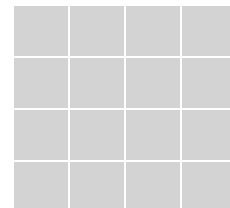
"The Sophists argue that if someone thinks the wind is cold, then it is cold - for that person. And they generalize this claim. 'Of *all* things, the measure is man,' claims Protagoras. In effect, all we have are opinions or beliefs. If a certain belief is satisfactory to a certain person, then no more can be said. We are thus restricted to appearance; knowledge of reality is beyond our powers. Plato tries to meet this challenge..." (Melchert, 83)

## 3. Forms as we've studied them already

### Philosophical Exercise ([Oct 27](#))



(A)



(B)



## Does A = B?

- Insofar as A is a square and B is also a square, then yes,  $A = B$ .
- Insofar as B is a quarter the size of A, then no,  $A \neq B$ .
- So,  $A = B$  and  $A \neq B$ . That is to say, A is, at once, the same and not the same as B.

## Theory of Forms in the *Meno*

SOCRATES: I seem to be in great luck, Meno; while I am looking for one virtue, I have found you to have a whole swarm of them. But, Meno, to follow up the image of swarms, if I were asking you what is the nature of bees, and you said that they are many and of all kinds, what would you answer if I asked you: "Do you mean that they are many and varied and different from one another in so far as they are bees? Or are they no different in that regard, but in some other respect, in their beauty, for example, or their size or in some other such way?" Tell me, what would you answer if thus questioned?

MENO: I would say that they do.

(Plato *Meno*, 72a-b).

## 4. Theory of Forms in Melchert

- **Terminology**
  - **Platonic Form**
    - "the general term for the objects of knowledge"
      - **A public object**
      - **An object that in some sense is shared by all the particulars**
- **Semantic Argument (Melchert, p. 88)**
  - Distinction
    - Proper name
      - Pythagoras
    - General name
      - Triangle (specifically, a right angle triangle)
- **Epistemological & Metaphysical Arguments (Melchert, p. 87-88)**
  - Start either from nature of
    - Manner known (epistemological argument)
      - Knowledge
        - enduring and true.
      - Opinion
        - changing and sometimes true/sometimes false.
      - Their objects
        - the objects of knowledge are intelligible Forms .
        - the objects of opinion are sensible appearance.
          - appearances have reality insofar as they are appearances of something.
    - Things known (metaphysical argument)
      - "I imagine your ground for believing in a single form in each case is this. When it seems to you that a number of things are large, there seems, I suppose, to be a certain single character which is the same when you look at them all; hence you think that largeness is a single thing. (Parmenides 132a)
        - see philosophical example of Sep 19
        - Plato's "world"

- Degrees of reality
    - reflected image of tree *less real* than the tree, itself
    - the perceived tree *less real* than the idea (of FORM) of tree, as such
  - Epistemological/Metaphysical distinction
    - Sensation / Sensible thing ("appearance")
    - Intellect / Intelligible ("real/ideal")
- **Theory of Participation**
  - Metaphysical entities
    - idea of
      - shape as such
      - a triangle as such
      - a right angle triangle as such
    - the appearance (i.e., the depiction) of
      - this right angle triangle in my experience
  - Formal distinction (producing and explaining)
    - species
      - higher order genera
      - species or kinds
    - individuals
- Plato's **Metaphysics & Epistemology - mutually implied**
  - See [Plato's Divided Line](#)

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(End of Lesson)

## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>PHI100 SYLLABUS &amp; DAILY SCHEDULE</b>	<b>3</b>
1.	Syllabus (2021 Fall)	5
2.	Daily Schedule	12
ii.	<b>LMS – CANVAS DESIGN (PRINCIPLES OF UNIVERSAL DESIGN)</b>	<b>18</b>
1.	Canvas frontpage	20
2.	Canvas navigation page	22
iii.	<b>A PHILOSOPHICAL EXERCISE (OUTCOME: THE ART OF SPEAKING WELL)</b>	<b>23</b>
1.	Writing exercise 01: the one and the many	25
2.	Lesson 08-27: a philosophical exercise	26
3.	Lesson 10-04 – new unit introduction	30
iv.	<b>SCAFFOLDED EXERCISES (OUTCOME: THE ART OF WRITING WELL)</b>	<b>34</b>
1.	Writing Assignments	
1)	Thesis Paper Assignment: The Philosopher	36
2)	Writing Exercise: The Power of Language	41
3)	Writing Exercise: Accusations Against Socrates	42
4)	Writing Exercise: Meno's Paradox	43
2.	Lessons	
1)	Flipped Lesson: The Sophists (Sep 3)	44
2)	Flipped Lesson: Writing – Accusations Against Socrates (Sep 10)	49
3)	Flipped Lesson: Writing – Academic Integrity (Sep 17)	51
1.	Quiz: Academic Integrity	56
4)	Independent Study Lesson: Writing Paper #1 (Sep 24)	58
5)	In-Class Lesson: Writing Thesis Defense Papers (Sep 27)	60
v.	<b>GUIDED READING EXERCISES (OUTCOME: THE ART OF READING WELL)</b>	<b>64</b>
1.	Handout: Aristotle – Categories & Causation	66
2.	In-person Lesson 10-13 – Aristotle on substance & accident	67
3.	Writing Exercise 06: Aristotle's concept of substance	73
vi.	<b>EXAMPLES OF STUDENT WORK</b>	<b>74</b>
1.	Paper and Scaffolding: The Philosopher	76

### **PHI100: Teaching the Skill of Writing Well**

When the class I teach is writing intensive, as is PHI100, the kind of writing I teach is a thesis defense argumentation. PHI100 is subdivided into three units, and each unit culminates in a thesis defense paper. Hence, by the end of term students will practice writing 3 thesis papers. The documents included here represent how I teach writing and the design of my writing assignments.

A primary tool in the pedagogy of my writing classes, such as PHI100, is **scaffolded writing**. In essence, each *end of unit thesis paper* is a telos which unifies all the shorter writing exercises assigned along the way. Typically, for each thesis paper I assign between two or three subordinate writing exercises. I explicitly frame these subordinate exercises as elements of a larger end of unit writing project. Thus, the final writing assignment is really a kind of building exercise, where student construct their final thesis paper using materials already produced. This approach underscores **an explicit maxim** in my teaching pedagogy, i.e., that **good writing is re-writing**.

Further, these documents demonstrate the different modalities I employ in the classroom. Typically, if a lesson is devoted to a specific writing exercise, I will use **a flipped classroom model**. In other words, rather than use the time in class to read through and explain the writing exercise, I ask students to do that work at home before we meet in class. The day's lesson containing all that content is thus provided to them as homework at the end of the preceding class. As part of that lesson, students must produce a very rough draft of the writing exercise and bring that draft to class. This allows us during class time (i) to clarify questions about the writing exercise, itself, during the time of class and (ii) to analyze concrete writing examples produced by the students. This latter objective determines the majority of the work we do during class time. Hence, by means of the flipped classroom I can provide real-time in-person commentary to students about their writing.

**PHI 100.001**

Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**

Syllabus

## Unit 1 Paper - The Philosopher

a thesis defense paper

**Thesis Question:** How does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?

**Goal:** Advance a thesis and marshal textual and logical evidence to support your claim.

**Deadline:** Sunday, October 3rd by 11:59pm E.S.T.

**Length:** Your paper should be between 1,500 and 2,000 words, or about 5 pages. Use Times New Roman 12pt font and standard 1" margins.

### Explanation of Task:

**1. Your job is to explain what makes the philosopher a philosopher by distinguishing her from the sophist.**

- For your analysis of the philosopher, use as your example, Socrates, as depicted in Plato's dialogues that we've read.
  - Is Socrates a Sophist?
    - We know from the *Apology* that he is accused of being one. But he denies this. Is the philosopher aka Socrates really just a Sophist of a sort? Or is there a salient difference between the philosopher and the Sophist? If so, what defines this difference?
      - You may argue that there is no fundamental difference, i.e., that the philosopher is merely one sort of Sophist. Or you may argue that there is a fundamental difference between the two
      - You may not argue both positions at once. Pick a side and demonstrate its veracity using textual and logical evidence from the text.
- For your analysis of the Sophist, use the example of Protagoras and Gorgias, two actual Sophists. Another source for understanding the Sophist is the example of Meno, a student of Gorgias, as depicted in Plato's dialogue, the *Meno*.
  - Since Meno is not, himself, a Sophist, your reference of him in your paper can be helpful to demonstrate your thesis. In other words, you can use the example of Meno to demonstrate this difference is manifested in Meno's search for knowledge about virtue as represented by Plato in the dialogue.

**2. Focus on the search for knowledge, i.e., how each is concerned with the search for knowledge.**

- As we've seen, there are many similarities and differences between the the philosopher and the Sophist. Your job is to articulate what fundamentally differentiates the philosopher from the Sophist?
  - Is the Sophist (or his student) really interested in the search for knowledge at all? Is the philosopher really interested in the search for knowledge?
  - While it is true that Sophists demand pay for their services and Socrates never accepted any payment for his inquiries, is this a truly important difference?

**3. You are required to explicate the importance of Meno's paradox (lines 80d to 86d) as part of this exercise.**

- How does Meno's introduction of the paradox and Socrates' rejoinder to it demonstrate your thesis, i.e., the most important difference between the Sophist and the philosopher in relation to the search for truth?

## Grading

Note that you are not being asked your opinion as such. Rather, you are being asked to present a reasoned view which is charitable to the text and which you believe is most plausible. Consequently, you will offer evidence to warrant your viewpoint, i.e., evidence such that any reasonable person could see it your way. (Remember, reasonable people may disagree. You don't need to persuade absolutely as much as argue for the cogency of your position.)

Grading Rubric for Paper Assignments					
Outcomes		Evaluation Criteria			
		Exemplary (A)	High Achievement (B)	Satisfactory Achievement (C)	Inadequate (D)
I.	<b>Thesis</b> Clarity and precision of governing claim in the argument.	States a clear and distinct thesis which is a logical extrapolation from the evidence presented in paper.	States a clear thesis which is derived from but not entirely warranted by evidence presented in paper.	States a general thesis which addresses paper question imprecisely.	States an ambiguous, illogical, or unsupportable thesis.
II.	<b>Evidence</b> Effectiveness of texts and arguments brought to bear in support of governing claim.	Synthesizes all evidence presented to reveal insightful patterns, differences, or similarities necessary to warrant stated thesis.	Most evidence employed reveals important patterns, differences, or similarities necessary to warrant stated thesis.	Application of evidence is not entirely effective in revealing important patterns, differences, or similarities necessary to warrant stated thesis.	May list evidence, but it does not clearly apply or is unrelated to thesis.
III.	<b>Organization</b> Structure of subordinate arguments as developed in paper.	Organizes content appropriately and effectively from beginning to end.	Organizes content appropriately and effectively throughout much of the paper with only insignificant tangents or irrelevancies.	Organizes appropriate and relevant content to develop and explore ideas, with at least one significant deflection from main argument.	Inappropriate or irrelevant content in major sections of the work.
IV.	<b>Language &amp; Style</b> Grammatical and presentational character of the writing.	Uses graceful language that skillfully communicates meaning to readers with clarity and fluency and is virtually error free.	Uses clear language that conveys meaning to readers. The language may have errors but none are substantive.	Uses language that generally conveys meaning to readers but some sections tends to obscure rather than clarify. Include at least one substantive grammatical error.	Uses language that impedes meaning because of errors in usage.
<ul style="list-style-type: none"> <li>• Rubric Scoring <ul style="list-style-type: none"> <li>◦ <i>Exemplary</i> = 10 - 9 points</li> <li>◦ <i>High Achievement</i> = 9 - 8 points</li> <li>◦ <i>Satisfactory Achievement</i> = 8 - 7 points</li> <li>◦ <i>Inadequate</i> = 7 - 6 points</li> </ul> </li> <li>• Cumulative Score: <ul style="list-style-type: none"> <li>◦ A paper or <i>Exemplary</i> = 40 - 36 points</li> <li>◦ B paper or <i>High Achievement</i> = 35.99 - 32 points</li> <li>◦ C paper or <i>Satisfactory Achievement</i> = 31.99 - 28 points</li> <li>◦ D paper or <i>Inadequate</i> = 27.99 - 24 points</li> <li>◦ &lt; 24 points: you must schedule a meeting with the professor.</li> </ul> </li> <li>• See the course syllabus for the grading scale employed in this class. To determine the score of this paper according to that scale, apply this formula: (total points earned / 40 points) x 100.</li> </ul>					

## Paper Formatting Requirements

(double-check these requirements before uploading)

- Papers must be formatted as either Word documents with the extension .docx or .doc, or PDF documents.
- Formatting Requirement
  - Margins: 1" top/bottom and left/right.
  - Font: Times New Roman, 12 pt
  - Pagination: each page should be numbered. Number should be placed bottom center.
  - Line Spacing: Paper should be double-spaced
- First Line of Paper:
  - Student's Number AND Word Count in parenthesis:
    - Example: Student number: 111222333 (1,750 words)
- Second Line of Paper:
  - "By submitting this essay, I attest that it is my own work, completed in accordance with University regulations."
- Quotations from the texts & a Works Cited section are required elements

## **Style: In-text Citations & Works Cited**

Whenever you quote, you need to indicate the source of that quote in the text immediately after the quotation (including page number). Additionally, for any source you quote from, you must indicate that source in a works cite section at the end of the paper.

NB: To quote from the *Apology* or *Meno*, simply use the [Stephanus page numbers](#), i.e., the marginal pagination (86d, for instance). Don't use the page numbering of the book in which these dialogues are printed.

### **Models to use for citations in your paper:**

#### **In-text Citations**

- If use a quote from the Melchert text, use this at the end of the cited text :  
(Melchert & Morrow 2019, pagenumber).

Example: Sophists "were professionals who charged for their instruction" (Melchert & Morrow 2019, 8).

- If you quote from one of the two Platonic dialogues we have (or will) read, e.g., the *Apology* or the *Meno*, just use the marginal ([Stephanus](#)) pagination.

Example: "These earlier ones, however, are more so, gentlemen; they got hold of most of you from childhood, persuaded you and accused me quite falsely, saying that there is a man called Socrates, a wise man, a student of all things in the sky and below the earth, who makes the worse argument the stronger" (Plato *Apology*, 18b).

- If you quote from one of the lessons posted in Canvas, use the [Chicago Manual of Style](#) "website content" format.

Example: "The basic idea of relativism is that there is no standard for knowledge outside of one's situational perspective" (Sandmeyer 03 SEP 2021).

#### **Works Cited Section**

- Melchert Text:  
Melchert, Norman and Morrow, David. *The Great Conversation: a Historical Introduction to Philosophy*. New York: Oxford University Press, 2019.
- The *Meno* dialogue:  
Plato. "Meno." In *Plato: Complete Works*, edited by John M. Cooper, 870-897. Indianapolis: Hackett Publishing Company, 1997.
- Sandmeyer Lessons:  
Robert Sandmeyer. "PHI 100 Intro to Philosophy Knowledge & Reality - Lessons" Accessed DATE.  
<https://uk.instructure.com/courses/2008366>.  
(for DATE, indicate DATE at time when you copied the text)

## Deductions

### Automatic deductions

#### Paper Formatting Requirements

2.5% if formatting requirements not followed, each instance

#### Citation Requirement

5% no quotations from pertinent texts used to support your reasoning

#### Late Submission Policy

2.5% for every day late or fraction thereof

100% no submissions later than 48 hours after original due date/time will be accepted

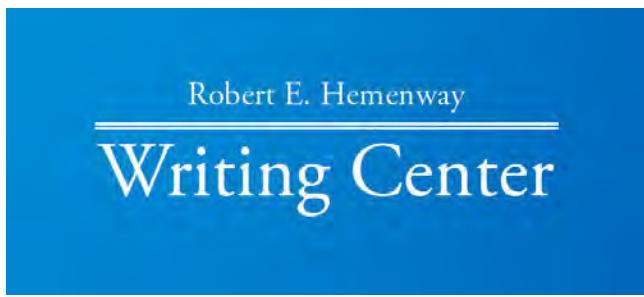
## Turnitin

- Every paper submitted is run through the Turnitin anti-plagiarism tool in Canvas. Turnitin analyzes your paper against known sources and produces a similarity report.
- Before final submission, double-check your [Similarity Report in Turnitin](#). If your score is high (25% or higher), you likely need to rework your paper to remove or resolve offending (uncited) materials in your paper.
  - It is better to submit a paper late than it is to submit a paper that plagiarizes.
- If you receive a high similarity score and don't understand what to do, you may contact me or the Hemenway Writing Center for assistance.

## The Writing Center

As you work on this paper, it would behoove you to take advantage of the resources available to you here at UK:





### [Robert E. Hemenway Writing Center](#)

- [Schedule an appointment](#)

The Writing Center offers free and friendly help to all UK students, faculty, and staff. We assist with writing, speaking, and multimedia assignments across the curriculum. We offer advice on academic, creative, and professional projects. We help clients:

- begin, develop, and/or review their projects
  - fulfill assignment requirements
  - communicate effectively in specific disciplines
  - document sources fairly and correctly
  - learn and practice academic standards of edited written English
  - develop and polish their writing style
-

**PHI 100.001**

Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**

Syllabus

***Writing Exercise 02***

**— the power of language —**

Write two good paragraphs in which you explicate two distinct conceptions. First, discuss the Sophists. For purposes of simplicity, use Gorgias as a representative of all Sophists but make it clear that you are doing this. Explain how Gorgias and by extension the Sophists understand the power of language. Second, discuss Socrates. That is to say, discuss Plato by analyzing Socrates' views. (In the dialogues we're reading, Socrates is always the voice of the philosopher, and you can assume that he is expressing Plato's views.) Indeed, in this paragraph you will need explain that the views of Socrates represent Plato's own view. In this second paragraph, explicitly compare Socrates' conception of the power of language against that of Gorgias, i.e., the Sophists.

**Submit your paragraphs here before Friday's class. But bring a copy of your paragraphs to class on Friday, also.**

*I recommend writing your paragraphs, first, and saving it to your computer. Then, paste it into the assignment.*

**PHI 100.001**

Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**

Syllabus

## *Writing Exercise 03*

### **— accusations against Socrates —**

*The end of unit paper question will be: "how does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?" When writing these paragraphs, keep this question in mind. The work you do here will (likely) be incorporated into that paper*

Write three distinct paragraphs.

1. In your first paragraph, explain all the accusations that Socrates is defending himself against in Plato's *Apology*. Conclude the paragraph by emphasizing the accusation that he is a sophist.
2. In your second paragraph, explain what a sophist is.
  - I encourage you to use your "sophist" paragraph from writing exercise 02 here. You will likely want to rewrite that paragraph now, though, to make it more precise to this specific task, i.e., explaining what a sophist is in context of an explanation of the accusations against Socrates and his refutation of these.
3. In your third paragraph, explain why Socrates believes the charge that he is a Sophist is hardest to refute but what reasons he gives, nevertheless, in refutation of that charge.

**Submit your paragraphs here by 11:59pm, Friday, 9/10.**

*I recommend writing your paragraphs, first, and saving it to your computer. Then, paste it into the assignment.*

**PHI 100.001**

Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**

Syllabus

## *Writing Exercise 04*

### **— Meno's paradox & Socrates' rejoinder —**

*The end of unit paper question will be: "how does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?" When writing these paragraphs, keep this question in mind. The work you do here will (likely) be incorporated into that paper*

Write three distinct paragraphs.

1. In your first paragraph, explicate *in your own words* the paradox that Meno introduces at 80d-e.
  - In this paragraph, do not quote from the text. Write this out in your words entirely.
  - Task: explain what the paradox is and why Meno introduces the paradox, i.e., what purpose he has by introducing it
    - to explicate means "to analyze (a text or literary work) in order to reveal its meaning". Your explication should, therefore make clear the structure of the paradox, as Meno and Socrates take it up.
2. In your second paragraph, explain how Socrates responds to Meno's paradox from lines 81a-86a.
  - You need to provide more than a mere summary of Socrates' interrogation of the slave boy in this passage. Rather, this aim of this paragraph should center on explaining *what Socrates's purpose* is by interrogating the slave boy. The question of purpose is more important here than the details of the interrogation, itself.
    - What epistemological conclusion does he draw on the basis of his interrogation of the slave boy?
3. In your third paragraph, explain why, on the basis of the preceding paragraph, Socrates holds it is better to believe that one must search for what one does not know.

**Submit your paragraphs here by the time of class, Monday, 9/27.**

*I recommend writing your paragraphs, first, and saving it to your computer. Then, paste it into the assignment.*

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**Syllabus

Lesson Date	Lesson Objectives	Homework for next lesson
<b>03 SEP Friday</b>	<p>With this lesson, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Define <ol style="list-style-type: none"> <li>1. criterion of truth</li> <li>2. relativism</li> <li>3. skepticism</li> </ol> </li> <li>2. Explain the distinction between <i>physis</i> and <i>nomos</i>, esp. as it pertains to the epistemological problem of relativism.</li> </ol>	<ol style="list-style-type: none"> <li>1. Read <a href="#">Melchert</a>, 25-35</li> </ol>

**The Sophists**

Today's class is flipped. That is to say, you are to work through this lesson and *before class* complete the writing assignment at the conclusion of this lesson. We will use the time on Friday to discuss the content of this lesson.

**Readings & Resources In Use Today**

- Melchert, pp. 5-17
- [Gorgias - selections](#), pp. 131-133
- Quizzes
  - [02 Questions](#)
  - [03 Questions](#)

**Epistemological Problem of Relativism**

Please watch this short video by Dr. Jordan Cooper. It's straightforward and lays out the main ideas of the Sophists that we've been discussing.

## The Sophists (A History of Western Thought 8)



I'd like to make a few comments on the video, the **problem of epistemological relativism**, and the physis-nomos distinction as discussed in the Melchert text.

There were numerous Sophists, but we are primarily interested in the two mentioned in video: **Protagoras** (ca. 490 – 420 BCE) and **Gorgias** (ca. 483 – 375 BCE). Given that we discussed Gorgias and his understanding of **rhetoric** last class, I'd like today to focus on some ideas associated with Protagoras' teaching. As Dr. Cooper points out in his video, Protagoras is a well-known relativist. Relativism is both an epistemological and moral theory. Given our focus in the class, I'd like to restrict our analysis to epistemological relativism.

**Relativism** fundamentally concerns the measure or criterion of truth. When Protagoras says, "Of all things **the measure is man**, of existing things, that they exist; of non-existing things, that they do not exist," he means that reality or our judgments of what is true vs. what is false does not and cannot transcend our perspective of it. Relativism, thus, expresses a perspectivist **criterion of truth**. What we understand to be true or false and our judgments of what is real or mere appearance is shaped and defined by our individual or cultural perspective. There is no "measure" or criterion of other than our limited perspective, whether this perspective be my own individually or as my culture sees it. Consequently, there is no fundamental distinction between things as they appear versus things as they are. Things are as they appear they are. Reality and truth are relative to the perceiver. You may not see things the way I do. No matter. What is true for me, thus, may not be true for you.

Dr. Cooper only explicates one central type of relativism in his video, i.e., psychological or individual relativism. However, there are varieties of relativism. Another sort of relativism is cultural relativism. Psychological relativism holds that truth (or our assessment of what is real) depends upon my own individual perspective. Cultural relativism is similar in many ways. However, as the name suggest, cultural relativism is the position that truths are *relative* to the culture that holds them. That is to say, the validity of any truth is dependent upon cultural norms and conventions. So, for instance, we hold today that slavery is an evil (which it is). But during the time of the Sophists slavery was common and well-established. Aristotle goes as far to say, for instance, that slavery is natural to some - a view that is repugnant today and considered entirely wrong. The cultural relativist, thus, allows that what holds for one people at one time may not hold for another people at another time - or even during the same time but in another place. And that's fine. For cultural relativists, truth is relative to the culture that espouses it.

The basic idea of relativism is that there is no standard for knowledge outside of one's situational perspective.

- Relativism: concerns what the measure or criterion of truth or of the real is?

- epistemological relativism: no objective knowledge of reality is possible
- all standards and knowledge claims are valid only relative to times, individuals, or cultures. (see the glossary in Melchert textbook.)
- "Of all things **the measure is man**, of existing things, that they exist; of non-existing things, that they do not exist" (Protagoras)
  - reality/truth is relative to the person who perceives it that way
  - no fundamental distinction between
    - appearance
    - reality

### Relativism - *Physis* (nature) and *Nomos* (law, custom, or convention)

*Physis* (phusis) in Greek means nature; *nomos* means law. Perhaps the best way to understand *nomos*, though, is by the expression "convention," as in "what we all agree to by convention." The distinction between *physis* and *nomos*, nature vs. convention, is relevant to this discussion about relativism, since the relativist *deny* there is an objective criterion to knowledge claims. As there is no objective criterion to knowledge claims, the only measure is convention (or agreement).

Relativists explicitly deny there exists an underlying nature which accounts for the appearances of the thing. What something is is only how we see it at some particular time and/or some particular place. So, what we hold to be true is - at best - a convention or an agreement about **appearances from our perspective**. **Socrates**, though, is famously not a relativist. He holds that knowledge claims can be tested against an **underlying reality**, i.e., the nature of the thing as such. So, according to Socrates, when I say I know what something is, then I am asserting that I can explain the nature of the thing I know. Consequently, he will ask, *what is this thing that you know? Please explain*. And by doing this, he is seeking to understand the **objective nature** of that thing, which is claimed to be known, i.e., not just the appearance of it as it presents itself to me here and now.

In Plato's dialogue the *Meno*, for instance, Socrates explains to Meno, his interlocutor, that he doesn't actually know what virtue is, i.e., what is the nature of virtue is as such. To this confession, Meno expresses shock. For not only has he (Meno, that is) presented many fine speeches on the subject, he believes this is a simple thing to demonstrate. In reply to Socrates, he looks around him and see a child. He thus retorts, virtue is a simple thing to explain. There is the virtue of the child or the virtue of the parent, the virtue of the man or the virtue of the woman.

**Virtue** means here "excellence," i.e., what makes the thing we're talking about *that* thing in the best sense of that term. For instance, the virtue of a horse is its ability to run fast. Aristotle says that the virtue of a human is our rational capacity, or more particularly, the activity of thinking rationally. What distinguishes the human from a horse, then, is this act of rational thinking. Horse can't think, but I can. And so when I reason I demonstrate in that very activity the precise sense in which I am a human being. Rational thinking, therefore, is that which makes a human being a human being in the most preeminent sense of that term. Speaking for Meno, the virtue of a child might be something like listening to one's elders. The virtue of a parent could be the beneficial caring for their young. etc.

Let's turn from the idea of virtue, which we haven't really discussed in class yet, to something more concrete. Let's now think about the idea of a child from both the relativist's and the non-relativist's perspective. According to the relativist, a child might be one thing to one person and another thing to another person. Indeed, where one culture holds that a child ought to be seen but not heard, another culture might say that the virtue of the child is her playfulness. The relativist will assert, in other words, that there is no one criterion which defines what it is to be a child other than the customs of that society. Indeed, what we today in this country might consider to be a child would be an adult in many other countries or in other times. Everything is relative to the way that society has agreed to define it as such. However, a non-relativist, like Socrates, while admitting that there may be differences between cultures and difference of perspective, nevertheless, will assert that there must be something common underlying all these different viewpoints *if were indeed are talking about the same thing*. If there are many differences of opinion of what constitutes *a child* as such, this does not mean there isn't such a thing as a

child. Children do exist. Consequently the non-relativist, like Socrates, asserts there is some underlying nature that defines the thing as that sort of thing. If people or cultures disagree whether one or another individual is a child, this doesn't mean that children, as such, do not exist. They do. As a non-relativist, then Socrates seeks to grasp *the child in its very nature as a child*. He would seek, in other words, to find that one commonality that is true for all cultures and for all times that define the thing as that thing in the most preeminent sense. This essential nature, which underlies all the appearances of the thing, is thus an objective criterion of truth for knowledge claims about that thing. For Socrates, then, knowing what is a child is to know the *nature* of a child as such, a knowledge which is not relative to any perspective or any particular cultural viewpoint.

One point of importance. As noted above, Socrates is skeptical he has any real knowledge. **Skepticism** is an epistemological position which asserts that for any claim to know a reason can be given to doubt it. Though Socrates expresses skepticism that he has any substantive knowledge, we'll see he never gives up in his quest for knowledge. He doggedly seeks to know, for he loves wisdom. This desire to know marks the virtue of the philosopher. A philosopher is not wise, but rather loves wisdom and so devotes herself to the quest for wisdom.

- **Physis** – nature (non-relativistic criterion of truth)
  - things are as they are
  - no opinion can change that fact"
    - "With respect to (the laws of nature), we have no choice." (Melchert 13-14)
- **Nomos** – convention (relativistic criterion)
  - The way things are thought to be contingent on belief
    - "But conventions, customs, or laws that exist by *nomos* have a "normative" character to them. They state what we should do but may fail to do. It is possible to go against them" (Melchert 14)
- Application
  - theology
    - Protagoras's agnosticism  
"About the gods, I am not able to know whether they exist or do not exist, nor what they are like in form; for the factors preventing knowledge are many: the obscurity of the subject, and the shortness of human life" (Freeman 1983, 126).
      - **Skepticism**: "The view that for every claim to know, reason can be given to doubt it; the skeptic suspends judgment about reality" (Melchert 219)
  - ethical theory (virtue)
    - Cf. Meno's original theory (Plato's *Meno*)  
"There is virtue for every action and every age, for every task of ours and every one of us-and Socrates, the same is true for wickedness" (*Meno* 72a).
      - **Relativism**: "A term of many meanings; central is the view that there are no objective standards of good or bad to be discovered and that no objective knowledge of reality is possible; all standards and knowledge claims are valid only relative to times, individuals, or cultures" (Melchert 219).
      - **Criterion of Truth**: "A mark or standard by which something is known, The "problem of the criterion" is posed by skeptics, who ask by what criterion we can tell that we know something and, if an answer is given, by what criterion we know that this is the correct criterion" (Melchert 215)

## 1. Short Writing Assignment

**Before Friday's class**, write two good paragraphs in which you explicate two distinct conceptions. First, discuss the Sophists. For purposes of simplicity, use Gorgias as a representative of all Sophists but make it clear that you are doing this. Explain how Gorgias and by extension the Sophists understand the power of language. Second, discuss Socrates. That is to say, discuss Plato by analyzing Socrates' views. (In the dialogues we're reading, Socrates is always the voice of the philosopher, and you can assume that he is expressing Plato's views.) Indeed,



in this paragraph you will need explain that the views of Socrates represent Plato's own view. In this second paragraph, explicitly compare Socrates' conception of the power of language against that of Gorgias, i.e., the Sophists.

Submit your paragraphs online: [Writing Exercise 02 - the power of language](#).

## 2. Upcoming Unit Paper Question

How does the philosopher differ most fundamentally from the Sophist in regard to the search for knowledge?

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(End of Lesson)

**PHI 100.001**

Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**

Syllabus

**Lesson Date**

**Lesson Objectives**

**Homework for next  
lesson**

**10 Sep  
Friday**

**With this lesson, students should be able to:**

1. explain what the accusations of Socrates are;
2. describe what a sophist is;
3. explain how Socrates refutes the claim that he is a sophist.

1. Re-read [Melchert](#), pp. 50-56 (*Apology*, [17a-28a](#)) (to "I do not think, gentlemen of the jury...")
2. Handout: [Analysis of Plato's \*Apology\*](#)

**Today's lesson is flipped. Final deadline to submit the writing exercise is 11:59pm today (Friday, 9/10).**

**Plato's *Apology* - Is Socrates a Sophist?**

**Readings & Resources In Use Today**

- Read Plato's *Apology*, [17a-42a](#)
- Use Handout: [Analysis of Plato's \*Apology\*](#)
  - (Recommended: Answer [Quiz 04 Questions](#))

**Writing Exercise: the *Apology***

**Please complete the following tasks by class today .**

1. Download Handout: [Analysis of Plato's \*Apology\*](#)
  - use this handout to guide you through your reading of the *Apology*
2. Read the whole of Plato's *Apology*, [17a-42a](#)
  - Pay special attention to the first half of the dialogue, pp. 50-56 ([17a-28a](#)), especially the charge the Socrates is a sophist and his refutation of that.
3. Complete **Writing Exercise 03** (click link to submit paragraphs)
  - Write three distinct paragraphs.
    1. In your first paragraph, explain all the accusations that Socrates is defending himself against in Plato's *Apology*. Conclude the paragraph by emphasizing the accusation that he is a sophist.
    2. In your second paragraph, explain what a sophist is.

- I encourage you to use your "sophist" paragraph from writing exercise 02 here. You will likely want to rewrite that paragraph now, though, to make it more precise to this specific task, i.e., explaining what a sophist is in context of an explanation of the accusations against Socrates and his refutation of these.
3. In your third paragraph, explain why Socrates believes the charge that he is a Sophist is hardest to refute but what reasons he gives, nevertheless, in refutation of that charge

These writing exercise must be submitted by the end of the day, i.e., 11:59pm Friday, 9/10.

*The end of unit paper question will be: "how does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?" When writing these paragraphs, keep this question in mind. The work you do here will (likely) be incorporated into that paper*

(End of Lesson)

**PHI 100.001**

Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**

Syllabus

**Lesson Date**

**Lesson Objectives**

**Homework for next  
lesson**

**17 SEP  
Friday**

**With this lesson, students should be able to:**

1. understand the consequences of plagiarism as stated in the course syllabus;
2. define plagiarism;
3. describe examples of plagiarism;
4. detail at least two tips how to avoid plagiarism;
5. understand the UK Code of Conduct and students' rights and responsibilities.

1. Library: [Plato - Meno](#) (70a-80d)
2. Handout: [Outline - Plato's Meno](#)
3. **Quiz #05** (links available in Daily Schedule)

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## Academic Writing — Integrity

Today's class is flipped. That is to say, you are to work through this lesson and take the quiz at the end of this lesson *before class*. We will use the time on Friday to discuss academic writing in college, including this content.

### Instructions

1. Carefully Read through content below. The material in this lesson is the subject matter of the quiz, the link to which is at the bottom of this page
2. Take the Academic Integrity Quiz located at the end of this lesson.
  - o Everybody should get 100% on the quiz.
  - o You are allowed unlimited attempts. So, retake the quiz if you received anything less than 100%.

### 1. Academic Integrity in Syllabus

First, read over the Academic Integrity statement in the course syllabus again.

**Academic Integrity (from the [syllabus](#))**

Everyone understands that while cheating may be tempting, in all cases it is wrong. Do not cheat or plagiarize! **If the professor determines that a student or group of students has cheated or that a student has plagiarized any part of any assignment, he/she/they may, at the very least, receive a grade of zero for the assignment without the possibility of redoing the assignment.** Be forewarned, though, that *evidence of cheating or plagiarism may also result in course failure*. If the case is especially egregious, the issue will be directed to the appropriate University Dean and the student will receive a grade of XE/XF for the course.

As per the [Ombud's definition](#), academic integrity requires creating and expressing one's own ideas in all course work including draft and final submissions; acknowledging all sources of information properly; completing assignments independently or acknowledging collaboration (when collaborations are allowed); accurately reporting one's own research results; and honesty during examinations. Further, academic integrity prohibits actions that discriminate and harass on aspects such as race, color, ethnic origin, national origin, creed, religion, political belief, sex, and sexual orientation. **By participating in this class, you accept the injunction not to cheat in any way. You also agree to comport yourself with integrity and honor throughout the semester.** You further agree to have all or some of your assignments uploaded and checked by anti-plagiarism or other anti-cheating tools.

Further, each student affirms that they will act with honor and integrity to fellow students, the professor, and the course grader.

Each student is advised to become familiar with the various forms of academic dishonesty as explained in the Code of Student Rights and Responsibilities. Complete information can be found at the following website: <http://www.uky.edu/Ombud>; see especially "Rights and Responsibilities" and "Academic Integrity." A plea of ignorance is not acceptable as a defense against the charge of academic dishonesty. It is important that you review this information.

## 2. Plagiarism & the UK Code of Academic Conduct

*Study the content in this section.*

*The content of this section is taken pretty much verbatim (some edits, omissions, and order rearrangements) from the websites linked below. You are not required to follow these links; they're provided if you have further questions.*

### University Rights of Students

The Code of Student Conduct (Code) promotes the core values of the UK, including integrity, respect, responsibility and accountability, and sense of community. In doing so, the Code puts into practice the UK Creed.

- I *promise* to strive for academic excellence and freedom by promoting an environment of creativity and discovery.
- I *promise* to pursue all endeavors with integrity and compete with honesty.
- I *promise* to embrace diversity and inclusion and to respect the dignity and humanity of others.
- I *promise* to contribute to my University and community through leadership and service.
- I *promise* to fulfill my commitments and remain accountable to others.

### Plagiarism - as defined here at UK

All academic work, written or otherwise, submitted by students to their instructors or other academic supervisors, is expected to be the result of their own thought, research, or self-expression. In cases where

students feel unsure about a question of plagiarism involving their work, they are obliged to consult their instructors on the matter before submission.

When students submit work purporting to be their own, but which in any way borrows ideas, organization, wording or content from another source without appropriate acknowledgment of the fact, the students are guilty of plagiarism.

Plagiarism includes reproducing someone else's work (including, but not limited to a published article, a book, a website, computer code, or a paper from a friend) without clear attribution. Plagiarism also includes the practice of employing or allowing another person to alter or revise the work which a student submits as his/her own, whoever that other person may be, except under specific circumstances (e.g. Writing Center review, peer review) allowed by the Instructor of Record or that person's designee. Plagiarism may also include double submission, self-plagiarism, or unauthorized resubmission of one's own work, as defined by the instructor.

Students may discuss assignments among themselves or with an instructor or tutor, except where prohibited by the Instructor of Record (e.g. individual take-home exams). However, the actual work must be done by the student, and the student alone, unless collaboration is allowed by the Instructor of Record (e.g. group projects). When a student's assignment involves research in outside sources or information, the student must carefully acknowledge exactly what, where and how he/she has employed them. If the words of someone else are used, the student must put quotation marks around the passage in question and add an appropriate indication of its origin. Making simple changes while leaving the organization, content and phraseology intact is plagiaristic. However, nothing in these *Rules* shall apply to those ideas which are so generally and freely circulated as to be a part of the public domain.

### "Plagiarism: What is it?"

Plagiarism is found in the following examples:

- Purchasing or copying a paper - or parts thereof - from the Internet
- Turning in a paper as your own that you didn't write
- Copying (cutting and pasting) material without acknowledging the source
- Using material when an author has been identified but not using quotation marks to reflect his or her original words
- Inadequate paraphrasing

Question: Why is it so important to use quotation marks...especially when I've already identified the author earlier in a paragraph?

Any time you use the original words or ideas that you did not write or create yourself, you must acknowledge the author. The problem comes when the reader of your paper can not tell where your writing stops or starts – when the reader can't tell what is original with you and what is original with another author. Quotation marks and double-indenting (with longer passages) are the mechanisms you must use as a skilled writer to let your reader identify the material that you didn't write. Sometimes you might not need quotation marks if you are able to paraphrase.

Question: What is paraphrasing?

Paraphrasing is using your own words to express the ideas or thoughts contained in a passage that you have read. The notion here is that your unique way of speaking or writing will capture the essence of the passage without it sounding like the author. Therefore, if you must paraphrase, your organizational structure or lead-off sentence ought not resemble the material that you are summarizing. A good paraphrase is more like an abstract or précis than a mirror image of the original.

Question: What is bad paraphrasing, and why should paraphrasing, as such, be avoided?

Bad paraphrasing is when the passage or material that you have borrowed and restated is too close to the original. That is, you are using too many of the original author's words: you didn't change them enough. It

is best to avoid paraphrasing another's text. One should express oneself in one's own way rather than try to summarize another's text uncreatively.

### Tips to Avoid Plagiarism

1. If you use material verbatim (the exact words), then use quotation marks and cite the source.
2. Before submitting your paper to an instructor (even a draft!) make sure that any outside material you have inserted has been properly credited and that direct quotes contain quotation marks around them
3. Don't copy and paste any passages from the Internet into a document that you are creating.
4. Don't misrepresent, pretend, or purport that ideas are yours when they aren't.

### What Happens If There is a "Discovery" of Plagiarism?

This is the process that faculty must follow when making an accusation of plagiarism:

1. The faculty member makes a “discovery” of plagiarism. That is, the faculty member finds evidence that he or she feels could support the charge of plagiarism.
2. The instructor invites the student to discuss the evidence with the instructor and the chair and sets a deadline of no less than seven working days for the student's response to the invitation.
3. If the student fails to respond to the meeting request, the instructor may determine whether the student committed an academic offense and, in consultation with the chair, the penalty that should be imposed.
4. Any such finding of plagiarism shall be made within seven working days after the meeting with the student unless the student consents in writing to an extension of this time.
5. Once the charge of plagiarism has been made, the student cannot withdraw or drop the course.
6. If you feel that you have been unfairly charged with plagiarism and wish to contest the charge, you can meet with the Academic Ombud. All students have the right to present their cases to the University Appeals Board if they feel that they are not guilty or if they feel that the penalty for their academic crime was too severe.

If you would like to talk with someone outside of your department or College in a confidential setting about the academic integrity charges made against you, call the [Academic Ombud](#) at 257-3737.

### [The Academic Ombud: Student Responsibilities](#)

Students are responsible for learning the rules and regulations that govern academic life at the university, including the student's rights, responsibilities, degree and graduation requirements.

Among other responsibilities, it is worth noting here that:

- students are responsible for knowing and understanding the rules and regulations that govern their academic lives at the university;
- students are responsible for knowing and understanding the requirements to earn a degree;
- students are responsible for reading the course syllabus and understanding the course expectations;
- students are responsible for checking their UK email accounts on a regular basis;
- students are responsible for maintaining contact with the course instructor and informing him or her of issues affecting the student's coursework (e.g., to excuse an absence, students are required to inform the instructor and submit documentation, if required, no later than one week of the student's return to class); and
- the burden of proof for student claims is on the student (e.g. grade appeals). Therefore, students are advised to save emails, copies of course syllabi, and any other documentation that may be of assistance.

### 3. Academic Integrity Quiz

Complete the quiz linked here *before* Friday's class. If you've received an extension by the professor, complete the quiz by the agreed upon time.

There's a time limit of 10 minutes for this quiz. So, carefully read through the lesson first. Then take this quiz. If you receive a score of less than 100%, retake the quiz. You have unlimited attempts. No one should receive less than 100% on this quiz.

**Take the quiz now:**

**[Academic Integrity Quiz](#)**

(End of Lesson)



1. What is the minimum consequence of a confirmed case of plagiarism, as stated in the syllabus.

- a. Students may receive verbal a rebuke from the professor
- b. Students may receive a grade of zero for the assignment with the possibility of redoing the assignment.
- c. Students may receive a grade of zero for the assignment without the possibility of redoing the assignment.
- d. Students may result in course failure.

Answer: \_\_\_\_\_

2. As the UK Rights of Students indicates, you promise (check all that apply):

- a. to pursue all endeavors with integrity and compete with honesty
- b. to fulfill your commitments and remain accountable
- c. to attend each and every class, unless you have an authorized excuse
- d. to communicate with the professor, especially if problems arise which impact your work in the class

Answers: \_\_\_\_\_

3. What is plagiarism? Check all the apply.

- a. Borrowing the organization of another source without attribution
- b. Borrowing wording or content from another source without attribution
- c. Borrowing document formatting from another source without attribution
- d. Submitting work purporting to be one's own but which is not

Answers: \_\_\_\_\_

4. Of the following cases, which is NOT included as a instance of plagiarism?

- a. reproducing someone else's work without clear attribution
- b. allowing another person to alter a work which you submit as your own, except under special circumstances
- c. unauthorized resubmission of one's own work
- d. paraphrasing an argument from a text or other authorized source

Answer: \_\_\_\_\_

5. Are you allowed to discuss a paper assignment with other students? (Choose the best answer.)

- a. No.
- b. Yes, and the product of that collaboration is an acceptable source for your own paper submission
- c. Yes, but the actual work of writing the paper much be done individually by the student
- d. Yes, but only when specifically authorized by the professor

Answer: \_\_\_\_\_

6. Which of the following are NOT listed as examples of plagiarism? (Check all the apply.)

- a. Paraphrasing that expresses an abstract of the original
- b. Copying textual or graphical material without acknowledging the source
- c. Copying a paper, in the whole thing or parts thereof, from the Internet
- d. Using material when an author has been identified but not using quotation marks

Answer: \_\_\_\_\_

7. Which is NOT listed as a tip to avoid plagiarism?

- a. Using quotation marks and citing sources for material used verbatim.
- b. Copying passages from the Internet.
- c. Attributing your sources when you express ideas which are not your own.
- d. Proofing your paper before submission to make sure any material from outside sources is properly cited.

Answer: \_\_\_\_\_

8. What happens if plagiarism is discovered? (Check all that apply.)

- a. The instructor invites the student to discuss the evidence with the instructor and the department chair.
- b. The student may stop the inquiry into the issue by declining the invitation to discuss the case with the instructor and chair.
- c. Any such finding of plagiarism shall be made within seven working days after the meeting.
- d. If you feel you have been unfairly charged with plagiarism, you may contest the charge.

Answers: \_\_\_\_\_

9. Which of the following are listed among student responsibilities.

- a. students are responsible to maintain a high GPA
- b. students are responsible to participate in class, especially when called upon during the lesson
- c. students are responsible to submit an excuse whenever they are absent from the class
- d. students are responsible for knowing and understanding the rules and regulations that govern their academic lives

Answer: \_\_\_\_\_

10. By participating in this class at UK, you agree to the following (check all the apply):

- a. you accept the injunction not to cheat in any way
- b. you agree to comport yourself with integrity and honor throughout the semester
- c. you agree to have all or some of your assignments uploaded and checked by anti-plagiarism or other anti-cheating tools
- d. you agree to embrace diversity and inclusion and to respect the dignity and humanity of others

Answers: \_\_\_\_\_

11. I understand what plagiarism is. But if I have any outstanding questions or confusions, I will ask the professor during the next class or in an email this week.

- a. True
- b. False

Answer: \_\_\_\_\_

12. Whenever I submit writing assignments, I attest that these will be my own work, completed in accordance with University regulations.

- a. True
- b. False

Answer: \_\_\_\_\_

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**Syllabus

Lesson Date	Lesson Objectives	Homework for next lesson
<b>24 Sep Friday</b>	<p>With this lesson, students should be able to:</p> <ol style="list-style-type: none"> <li>1. complete writing assignment #4</li> <li>2. complete a planning draft of paper #1               <ul style="list-style-type: none"> <li>◦ or perhaps, even, produce a first draft this weekend.</li> </ul> </li> </ol>	<ol style="list-style-type: none"> <li>1. Writing Exercise 04: Meno's Paradox &amp; Socrates' Rejoinder               <ul style="list-style-type: none"> <li>◦ <a href="#">Submit Online</a> (due by class time Monday)</li> </ul> </li> </ol>

We are not meeting in-person today. I am giving a talk during the time this class meets.

**Writing paper #1****Readings & Resources**

- [Plato - Meno](#)
- [Outline - Plato's Meno](#)

(see Daily Schedule for other materials relevant to paper #1)

**1. Use the class time to work on writing assignment #4****Writing Exercise 04: Meno's Paradox & Socrates' Rejoinder**

- [Submit Online](#) (due by class time Monday)

**2. After completing writing assignment #4**

Start your paper assignment: [Paper #1: The Philosopher](#), which is due Sunday, October 3.

Thesis Question: **How does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?**

When I say start your paper, I really mean start organizing your paper idea. When thinking through how to answer this thesis question, consider what you've already written so far. Here are the writing exercises that I've asked you to produce to this point:

### 1. The problem of the one and the many

- Write one paragraph, at most two, in which (i) you explain what a square is and then (b), given that definition, explain how many squares are there in the diagram. Explain your reasoning, i.e., the reasons why you assert there are x number of squares.

### 2. the power of language

- Write two good paragraphs in which you explicate two distinct conceptions. First, explain how Gorgias and by extension the Sophists understand the power of language. Second, explicitly compare Socrates' conception of the power of language against that of Gorgias, i.e., the Sophists.

### 3. the accusations against Socrates

- Write three distinct paragraphs: (i) explain all the accusations that Socrates is defending himself against, giving special emphasis to the charge that he is a sophist, (ii) explain what a sophist is, and (iii) explain why Socrates believes the charge that he is a Sophist is hardest to refute but what reasons he gives, nevertheless, in refutation of that charge

### 4. Meno's paradox & Socrates' rejoinder

- Explain why, on the basis of the preceding paragraph, Socrates holds it is better to believe that one must search for what one does not know. Write three distinct paragraphs: (i) explicate in your own words the paradox that Meno introduces at 80d-e, (ii) explain how Socrates responds to Meno's paradox from lines 81a-86a, and (iii) explain why, on the basis of the preceding paragraph, Socrates holds it is better to believe that one must search for what one does not know

All of the writing exercises are designed to be usable in this first paper. Whether you actually use them for your paper is up to you. **But you should start organizing your paper idea now.**

That is to say, how do you think you should organize your paper. Perhaps, for instance, the third writing exercise might be a good place to begin answering the thesis question. What should come after that? And what next after that. In short, ***create a planning outline*** for or initial draft of your paper. You can, at least, begin filling in this outline with the materials you've already written.

### *Fitting the pieces together - a suggestion:*

- Of the writing assignments, 2 & 3 go most easily together.
  - 3 concerns - at least in part - the charge that Socrates is a sophist
  - 2 concerns an important difference between Socrates and the sophists.
- 1 and 4 also go well together. See, for instance, in the *Meno* how Socrates is always looking for the *one definition* of virtue rather than the many instances or examples of virtues.
  - Recall, while Meno is not a Sophist, he was trained by a sophist. Does he even know what virtue is, though he says he's written many fine speeches about it?
- So, one might think the better organization of these writing pieces, if all tied together, would to be something like:
  - 3. the accusations against Socrates**
  - 2. the power of language**
  - 4. Meno's paradox & Socrates' rejoinder**
  - 1. the problem of the one and the many**
    - But bear in mind that these writing exercises are just fragments. As such, they would have to be integrated into a coherent argument. It's your job to construct this argument. That's what you'll be working on next week (in addition to studying for test #1).

If you come to classes next week having put some real work into your paper already this weekend , it will make a big difference.

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(End of Lesson)

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**[Syllabus](#)

Lesson Date	Lesson Objectives	Homework for next lesson
<b>27 Sep Monday</b>	<p><b>With this lesson, students should be able to:</b></p> <ol style="list-style-type: none"> <li>1. articulate three goals of any philosophical writing;</li> <li>2. explain the basic criteria in the evaluation of a thesis defense paper articulated in the rubric;</li> <li>3. understand how to cite from relevant texts in paper #1.</li> </ol>	<ol style="list-style-type: none"> <li>1. Before class, study the quiz questions (quiz nos. 02-06). Come with questions about specific questions you missed</li> </ol>

**Writing Thesis Defense Papers****Readings & Resources In Use Today**

- [Paper #1: The Philosopher](#)

**1. Writing Exercise 03 - an example****Summary of comments**

1. **Be Clear:** For instance, when detailing the accusations against Socrates, make clear the different kinds. The accusation that he's a sophist isn't really a legal charge against him. This is important to Socrates defense, and it is important to the problem at issue, i.e., whether Socrates really *was* a sophist or not?
2. **Be Concrete:** When explicating an abstract idea, be concrete as concrete as possible. Concrete ↔ Abstract. For instance, don't merely talk about sophists in abstract terms. Concretely use either Gorgias or Protagoras as an example by which to explain and demonstrate your explanation.
3. **Be Precise:** Every paragraph should accomplish one thing and just one thing (one paragraph :: one idea). The content of every paragraph should thus present this one idea as accurately, as unambiguously, and as definitely as possible.

**FIRST PARAGRAPH (precision)**

In Plato's *Apology*, Socrates faces many different accusations which he must defend himself against. In the opening of his speech, he mentions that there are old accusations, which the jurors have been hearing since they were young children, and new accusations. The newer accusations are those made by Meletus. Meletus insists that Socrates does not believe in the existence of the gods in which the city believes and that Socrates is guilty of the corruption of young minds. He accuses Socrates of teaching the young to believe in gods in which the city does not believe and also accuses Socrates of not believing in any gods at all. His overall argument against Socrates is contradictory and not well thought out. Socrates spent more time disputing the older accusations<sup>1</sup>, for he knows that the old accusations

will be nearly impossible to put to rest in such a short amount of time because the jurors have heard these accusations for years. These old accusations are that Socrates is “a wise man, a student of all things in the sky and below the earth, who makes the worse argument the stronger,” or in other words, he is a sophist. This is the ~~biggest~~ *most pernicious* accusation that Socrates faces and the one that he spends the most time discussing in his ~~apology~~ *defense*. Socrates ~~firmly believes~~ *argues forcefully* that he is not a sophist and goes into great detail about the differences between himself and a sophist in his rebuttal.

<sup>1</sup> Notice the clear articulation of accusation and the organization of these (newer first, then older). However, did Socrates really spend more time disputing the older accusations? and how, if at all, is that relevant? In this paragraph, what's most important are the different charges brought up against him.

## SECOND PARAGRAPH (concrete discussion)

To understand how Socrates differed from a sophist, it is important that we first understand ~~what it is that makes someone a sophist~~. The sophists were individuals who provided higher education to citizens of the Greek city states in exchange for payment. Most of these sophists focused on a specific ~~concept in their teachings~~ *discipline* called rhetoric. There were many sophists during this time but, for the sake of this discussion, I will use Gorgias as a general representative of all sophists. **Gorgias** and this new school of thought emerged around the 5th century BC. **Gorgias was a sophist in Athens**, which was a democratic city-state in which elections and public speaking were becoming increasingly important. Sophists like Gorgias were known ~~to sell their wisdom~~ *in the art of rhetoric* to those who were typically well-off and ~~who were interested in learning the art of rhetoric~~. Rhetoric capitalizes on ~~the true power of language~~. It is said that with the correct use of rhetoric, you can make any argument *appear strong, even the weakest argument* and ~~successfully persuade your audience to agree~~ (even if it is very far fetched or outlandish). **Gorgias** guaranteed that he could make his students proficient in the use of this persuasive language. Gorgias was not concerned with the “truthness” or “goodness” of the arguments that were made ~~truth or true wisdom~~. His only concern was that the argument could be made and could be persuasive.

\*Quite a good paragraph. Concrete discussion of the sophists by reference to one sophist in particular. The ~~strikeout passages~~ indicate where language could be cleaned up. Also, **make sure to be as accurate as possible** and watch your *sentence construction, i.e., subject-verb structure*

## THIRD PARAGRAPH (clarity)

As I mentioned before, Socrates knew that the accusation that he is a sophist would be the hardest to refute. After all, the jurors had been exposed to this idea and convinced that it was true for many years. This slander of *against* Socrates has been in the minds of the *prejudiced* jurors for some time now *even before he began his defense* and Socrates **will only have** one short speech to disprove these notions and sway the minds of the jury. These time constraints are detrimental to Socrates’s case because he knows that one speech may not have the power to invalidate several years of judgement. He must try, nevertheless, to counter these accusations, so he **leans on the following claims**: *he does not teach people or take a fee for doing so, he does not have the knowledge to be considered wise, and his goal is purely to serve the gods by seeking knowledge about true human virtue and excellence. Socrates tells the jury of an oracle who declared that there was no one wiser than himself. He claims that the reason that he has ended up in this court is because his investigation of the oracle’s claim led to his widespread unpopularity. Socrates concluded that the oracle believes him to be wise because he does not claim to know things that he does not know, as the sophists and other “wise” men do.* Socrates says that **this characteristic and his unending pursuit of the truth are what sets him apart from sophists.**

\*This paragraph really needs some substantive revision, especially the *emphasized section*. The content here need not be removed. But it should be presented with in a way that makes your point precisely. The bold sentence at the conclusion states the main idea of this paragraph. (Perhaps start with this.) The ~~strikeout passages~~ are not relevant to this idea, and hence should be excised. Watch **verb agreement** throughout and **be careful with your metaphors**

## 2. Thesis Defense Papers

**A. Thesis Question:** How does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?

**Goal:** Advance a thesis and marshal textual and logical evidence to support your claim.

**Deadline:** Sunday, October 3rd by 11:59pm E.S.T.

**Length:** Your paper should be between 1,500 and 2,000 words, or about 5 pages. Use Times New Roman 12pt font and standard 1" margins.

## B. The Evaluative Rubric

### Thesis Defense

		Exemplary (A)	High Achievement (B)	Satisfactory Achievement (C)	Inadequate (D)
III.	<b>Organization</b> Structure of subordinate arguments as developed in paper.	Organizes content appropriately and effectively <b>from beginning to end.</b>	Organizes content appropriately and effectively throughout much of the paper with only insignificant tangents or irrelevancies.	Organizes appropriate and relevant content to develop and explore ideas, with at least one significant deflection from main argument.	Inappropriate or irrelevant content <b>in major sections of the work.</b>

		Exemplary (A)	High Achievement (B)	Satisfactory Achievement (C)	Inadequate (D)
II.	<b>Evidence</b> Effectiveness of texts and arguments brought to bear in support of governing claim.	<b>Synthesizes all evidence</b> presented to reveal insightful patterns, differences, or similarities necessary to warrant stated thesis.	Most evidence employed reveals important patterns, differences, or similarities necessary to warrant stated thesis.	Application of evidence is not entirely effective in revealing important patterns, differences, or similarities necessary to warrant stated thesis.	May list evidence, but it does <b>not clearly apply or is unrelated to thesis.</b>

		Exemplary (A)	High Achievement (B)	Satisfactory Achievement (C)	Inadequate (D)
I.	<b>Thesis</b> Clarity and precision of governing claim in the argument.	States a clear and distinct <b>thesis which is a logical extrapolation</b> from the evidence presented in paper.	States a clear thesis which is derived from but not entirely warranted by evidence presented in paper.	States a general thesis which addresses paper question imprecisely.	States an <b>ambiguous, illogical, or unsupportable thesis.</b>

### Thesis Expression

		Exemplary (A)	High Achievement (B)	Satisfactory Achievement (C)	Inadequate (D)
IV.	<b>Language &amp; Style</b> Grammatical and presentational character of the writing.	Uses graceful language that skillfully communicates meaning to readers with clarity and fluency and is virtually error free.	Uses clear language that conveys meaning to readers. The language may have errors but none are substantive.	Uses language that generally conveys meaning to readers but some sections tends to obscure rather than clarify. Include at least one substantive grammatical error.	Uses language that impedes meaning because of errors in usage.

## C. Style

### Models to use for citations in your paper:

#### In-text Citations

- If use a quote from the Melchert text, use this at the end of the cited text :  
(Melchert & Morrow 2019, pagenumber).

Example: Sophists "were professionals who charged for their instruction" (Melchert & Morrow 2019, 8).

- If you quote from one of the two Platonic dialogues we have (or will) read, e.g., the *Apology* or the *Meno*, just use the marginal ([Stephanus](#)) pagination.

Example: "These earlier ones, however, are more so, gentlemen; they got hold of most of you from childhood, persuaded you and accused me quite falsely, saying that there is a man called Socrates, a wise man, a student of all things in the sky and below the earth, who makes the worse argument the stronger" (Plato *Apology*, 18b).

- If you quote from one of the lessons posted in Canvas, use the [Chicago Manual of Style](#) "website content" format.

Example: "The basic idea of relativism is that there is no standard for knowledge outside of one's situational perspective" (Sandmeyer 03 SEP 2021).

#### Works Cited Section

- Melchert Text:  
Melchert, Norman and Morrow, David. *The Great Conversation: a Historical Introduction to Philosophy*. New York: Oxford University Press, 2019.
- The *Meno* dialogue:  
Plato. "Meno." In *Plato: Complete Works*, edited by John M. Cooper, 870-897. Indianapolis: Hackett Publishing Company, 1997.
- Sandmeyer Lessons:  
Robert Sandmeyer. "PHI 100 Intro to Philosophy Knowledge & Reality - Lessons" Accessed DATE.  
<https://uk.instructure.com/courses/2008366>.  
(for DATE, indicate DATE at time when you copied the text)

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(End of Lesson)



## Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>PHI100 SYLLABUS &amp; DAILY SCHEDULE</b>	<b>3</b>
1.	Syllabus (2021 Fall)	5
2.	Daily Schedule	12
ii.	<b>LMS – CANVAS DESIGN (PRINCIPLES OF UNIVERSAL DESIGN)</b>	<b>18</b>
1.	Canvas frontpage	20
2.	Canvas navigation page	22
iii.	<b>A PHILOSOPHICAL EXERCISE (OUTCOME: THE ART OF SPEAKING WELL)</b>	<b>23</b>
1.	Writing exercise 01: the one and the many	25
2.	Lesson 08-27: a philosophical exercise	26
3.	Lesson 10-04 – new unit introduction	30
iv.	<b>SCAFFOLDED EXERCISES (OUTCOME: THE ART OF WRITING WELL)</b>	<b>34</b>
1.	Writing Assignments	
1)	Thesis Paper Assignment: The Philosopher	36
2)	Writing Exercise: The Power of Language	41
3)	Writing Exercise: Accusations Against Socrates	42
4)	Writing Exercise: Meno's Paradox	43
2.	Lessons	
1)	Flipped Lesson: The Sophists (Sep 3)	44
2)	Flipped Lesson: Writing – Accusations Against Socrates (Sep 10)	49
3)	Flipped Lesson: Writing – Academic Integrity (Sep 17)	51
1.	Quiz: Academic Integrity	56
4)	Independent Study Lesson: Writing Paper #1 (Sep 24)	58
5)	In-Class Lesson: Writing Thesis Defense Papers (Sep 27)	60
v.	<b>GUIDED READING EXERCISES (OUTCOME: THE ART OF READING WELL)</b>	<b>64</b>
1.	Handout: Aristotle – Categories & Causation	66
2.	In-person Lesson 10-13 – Aristotle on substance & accident	67
3.	Writing Exercise 06: Aristotle's concept of substance	73
vi.	<b>EXAMPLES OF STUDENT WORK</b>	<b>74</b>
1.	Paper and Scaffolding: The Philosopher	76

### PHI100: Teaching the Skill of Reading Well

A basic tool that I use to teach the skill of reading at the college level is **the reading quiz**. Rather than provide a copy of that quiz among these documents, note that the lesson, itself, includes all the questions from the pertinent reading quiz.

This is the technique I use when assigning a reading quiz to students:

- The reading quiz is a multiple-choice quiz. Individual questions are not interpretive. Rather, they are linked unambiguously and explicitly to passages in the reading. The entire quiz is designed to move the reader progressively from the beginning to the end of the reading.
- I provide the reading quiz to the students at the time I assign the reading. Students are instructed to create their own key in this document.
- **Class lessons are thus shaped around these reading quiz questions.** I do not simply read the questions and provide the answer. Rather, I will typically select only some questions to

address in class. Thus, just as the quiz, itself, is designed to move the reader progressively through the reading, the lessons tend to move progressively through a reading.

The example provided in these documents covers, perhaps, the hardest reading of the semester: Aristotle's *Categories* 5 (on substance). In this example, the lesson is divided into essentially two parts. The first and briefest part centers on the clarifying terms and concepts important to the theme. The second part is a table of the reading questions and the passages to which the question refers. We devote class time (over two days, actually) to answering these questions.

This technique has proved quite effective at developing students' aptitude at reading comprehension. The reading quiz questions are directly integrated into the lesson. Since we use these questions to discuss individual passages, this allows students to identify areas of confusion directly. So, while that which confusing to one may not be confusing to another, this technique creates the means to address confusions in their widest diversity. Significantly, this technique allows for **differential learning in the classroom**. That is to say, students with higher aptitudes and those with lower aptitudes tend to benefit equally by this method.

## Aristotle's Categories

The 10 categories represent the several senses about which a subject-term qua primary being may be predicated in a statement.

Substance (x) is:

1. the (ultimate) subject-matter of any predication; or
2. that which may have a separate (or is capable of an individual) existence.

x *is* ...

	Category	Example
<i>being per se</i> (i.e, necessary being)	<b>Substance<sup>1</sup></b>	a man, a horse
	<b>Quantity</b>	two feet long, three feet long
	<b>Quality</b>	white, literate
	<b>Relationship</b>	double, half, greater than (y)
	<b>Place</b>	in the Lyceum, in the market
	<b>Time</b>	(was/will be) yesterday, next year
	<b>Posture</b>	reclining at a table, sitting down
	<b>State</b>	having shoes on or in armor
	<b>Doing</b>	cutting, burning
	<b>Undergoing (something)</b>	being cut, being burnt
<i>accidents</i>		

<sup>1</sup> "What is called substance most fully, primarily, and most of all is what is neither said of any subject nor in any subject\* – for instance, an individual man or horse. The species in which the things primarily called substances belong are called secondary substances, and so are their genera." [Aristotle, *Categories*, 5.2a11-15.]

\* "By 'in a subject' I mean what belongs in something, not as part, and cannot exist separately from what it is in" (e.g., all color is in body). [*Categories*, 2.1a22-24.]

Aristotle. *Introductory Readings*. Translated by Terence Irwin and Gail Fine. Indianapolis: Hackett Publishing Company, Inc., 1996.

## Aristotelian Causation

"We think we know something only when we find the reason why it is so." [Aristotle, *Phys.* II, 3 (194b19)]

1. **material cause** (substratum): that out of which a thing comes to be and which persists e.g., the bronze out of which a bowl is made
2. **formal cause** (essence) the archetype, that is to say, the definition of the essence (what the thing is) – only theoretically separable from the artistic object in question e.g., the design of this sort of object as an object having the function of a bowl
3. **efficient cause** (proximate cause): the primary source of the change or coming to rest e.g., the producer or artisan creating the bowl
4. **final cause** (*telos*): end or 'that for the sake of which' a thing is e.g., the finished product for which the work to produce the bowl was initiated in the first place

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see Aristotle:

- *Physics* II, 3 (194b17 – 195a4)
  - see also: *Physics* II, 7 (198a14) – 8 (200b9)
- *Metaphysics* I, 3 (983a24 – 988a15)
  - (see also: *Metaphysics* V, 2)

MWF 2:00pm - 2:50pm (CB 246)

**PHI 100.001**Intro to Philosophy:  
Knowledge & Reality**Fall 2021**Syllabus

Lesson Date	Lesson Objectives	Homework
<b>13 Oct Wednesday</b>	<p><b>With this lesson, students should be able to:</b></p> <ol style="list-style-type: none"> <li>1. distinguish categories by name;</li> <li>2. understand relationship between substance (subject) and other categories;</li> <li>3. explain ontological relationship between primary and secondary substance</li> </ol>	<ol style="list-style-type: none"> <li>1. Due Friday: <b>Quiz #09</b> (open until Sunday 11:59pm - submissions after Friday's deadline will not be penalized)</li> <li>2. Due Sunday: <b>Writing Exercise 06: <u>Aristotle's Concept of Form</u></b></li> <li>3. For Monday Read: <a href="#">Seech-Harvey - Writing Philosophy Papers</a> (read this document, but also study it as you write your papers)</li> </ol>

**Aristotle's *Categories*: Substance and Accident****Readings & Resources Necessary Today**

- [Aristotle - Categories 5](#)
  - [Quiz 8 questions](#)
- Handout: [Aristotle - Categories-Causation](#)
- [Melchert](#), pp. 116-121

**With Monday's lesson, students should be able to:**

1. define
  - substance (subject)
  - accident (predicate)
2. differentiate primary from secondary substance

**Sentence Kinds**

## Assertoric Sentences

The dog is lying on the bed.  
The tree is not 30' tall.  
It is true that James is studying Aristotle.  
It is false Aristotle is being studied.

## Non-Assertoric Sentences

(Imperative) Confirm your attendance by taking the attendance quiz!  
(Optative) I wish Sandmeyer was less boring.  
(Interogative) How can I help you succeed in this class?

**A statement (or proposition) in logic is a sentence which is either true or false.**

A **true** statement asserts that what is *is* or that what is not *is not*.

A **false** statement asserts that what is not *is* or that what is *is not*.

## Categories (as terms connected by a copula in assertoric sentences)

"Every **uncombined term** indicates substance or quantity or quality or relationship to something or place or time or posture or state or the doing of something or the undergoing of something". (Categ. 4, in [Melchert](#) 119b)

### Subject Term

*subject matter (what is under discussion)*

*(being per se i.e., must be)*

Substance

- primary substance<sup>1</sup>
- secondary substance

### Predicate Term

*that which is said of the subject*

*(being per accidens, i.e., may or may not be)*

Quantity

Quality

Relationship

Place

Time

Posture

State

Doing

Undergoing

"None of these terms is used on its own in any statement, but **it is through their combination with one another that a statement comes into being**. For every statement is held to be either true or false, whereas no uncombined term-such as "man," "white," "runs," or "conquers" - is either of these". (Categ. 4, in [Melchert](#) 119b)

<sup>1</sup>see Monday's Lesson

## Aristotle on Substance: Categories 5

### Primary Substance

**Paragraph 1** - substance (s) defined  
**Paragraph 11** - primary substance (ps)  
"a this"  
**Paragraph 14** - (ps) numerically one  
**Paragraph 15** - (s) able to receive

### Species & Differentia

**Paragraph 3** - order of dependence  
**Paragraph 4** - species (ss)  
**Paragraph 6** - species & genera (ss)  
**Paragraph 13** - more or less  
**Paragraph 5** - more or less  
**Paragraph 8** - differentia

### Predication

**Paragraph 2** - predication  
**Paragraph 7** - "in a substance"  
**Paragraph 9** - "in a substance"  
**Paragraph 10** - predicating of differentia

contraries

Paragraph 12 - nothing contrary to (s)

(s) = substance

(ps) = primary substance

(ss) = secondary substance

## Order of discussion (by paragraph): 1, 11, 14, 3, 6, 4, 8

1. What is the difference between primary and secondary substances?

- There is no distinction.
- Primary substances are said of a subject; second substances are not.
- Primary substances are individual; secondary are species or genera.
- Primary substances exist; secondary substances do not.

§ 5 · A *substance*—that which is called a **substance most strictly, primarily,** and most of all—is that which is neither said of a subject nor in a subject, e.g. the individual man or the individual horse. The species in which the things primarily called substances are, are called **secondary substances**, as also are the genera of these species. For example, the individual man belongs in a species, man, and animal is a genus of the species; so these—both man and animal—are called secondary substances.

[\(top\)](#)

2. In the second paragraph, Aristotle states that, if something is said of a subject, both the definiendum ("its name") and the definiens ("its definition") are predicated of the subject.

- True
- False

It is clear from what has been said that **if something is said of a subject both its name and its definition are necessarily predicated of the subject.** For example, man is said of a subject, the individual man, and the name is of course predicated (since you will be predicating man of the individual man), and also the definition of man will be predicated of the individual man (since the individual man is also a man). Thus both the name and the definition will be predicated of the subject. But as for things which are in a subject, in most cases neither the name nor the definition is predicated of the subject. In some cases there is nothing to prevent the name from being predicated of the subject, but it is impossible for the definition to be predicated. For example, white, which is in a subject (the body), is predicated of the subject; for a body is called white. But the definition of white will never be predicated of the body.

[\(top\)](#)

3. The conclusion that Aristotle draws in the third paragraph is that:

- if individual things do not exist, no other thing can exist.
- if species do not exist, then individuals do not exist.
- Color exists only insofar as it is perceived.
- Man is an animal.

All the other things are either said of the primary substances as subjects or in them as subjects. This is clear from an examination of cases. For example, animal is predicated of man and therefore also of the individual man; for were it predicated of none of the individual men it would not be predicated of man at all. Again, colour is in body and therefore also in an individual body; for were it not in some individual body it would not be in body at all. Thus all the other things are either said of the primary substances as subjects or in them as subjects. **So if the primary substances did not exist it would be impossible for any of the other things to exist.**<sup>4</sup>

[\(top\)](#)

4. According to fourth paragraph, why is the species more of a substance than the genus?

- It is nearer to the primary substance.

Of the secondary substances the **species is more a substance than the genus,** since it is **nearer to the primary substance.** For if one is to say of the primary substance what it is, it will be **more informative** and apt to give the species than the genus. For example, it would be more informative to say of the individual man that he is a man than that he is an animal (since the one is more distinctive of the individual man while the other is more general); and more informative to say of



- b. It would be more informative to give the species than the genus, if one is to speak definitively of a primary substance.
- c. Because as primary substances are to other things, so the species is a subject for the genus.
- d. All of the above

the individual tree that it is a tree than that it is a plant. Further, it is because the primary substances are subjects for all the other things and all the other things are predicated of them or are in them, that they are called substances most of all. But as the primary substances stand to the other things, so the species stands to the genus: the species is a subject for the genus (for the genera are predicated of the species but the species are not predicated reciprocally of the genera). Hence for this reason too the species is more a substance than the genus.

[\(top\)](#)

5. Some primary substances are more a substance than other primary substances.
- a. True
  - b. False

But of the species themselves—those which are not genera—one is no more a substance than another: it is no more apt to say of the individual man that he is a man than to say of the individual horse that it is a horse. And similarly of the primary substances one is no more a substance than another: the individual man is no more a substance than the individual ox.

[\(top\)](#)

6. Why does Aristotle argue, as he does in the sixth paragraph, that primary substances are called substances most strictly?
- a. Primary substances are in secondary substances.
  - b. Primary substances are subjects for everything else.
  - c. Primary substances are primary.
  - d. This is a trick question.
- Secondary substances, i.e. species or genera, are more of a substance than primary substances, i.e., the individuals to which the species refers.

It is reasonable that, after the primary substances, their species and genera should be the only other things called secondary substances. For only they, of things predicated, reveal the primary substance. For if one is to say of the individual man what he is, it will be in place to give the species or the genus (though more informative to give man than animal); but to give any of the other things would be out of place—for example, to say white or runs or anything like that. So it is reasonable that these should be the only other things called substances. Further, it is because the primary substances are subjects for everything else that they are called substances most strictly. But as the primary substances stand to everything else, so the species and genera of the primary substances stand to all the rest: all the rest are predicated of these. For if you will call the individual man grammatical, then you will call both a man and an animal grammatical; and similarly in other cases.

[\(top\)](#)

7. In the seventh paragraph, Aristotle makes plain that:
- a. Primary substances are in secondary substances.
  - b. Secondary substances are in primary substances.
  - c. No substance is in a subject.
  - d. A substance is, by definition, in a subject

It is a characteristic common to every substance not to be in a subject. For a primary substance is neither said of a subject nor in a subject. And as for secondary substances, it is obvious at once that they are not in a subject. For man is said of the individual man as subject but is not in a subject: man is not *in* the individual man. Similarly, animal also is said of the individual man as subject, but animal is not *in* the individual man. Further, while there is nothing to prevent the name of what is in a subject from being sometimes predicated of the subject, it is impossible for the definition to be predicated. But the definition of the secondary substances, as well as the name, is predicated of the subject: you will predicate the definition of man of the individual man, and also that of animal. No substance, therefore, is in a subject.

[\(top\)](#)

8. Where Aristotle speaks of substance almost exclusively in the preceding

This is not, however, peculiar to substance, since the differentia also is not in a subject. For footed and two-footed are said of man as subject but are not in a

paragraphs, what new concept does he introduce in the eighth paragraph?

- a. Accident
- b. Differentia
- c. Quality
- d. Truth

subject; neither two-footed nor footed is *in* man. Moreover, the definition of the differentia is predicated of that of which the differentia is said. For example, if footed is said of man the definition of footed will also be predicated of man: for man is footed.

[\(top\)](#)

9. When speaking of things in a subject, Aristotle means things belonging in something as parts.

- a. True
- b. False

We need not be disturbed by any fear that we may be forced to say that the parts of a substance, being in a subject (the whole substance), are not substances. For when we spoke of things in a subject we did not mean things belonging in something as parts.

[\(top\)](#)

10. What concept does Aristotle introduce in the tenth paragraph?

- a. Synonymy
- b. Homonymy
- c. Predication
- d. Definition

It is a characteristic of substances and differentiae that all things called from them are so called synonymously. For all the predicates from them are predicated either of the individuals or of the species. (For from a primary substance there is no predicate, since it is said of no subject; and as for secondary substances, the species is predicated of the individual, the genus both of the species and of the individual. Similarly, differentiae too are predicated both of the species and of the individuals.) And the primary substances admit the definition of the species and of the genera, and the species admits that of the genus; for everything said of what is predicated will be said of the subject also. Similarly, both the species and the individuals admit the definition of the differentiae. But synonymous things were precisely those with both the name in common and the same definition. Hence all the things called from substances and differentiae are so called synonymously.

[\(top\)](#)

11. What does a primary substance indisputably signify?

- a. A class
- b. A quality
- c. A species
- d. A this

Every substance seems to signify a certain 'this'. As regards the primary substances, it is indisputably true that each of them signifies a certain 'this'; for the thing revealed is individual and numerically one. But as regards the secondary substances, though it appears from the form of the name—when one speaks of man or animal—that a secondary substance likewise signifies a certain 'this', this is not really true; rather, it signifies a certain qualification—for the subject is not, as the primary substance is, one, but man and animal are said of many things. However, it does not signify simply a certain qualification, as white does. White signifies nothing but a qualification, whereas the species and the genus mark off the qualification of substance—they signify substance of a certain qualification. (One draws a wider boundary with the genus than with the species, for in speaking of animal one takes in more than in speaking of man.)

[\(top\)](#)

12. Unlike the true, which is contrary to the false, there is nothing contrary to substances.

- a. True
- b. False

Another characteristic of substances is that there is nothing contrary to them. For what would be contrary to a primary substance? For example, there is nothing contrary to an individual man, nor yet is there anything contrary to man or to animal. This, however, is not peculiar to substance but holds of many other things also, for example, of quantity. For there is nothing contrary to four-foot or to ten or to anything of this kind—unless someone were to say that many is contrary to few or large to small; but still there is nothing contrary to any definite quantity.

[\(top\)](#)



13. In the thirteenth paragraph, Aristotle argues that

- a. substances do not admit of contraries.
- b. substances do not admit of a more or less.
- c. substances are individual and numerically singular.
- d. secondary substances do not really exist.

Substance, it seems, does not admit of a more and a less. I do not mean that one substance is not more a substance than another (we have said that it is), but that any given substance is not called more, or less, than which it is. For example, if this substance is a man, it will not be more a man or less a man either than itself or than another man. For one man is not more a man than another, as one pale thing is more pale than another and one beautiful thing more beautiful than another. Again, a thing is called more, or less, such-and-such than itself; for example, the body that is pale is called more pale now than before, and the one that is hot is called more, or less, hot. Substance, however, is not spoken of thus. For a man is not called more a man now than before, nor is anything else that is a substance. Thus substance does not admit of a more and a less.

[\(top\)](#)

14. Aristotle argues in the fourteenth paragraph that just as there is nothing contrary to substances, substances are not able to receive or admit of contraries.

- a. True
- b. False

It seems most distinctive of substance that what is numerically one and the same is able to receive contraries. In no other case could one bring forward anything, numerically one, which is able to receive contraries. For example, a colour which is numerically one and the same will not be black and white, nor will numerically one and the same action be bad and good; and similarly with everything else that is not substance. A substance, however, numerically one and the same, is able to receive contraries. For example, an individual man—one and the same—becomes pale at one time and dark at another, and hot and cold, and bad and good.

[\(top\)](#)

15. Why does Aristotle hold, as he does in the fifteenth paragraph, that substances are able to receive contraries.

- a. It is because the substance, itself, changes.
- b. It is because the substance is unchangeable.
- c. It is because substances are unreal.
- d. It is because substances are in actual things.

Nothing like this is to be seen in any other case, unless perhaps someone might object and say that statements and beliefs are like this. For the same statement seems to be both true and false. Suppose, for example, that the statement that somebody is sitting is true; after he has got up this same statement will be false. Similarly with beliefs. Suppose you believe truly that somebody is sitting; after he has got up you will believe falsely if you hold the same belief about him. However, even if we were to grant this, there is still a difference in the way contraries are received. For in the case of substances it is by themselves changing that they are able to receive contraries. For what has become cold instead of hot, or dark instead of pale, or good instead of bad, has changed (has altered); similarly in other cases too it is by itself undergoing change that each thing is able to receive contraries. Statements and beliefs, on the other hand, themselves remain completely unchangeable in every way; it is because the actual thing changes that the contrary comes to belong to them. For the statement that somebody is sitting remains the same; it is because of a change in the actual thing that it comes to be true at one time and false at another. Similarly with beliefs. Hence at least the way in which it is able to receive contraries—through a change in itself—would be distinctive of substance, even if we were to grant that beliefs and statements are able to receive

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(End of Lesson)

**PHI 100.001**  
Intro to Philosophy:  
Knowledge & Reality

**Fall 2021**  
Syllabus

## Writing Exercise 06

### — Aristotle's Concept of Substance —

The end of unit paper question will be: "what is the most important metaphysical difference between Plato's concept of Form and Aristotle's concept of substance?" When writing these paragraphs, keep this question in mind. The work you do here will (likely) be incorporated into that paper

#### Assignment objectives

1. **Be Clear**

Err on the side of brief sentences; keep your sentences short and to the point. Also, in this exercises you are expected to demonstrate you can use the special vocabulary we have been learning in this class proficiently. However, the use of jargon should not impede the clarity of your English.

2. **Be Concrete**

When explicating an abstract idea, such as Aristotle's concept of substance, try to amplify your discussion with a concrete examples and analysis as much as possible. For instance, don't merely define a term. Employ coherent and distinct examples - ideally found in the texts we've read - to make clear your explanation of this term's meaning.

3. **Be Precise**

Every paragraph should accomplish one thing and just one thing (one paragraph :: one idea). The content of every paragraph should thus present this one idea as accurately, as unambiguously, and as definitely as possible.

#### Assignment

Write two distinct paragraphs (you can choose the order):

1. In one paragraph, explain what Aristotle means by "substance."
  - In this paragraph, use no more than a single quote than from the text. That is, your object here is produce an explanation *primarily in your words*. Use any quotation you supply to support or clarify what *you* say.
2. In another paragraph, clarify your explanation of this idea using a concrete or specific example (or two). That is to say, choose one or, at most, two concrete discussions of this idea from either the Aristotle's *Categories* or the Melchert text. Explicate these discussions to amplify and make clear your own explanation.

**Submit your paragraphs here by Friday, 10/17, 11:59pm E.S.T.**

*I recommend writing your paragraphs, first, and saving it to your computer. Then, paste it into the assignment.*

## **Sandmeyer – 3.a. Course Materials – PHI100 Introduction to Philosophy: Knowledge & Reality**

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

<b>i. PHI100 SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
1. Syllabus (2021 Fall) .....	5
2. Daily Schedule.....	12
<b>ii. LMS – CANVAS DESIGN (PRINCIPLES OF UNIVERSAL DESIGN) .....</b>	<b>18</b>
1. Canvas frontpage .....	20
2. Canvas navigation page .....	22
<b>iii. A PHILOSOPHICAL EXERCISE (OUTCOME: THE ART OF SPEAKING WELL) .....</b>	<b>23</b>
1. Writing exercise 01: the one and the many .....	25
2. Lesson 08-27: a philosophical exercise .....	26
3. Lesson 10-04 – new unit introduction .....	30
<b>iv. SCAFFOLDED EXERCISES (OUTCOME: THE ART OF WRITING WELL) .....</b>	<b>34</b>
1. Writing Assignments	
1) Thesis Paper Assignment: The Philosopher .....	36
2) Writing Exercise: The Power of Language.....	41
3) Writing Exercise: Accusations Against Socrates .....	42
4) Writing Exercise: Meno's Paradox .....	43
2. Lessons	
1) Flipped Lesson: The Sophists (Sep 3) .....	44
2) Flipped Lesson: Writing – Accusations Against Socrates (Sep 10) .....	49
3) Flipped Lesson: Writing – Academic Integrity (Sep 17) .....	51
1. Quiz: Academic Integrity .....	56
4) Independent Study Lesson: Writing Paper #1 (Sep 24) .....	58
5) In-Class Lesson: Writing Thesis Defense Papers (Sep 27) .....	60
<b>v. GUIDED READING EXERCISES (OUTCOME: THE ART OF READING WELL) .....</b>	<b>64</b>
1. Handout: Aristotle – Categories & Causation .....	66
2. In-person Lesson 10-13 – Aristotle on substance & accident .....	67
3. Writing Exercise 06: Aristotle's concept of substance .....	73
<b>vi. EXAMPLES OF STUDENT WORK .....</b>	<b>74</b>
1. Paper and Scaffolding: The Philosopher .....	76

### **PHI100: Student Submission of Scaffolded Writing Exercises**




The writing submissions included here (all from a single student) correlate to the writing exercises in Section iv of this packet. The order of submissions is as follows:

1. Writing Exercise 02: The Power of Language
2. Writing Exercise 03: Accusations against Socrates
3. Writing Exercise 04: Meno's Paradox
4. Thesis Paper: The Philosopher

Thesis Question: how does the philosopher differ fundamentally from the Sophist in regard to the search for knowledge?

*(left blank intentionally)*

## WRITING EXERCISE 02 – THE POWER OF LANGUAGE






**W-E 02: the power of language**  
Due: Sep 3, 2021 at 2pm - PHI100 (2021F)

The sophists were individuals who provided higher education to citizens of the Greek city states in exchange for payment. Most of these sophists focused on a specific concept in their teachings called rhetoric. There were many sophists during this time but, for the sake of this discussion, I will use Gorgias as a general representative of all sophists. Gorgias and this new school of thought emerged around the 5th century BC. Gorgias was a sophist in Athens, which was a democratic city-state in which elections and public speaking were becoming increasingly important. Sophists like Gorgias were known to sell their wisdom to those who were typically well-off and were interested in learning the art of rhetoric. Rhetoric capitalizes on the true power of language. It is said that with the correct use of rhetoric, you can make any argument and successfully persuade your audience to agree (even if it is very far-fetched or outlandish). Gorgias guaranteed that he could make his students proficient in the use of this persuasive language. Gorgias was not concerned with the “trueness” or “goodness” of the arguments that were made. His only concern was that the argument could be made and could be persuasive.

Philosophers think differently than sophist in regards to their concern with what is true and what should be argued. Socrates was a prominent philosopher during this time who could be used to compare the philosophers and sophists. Socrates typically expresses views that align with those of Plato, his student. Socrates, too, understood the power of language as the sophists did, but was much more intentional in the way that he used this power. Socrates only wished to use language to come to conclusions about the truth of being in this world. This is where sophists and philosophers differ. Sophists understand that language is a powerful tool that, when wielded correctly, can sway the thoughts of a whole nation, but they are unconcerned with the truth of the ideas that are being conveyed with this power. This is the concept that led to the negative connotation surrounding the word “sophistry”. Sophists will make an argument even when they know that it is untrue or wrong. Philosophers like Socrates use language to deepen their understanding of the world rather than to sway the minds of others as sophists like Gorgias would.

## WRITING EXERCISE 03 – THE ACCUSATIONS AGAINST SOCRATES



**W-E 03: the accusations against Socrates**  
Due: Sep 10, 2021 at 11:59pm - PHI100 (2021F)

In Plato’s Apology, Socrates faces many different accusations which he must defend himself against. In the opening of his speech, he mentions that there are old accusations, which the jurors have been hearing since they were young children, and new accusations. The newer accusations are those made by Meletus. Meletus insists that Socrates does not believe in the existence of the gods in which the city believes and that Socrates is guilty of the corruption of young minds. He accuses Socrates of teaching the young to believe in gods in which the city does not believe and also accuses Socrates of not believing in any gods at all. His overall argument against Socrates is contradictory and not well thought out. Socrates spent more time disputing the older accusations, for he knows that the old accusations will be nearly impossible to put to rest in such a short amount of time because the jurors have heard these accusations for years. These old accusations are that Socrates is “a wise man, a student of all things in the sky and below the earth, who makes the worse argument the stronger,” or in other words, he is a sophist. This is the biggest accusation

that Socrates faces and the one that he spends the most time discussing in his apology. Socrates firmly believes that he is not a sophist and goes into great detail about the differences between himself and a sophist in his rebuttal.

To understand how Socrates differed from a sophist, it is important that we first understand what it is that makes someone a sophist. The sophists were individuals who provided higher education to citizens of the Greek city states in exchange for payment. Most of these sophists focused on a specific concept in their teachings called rhetoric. There were many sophists during this time but, for the sake of this discussion, I will use Gorgias as a general representative of all sophists. Gorgias and this new school of thought emerged around the 5th century BC. Gorgias was a sophist in Athens, which was a democratic city-state in which elections and public speaking were becoming increasingly important. Sophists like Gorgias were known to sell their wisdom to those who were typically well-off and were interested in learning the art of rhetoric. Rhetoric capitalizes on the true power of language. It is said that with the correct use of rhetoric, you can make any argument and successfully persuade your audience to agree (even if it is very far-fetched or outlandish). Gorgias guaranteed that he could make his students proficient in the use of this persuasive language. Gorgias was not concerned with the “trueness” or “goodness” of the arguments that were made. His only concern was that the argument could be made and could be persuasive.

As I mentioned before, Socrates knew that the accusation that he is a sophist would be the hardest to refute. After all, the jurors had been exposed to this idea and convinced that it was true for many years. This slander of Socrates has been in the minds of the jurors for some time now and Socrates will only have one short speech to disprove these notions and sway the minds of the jury. These time constraints are detrimental to Socrates’s case because he knows that one speech may not have the power to invalidate several years of judgement. He must try, nevertheless, to counter these accusations, so he leans on the following claims: he does not teach people or take a fee for doing so, he does not have the knowledge to be considered wise, and his goal is purely to serve the gods by seeking knowledge about true human virtue and excellence. Socrates tells the jury of an oracle who declared that there was no one wiser than himself. He claims that the reason that he has ended up in this court is because his investigation of the oracle’s claim led to his widespread unpopularity. Socrates concluded that the oracle believes him to be wise because he does not claim to know things that he does not know, as the sophists and other “wise” men do. Socrates says that this characteristic and his unending pursuit of the truth are what sets him apart from sophists.

### Online Feedback

-----, very nice paragraphs. Your attention to this assignment will clearly help when you get to writing your paper. (i) think about restructuring this paragraph to make the difference between the newer (not new) and the older (not old) accusations. Given the remaining paragraph focuses on the older accusation that he is a sophist, consider explaining the newer first and the older second. Also, not sure why you say that Socrates spent more time disputing the older accusation. His interrogation of Meletus, which takes up a large chunk of his defense, centers on the impiety charge, i.e., one of the newer charges. (ii) this is a very good paragraph. I'll caution you here though. If you are using outside sources, you should cite these. (I'm not suggesting you are in this paragraph, but the structure of your paragraph resembles the structure of Internet of Encyclopedia article on Gorgias in places. So, just be careful about your use of sources to make these clear.) (iii) Socrates never seems pressed for time. So, I'm don't see evidence for your assertion that time constraints hinder his defense. Nice articulation of his defense in these three paragraphs, especially his defense against the accusation he is a sophist.



## WRITING EXERCISE 03 – MENO'S PARADOX AND SOCRATES' REJOINDER



### W-E 04: Meno's paradox & Socrates' rejoinder




Due: Sep 27, 2021 at 2pm - PHI100 (2021F)

In the dialogue Meno, Meno and Socrates spend time discussing the true meaning of virtue. Meno, who was a student of Gorgias, initially came to Socrates to inquire about how virtue could be obtained. He asked if virtue can be taught, practiced, or if you are born with it. In response, Socrates steered the conversation in a different direction by suggesting that they should define virtue before asking how to acquire it. After a lengthy discussion about the definition of virtue, Meno felt less sure about the meaning than he did prior to the conversation and wished to circle back to his original questions about how to become virtuous. Socrates implored Meno to continue to investigate the definition of virtue, but Meno was uninterested. Meno introduced the idea that it would be impossible to search for knowledge about something when you do not know what that thing is. In other words, Meno asked how you could know what you don't know? For, if you knew what knowledge you were looking for, you wouldn't need to look because you already know that thing. And on the other hand, if you don't know about the thing that you are searching for, how will you know what to look for and how will you know when you find it? The idea is that it is pointless to search for what you do not know, which is why Meno is not interested in any further investigation of the definition of virtue. Meno would rather come to understand how to be virtuous so that he can be a better man and gain excellence.

Upon hearing Meno's reasoning, Socrates points out the flaws in this paradox. Socrates recounts some "divine matters" that he heard from wise priests and priestesses. They believed that the human soul was immortal and it is able to recollect knowledge that was gained before being born or from different lifetimes. Because the soul is immortal, it knows all things, and when you learn, you are merely recollecting those things which your soul already knew. To demonstrate this idea, Socrates summoned a slave boy and asked him a few questions about geometry. He asked the boy to explain how to double the size of a square. At first the boy thought he knew, but was wrong. In an effort to show Meno that this perplexity is beneficial, Socrates asked, "Do you think that before he would have tried to find out that which he thought he knew though he did not, before he fell into perplexity and realized he did not know and longed to know?" Meno realized that the boy would not have searched for the truth if he thought that he already knew and, therefore, Meno concluded that the perplexity must have been beneficial. Socrates then asked the boy a series of leading questions until, eventually, the boy was able to tell them how to double the size of the square. Socrates pointed out that he did not teach the boy how to double the square's size, but the boy came to the conclusion all by himself by answering the questions. Socrates emphasized that the boy had these opinions in him all along, and that he was led to the true answer by recollecting the things inside him that he already knew.

Ultimately Socrates wants Meno to know that it is important to try and learn things that you do not know because it makes you a better man and it keeps you from sitting idly. If you think that you know something that you do not know, then you are at risk of looking foolish or spreading false knowledge to others. When you are proven wrong, you are given the opportunity to learn the truth about reality and become a better person in the process. This sort of search for knowledge prevents a person from sitting idly, as there is a saying that idle hands are the devil's playground. It also makes you a braver person who is not afraid to recognize their own ignorance and look for the truth no matter what.

## PAPER 01 – THE PHILOSOPHER (versus the Sophist)



**Paper #1: The Philosopher**  
Due: Oct 3, 2021 at 11:59pm - PHI100 (2021F)

Student number: ---- (1,786 words)

By submitting this essay, I attest that it is my own work, completed in accordance with University regulations

### Sophists and Philosophers Differ Regarding the Search for Knowledge

During the 5th century BC, the region that we know today as Greece was a group of separate city states. Within these city states, the emergence of democracy called for a more educated people in order to produce politicians and leaders. Naturally, this need for education brought on the appearance of new teachers called sophists. At the same time, the focus of prominent philosophers was shifting from questions of nature and the cosmos to the study of human customs and morality. At first glance, these philosophers and sophists appear to be similar individuals that use the power of language and discuss educational topics with the people of the City States, but they are actually very different. Sophists differ most fundamentally from the philosophers in regard to the search for knowledge because sophists are not concerned about the truth of an argument as long as it can be persuasive, while the philosophers always seek out the truth.

Plato's dialogue, *Apology*, serves as evidence of this distinction between a philosopher and a sophist. In Plato's *Apology*, Socrates, a philosopher, faces four different accusations against which he must defend himself. There are old accusations, which the jurors have been hearing since they were young children, and new accusations. The newer accusations are those made by Meletus. Meletus insists that Socrates does not believe in the existence of the gods in which the city believes and that Socrates is guilty of the corruption of young minds. He accuses Socrates of teaching the young to believe in gods in which the city does not believe and also of not believing in any gods at all. Socrates starts by disputing the older accusations, for he knows that these prejudices will be



nearly impossible to put to rest in just one trial because the jurors have heard them for years. These old accusations are that Socrates is “a wise man, a student of all things in the sky and below the earth, who makes the worse argument the stronger,” (Plato *Apology*, 18b) or in other words, he is a sophist. This is the most threatening accusation that Socrates faces. He firmly argues that he is not a sophist and goes into great detail about the differences between himself and a sophist in his rebuttal.

To understand how Socrates differed from a sophist, it is important that we first understand what it was that made someone a sophist. The sophists were individuals who provided higher education to citizens of the Greek city states in exchange for payment. Most of these sophists focused on a discipline called rhetoric. There were many sophists during this time but, for the sake of this discussion, I will use Gorgias as a general representative of all sophists. Gorgias lived around the 5th century BC. He was a sophist who visited Athens, which was a democratic city-state in which elections and public speaking were becoming increasingly important. Sophists, like Gorgias, were known to sell their wisdom to those who were typically well-off and were interested in learning the art of rhetoric. Rhetoric capitalizes on the true power of language. It is said that with the correct use of rhetoric, you can make any argument and successfully persuade your audience to agree, even if it is very far-fetched or outlandish. Gorgias taught his students how to use this persuasive language to make any argument seem strong. His concern was not with whether these arguments were true, but only with the fact that the argument could be persuasive.

As I mentioned before, Socrates knew that the accusation that he is a sophist would be the hardest to refute. In his rebuttal, he stated the following claims: he did not teach people or take a fee for doing so, he did not have the knowledge to be considered wise, and his goal was purely to serve the gods by seeking knowledge about true human virtue and excellence. Socrates also told the jury of an oracle who declared that there was no one wiser than himself. He explained to the jury that the reason that he ended up in this court is because his investigation of the oracle’s claim led to his widespread unpopularity. After this long pursuit of an explanation, Socrates concluded that the

oracle believed him to be wise because he did not claim to know things that he did not know, as the sophists and other “wise” men did. Socrates said that this acknowledgement of his own ignorance and his unending pursuit of the truth are what set him apart from sophists. This explanation by Socrates is an important piece of evidence for understanding the difference between a philosopher and a sophist. It tells us that sophists believe themselves to be wise and knowledgeable, while the philosopher recognizes that he knows very little. It also reminds us that sophists are paid teachers, which is not the case for a philosopher.

Philosophers also think differently than sophists in regards to their concern with what is true and what should be argued. Socrates, too, understood the power of language as the sophists did, but was much more intentional in the way that he used this power. Socrates only wished to use language to come to conclusions about the truth of reality. He would go out in public and find wise people with whom he could discuss questions about the world. In contrast, sophists understood that language is a powerful tool that, when wielded correctly, could sway the thoughts of a whole nation, but they were unconcerned with the truth of the ideas were conveyed with this power. Sophists would make an argument even when they knew that it was untrue or wrong. This is the concept that led to the negative connotation surrounding the word “sophistry”. This carelessness about the truth of a claim shows us that sophists do not value the search for truth to the same degree as the philosophers. Philosophers like Socrates use language to deepen their understanding of the world rather than to sway the minds of others as sophists, like Gorgias, would.

Another dialogue that shows this difference is the *Meno*. This piece shows how differently philosophers and sophists view the importance of true knowledge. In the dialogue, Meno and Socrates spend time discussing the true meaning of virtue. Meno, who was a student of Gorgias, initially came to Socrates to inquire about how virtue could be obtained. He asked if virtue can be taught, practiced, or if you are born with it. In response, Socrates steered the conversation in a different direction by suggesting that they should define virtue before asking how to acquire it. After

a lengthy discussion about the definition of virtue, Meno felt less sure about the meaning than he did prior to the conversation and wished to circle back to his original questions about how to become virtuous. Socrates implored Meno to continue to investigate the definition of virtue, but Meno was uninterested. Meno introduced the idea that it would be impossible to search for knowledge about something when you do not know what that thing is. In other words, Meno asked how you could know what you don't know? For, if you knew what knowledge you were looking for, you wouldn't need to look because you already know that thing. And on the other hand, if you don't know about the thing that you are searching for, how will you know what to look for and how will you know when you find it? The idea is that it is pointless to search for what you do not know, which is why Meno is not interested in any further investigation of the definition of virtue. Meno would rather come to understand how to be virtuous so that he can be a better man and gain excellence.

Upon hearing Meno's reasoning, Socrates points out the flaws in this paradox. Socrates recounts some "divine matters" that he heard from wise priests and priestesses. They believed that the human soul was immortal and it is able to recollect knowledge that was gained before being born or from different lifetimes. Because the soul is immortal, it knows all things, and when you learn, you are merely recollecting those things which your soul already knew. To demonstrate this idea, Socrates summoned a slave boy and asked him a few questions about geometry. He asked the boy to explain how to double the size of a square. At first the boy thought he knew, but was wrong. In an effort to show Meno that this perplexity is beneficial, Socrates asked, "Do you think that before he would have tried to find out that which he thought he knew though he did not, before he fell into perplexity and realized he did not know and longed to know?" (Plato *Meno*, 84c) Meno realized that the boy would not have searched for the truth if he thought that he already knew and, therefore, Meno concluded that the perplexity must have been beneficial. Socrates then asked the boy a series of leading questions until, eventually, the boy was able to tell them how to double the size of the square. Socrates pointed out that he did not teach the boy how to double the square's size, but the

boy came to the conclusion all by himself by answering the questions. Socrates emphasized that the boy had these opinions in him all along, and that he was led to the true answer by recollecting the things inside him that he already knew.

Ultimately Socrates wants Meno to know that it is important to try and learn things that you do not know because it makes you a better man and it keeps you from sitting idly. If you think that you know something that you do not know, then you are at risk of looking foolish or spreading false knowledge to others. When you are proven wrong, you are given the opportunity to learn the truth about reality and become a better person in the process. This sort of search for knowledge prevents a person from sitting idly and makes you a braver person who is not afraid to recognize their own ignorance and look for the truth no matter what.

These two dialogues, Plato's *Apology* and *Meno*, highlight very important ideas that distinguish sophists from philosophers. They show that they are different for simple reasons such as the fact that sophists receive payment for their teachings while philosophers are not paid at all. But they also show the fundamental differences between them, including the idea that philosophers are always in pursuit of the truth about reality, while sophists are focused on teaching rhetoric to be persuasive and gain a higher status.

### Works Cited

Melchert, Norman and Morrow, David. *The Great Conversation: a Historical Introduction to Philosophy*. New York: Oxford University Press, 2019.

Plato. "Meno." In *Plato: Complete Works*, edited by John M. Cooper, 870-897. Indianapolis: Hackett Publishing Company, 1997.

## Online Feedback

---, this is a nice paper. Your writing is very clear and understandable. I think the organization could be slightly improved, particularly in your placement of the accusations within the flow of your argument. But this isn't a major issue. The biggest issue (in this quite good paper) is that your thesis isn't well articulated in the beginning. And this impacts your argument as a whole. You argue, ultimately, that the philosopher believes the search for knowledge takes courage and persistence, which is something the sophist either doesn't accept or is indifferent to. This thesis (which you do argue for) is more precise than your stated claim, i.e., that the philosopher always seeks out the truth. And this more precise thesis statement weaves together all the elements of the paper.

## Rubric

Criteria	Ratings
THESIS <a href="#">view longer description</a>	High Achievement 8.5 / 10 pts
EVIDENCE <a href="#">view longer description</a>	Exemplary 9.5 / 10 pts
ORGANIZATION <a href="#">view longer description</a>	High Achievement 9 / 10 pts
LANGUAGE & STYLE <a href="#">view longer description</a>	Exemplary 10 / 10 pts
Total Points: 37	

## Sandmeyer – 3.b. Course Materials – PHI205 Food Ethics

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>SYLLABUS &amp; DAILY SCHEDULE (2022S)</b> .....	<b>3</b>
1.	Syllabus .....	5
2.	Daily Schedule .....	12
ii.	<b>ASSESSING PRIOR KNOWLEDGE</b> .....	<b>16</b>
1.	Prior-Knowledge Survey .....	18
2.	Lesson 01-12-22 - Navigation; Prior-Knowledge .....	24
iii.	<b>PROJECTS</b> .....	<b>32</b>
1.	Food Tracking I .....	34
2.	Food Tracking II .....	36
3.	Civic Engagement .....	38
iv.	<b>DISCUSSION FORUMS</b> .....	<b>41</b>
1.	Instructions .....	43
2.	01 Introductions .....	45
3.	02 Food Virtue & Values .....	47
4.	03 Eating Responsibly .....	49
5.	04 Food Insecurity .....	51
6.	05 Singer's "Famine, Affluence, and Morality" .....	52
v.	<b>STUDENT WORK</b> .....	<b>54</b>
1.	Project: Food Tracking II – tracking & reflection documents .....	56
2.	Project: Civic Engagement – food insecurity paper .....	65
3.	Discussion Forum: 04 Food Insecurity .....	68

### PHI205: STATEMENT OF GENERAL PEDAGOGY

The current design of PHI205 reflected here articulates much of the way I originally organized the themes of the course. These documents included in this packet represent important innovations in the pedagogy of the course, though. The most significant redesign includes a significant **service-learning** component in the class, i.e., the Civic Engagement project. (See my TEACHING statement on service-learning education.) Additionally, the **discussion forums** have taken on an increased role in the class. I have designed this course around the **desideratum of inclusive participatory democracy**. Hence, all the elements of the course emphasize student engagement with their peers, experts in the field, or the community at large.

Given this emphasis, no course has been impacted more significantly by the **COVID pandemic** than PHI205.

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## Sandmeyer – 3.b. Course Materials – PHI205 Food Ethics

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3.	Discussion Forum: 04 Food Insecurity .....	68

### PHI205: Syllabus & Daily Schedule

PHI205 Food Ethics is a course which I created here at UK. It fulfills the UK Core citizenship requirement. " Courses in this area lay the foundation for effective and responsible participation in a diverse society by preparing students to make informed choices in the complex or unpredictable cultural contexts that can arise in U.S. communities." It is one of the most popular classes our department offers.

As with all my syllabi, the PHI205 **syllabus** is rooted in **evidence-based teaching design**. The outcomes stated in the syllabus reflect the outcomes defined in the UK Citizenship template (see the templates and templates included in this portfolio). Importantly, all individual assessments are linked to measurable and specific outcomes, which are aligned to the broader course outcomes defined in the syllabus. The assessment design, itself, emphasizes **active learning methodologies** for by giving students multiple avenues to work through course content. Assessments are staged often and are always evaluated by grading rubrics. This design ensures that feedback is clearly articulated, frequent, and swift, which is important for correcting student misapprehensions of content. The diversity and frequency of assessment designed into the class aims to promote deep understanding of the course material. Additionally, the projects and discussions forums occurring throughout the semester generate personal connections among the students with the course content, and this in turn motivates greater student learning.

The **daily schedule** reflects an interdisciplinary emphasis. This class fulfills the social responsibility requirement for students majoring in Sustainable Agriculture and Community Food Systems. As such, the course focusses on issues related to food systems including food security and



hunger issues with courses in nutrition, global issues, policies and more. The structure of assignments encourages both personal reflection and hands-on experience. Significantly, the course seeks to enhance students' connection with Kentucky food systems, particularly, by studying and working in the University's own dining system. We study the writings and activism of local agrarian thinkers and invite local farmers, such as Wendell Berry, to teach our students about the Kentucky food system. By the end of the semester, students understand the socio-economic context which determine their individual food choices and can explain the moral, social, and, even, political issues involved in those food practices.

**PHI 205, sections 001 & 002**

Food Ethics

**Spring 2022**

Sec. 001: MWF 10:00am - 10:50am (CB 243)

Sec. 002: MWF 11:00am - 11:50am (FAB 0308B)

**Syllabus****Contact Information****Bob Sandmeyer, Ph.D.***pronouns: he/him/his*[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

(always include "PHI205" in subject line)

— do NOT use Canvas Inbox —**ph. 859-257-7749**

(leave a message)

Two remarks on communications:

1. **Email Prof:** Email is preferred. Just click the "Email Prof" link at the top of every page in in Canvas. Do not send emails via the Canvas Inbox, since I probably won't see any of these emails. You may also call my office and leave a message.
2. **Response Time:** I will respond typically within 24 hours. Bear in mind, though, that I reply to emails only during business hours, i.e., M-F 9:00am – 5:00pm.

**Course Graders:**

Section 001: Lauren O'Dell

[lkd224@g.uky.edu](mailto:lkd224@g.uky.edu)

pronouns: she/her/hers

Section 002: Victoria Riggs

[Victoria.Riggs@uky.edu](mailto:Victoria.Riggs@uky.edu)

pronouns: she/her/hers

**Required Texts****Bookstore**

Robin Wall Kimmerer. *Braiding Sweetgrass. Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*. Minneapolis, MN: Milkweed Editions, 2013.

(acceptable formats)

Paperback: [9781571313560](#),

eBook, or

[audio-book](#) (read by the author)**Main Readings**

available in Canvas via the [Daily Schedule](#) and located in [Files: Library](#).

**Sandmeyer's Online "Office" Hours****M, W, F 2:00pm - 3:00pm, E.S.T.****Schedule an Appointment:**[calendly.com/dr-sandmeyer/office-hours](https://calendly.com/dr-sandmeyer/office-hours)

(contact me, if scheduled times are inconvenient)

**Zoom Address (for meetings online):**[uky.zoom.us/my/bobsandmeyer](https://uky.zoom.us/my/bobsandmeyer)**Course Description**

You are what you eat, or so the saying goes. Implicitly, then, food consumption and food habits express values. If you are a meat eater, for instance, this practice expresses a preference for animal flesh. In a very real sense, then, you value your own satisfactions, or at the very least, your own life over that of the animal you are consuming. Perhaps you consciously eat animal flesh because it is a good source of protein, which you recognize is important to your bodily flourishing. Hence, your food choices express implicit, if not at times, explicit ideas concerning the good life as well as the value of other beings in this world. Further, inherent to your food consumption practices is participation in a local, regional, and globalized food system. That is to say, food ethics implies a food politics; and eating is a political act in the broadest sense. Hence whether we recognize it as such or not, politically and culturally determined food systems condition our ethical life.

This course aims to give students an understanding of the ethics of our acts of eating as well as an understanding of the nature and structure of the food systems which condition these actions. Most significantly, we seek in this class to understand how our individual food choices define us as responsible members of local communities existing in broader national and global contexts. By the end of the semester, students will be able to explain how to evaluate ethically individual food choices and actions and analyze moral, social, and, even, political concerns which govern our food practices. Food ethics, thus, lays a foundation for effective and responsible participation in a diverse society by preparing students to make informed choices in the complex or unpredictable cultural contexts that can arise in U.S. communities.

## Schedule (in Outline)

See the **Daily Schedule** for the day-by-day agenda. This is the *most important page* in the class Canvas shell.

### 1. First Half

#### A. Introduction to Food Ethics

1. the Philosophy of Food
2. Food Ethics
  1. The Ethical Concern for Animal Life
    - i. Utilitarianism
    - ii. Duty Ethics
  2. Virtue Ethics
    - i. Food Virtue

#### B. Food as a Good

1. The Proper Function of Food
2. Food Insecurity

### 2. Second Half

#### A. Food and Agriculture

1. Food Value
2. UK's Land-Grant Mission

#### B. The US Food System

1. The 2018 Farm Bill
2. Competing Ag Philosophies
  - i. Industrial Ag
  - ii. Sustainable Ag

#### C. Justice Concerns

1. Need
2. Gender Equality
3. Food Sovereignty

## Learning Outcomes

This class aims to lay the foundation for effective and responsible participation in a diverse society by preparing students to make informed choices in the complex or unpredictable cultural contexts that can arise in U.S. communities.

**PHI205 specific outcomes** – at the conclusion of this class, students will be able to:

- assess the ethical significance of one's own actions in relation to food production, consumption, and distribution, particularly by reference to virtue ethics, utilitarianism, and duty ethics;
- explain how food systems condition ethical choices and are conditioned by ethical frameworks;
- understand the significance and scope of one's local food culture, especially in relation to globalized food systems; and
- evaluate the concept of justice from a variety of philosophical standpoints.

**General UK Core outcomes** – at the conclusion of this class, students will be able to:

- demonstrate an understanding of historical, societal, and cultural differences arising from gender, ethnicity, religion, and socioeconomic class;

- demonstrate a basic understanding of how these differences influence issues of social justice and/or civic responsibility;
- demonstrate an understanding of societal, cultural, and institutional change over time, especially as this underlies individual and societal food choices and options; and
- demonstrate an understanding of regional, national or cross-national movements and civic engagement efforts fighting the loss of local, indigenous and/or traditional food production systems.

## Grading

### Grading Scale

A = 100% - 90%  
 B = 89% - 80%  
 C = 79% - 70%  
 D = 69% - 60%  
 F = ≤59%

Students will be provided with a midterm evaluation grade (by the midterm date) that reflects course performance based on criteria laid out below.

### Online Discussion Forums

**30 %**

- a number of discussion forums will be scheduled over the course of the semester;
- score for each forum will be determined by a rubric, included in the assignment;
- final forums score = cumulative earned score for all forums / total possible.

### Tests

**40 %**

- there will be two tests: one at midterm and one at the final;
  - 15% Midterm:
    - February 28th
  - 25% Final
    - Section 001 - 5/2 at 10:30am; Section 002 - 5/4 at 10:30am
    - the final test will be cumulative in scope;
- students will be provided a study guide prior to each test;
- test score = cumulative earned score for test / total possible.

### Food Tracking Project

**8 %**

- a three-week assignment during the first half of the semester
- each student will track all the food and drink consumed and produce a reflection paper;
- score determined by level of completion.

### Civic Engagement Project

**20 %**

- a volunteer and reflection assignment during the second half of the semester
- designed to work develop understanding of and reduce food insecurity on campus;
  - an alternative research and reflection assignment, if student cannot volunteer due to COVID-19;
- score determined by level of completion.

### Two Short Quizzes

**2 %**

- a syllabus quiz at the beginning of term, which the student will be allowed to take unlimited times until receiving 100%;
- a simple survey of prior knowledge of issues related to food ethics administered at the beginning of term;
- each quiz constitutes at maximum one percentage point of the total grade.

## Teaching and Learning in a Time of Crisis

By definition, a crisis is a time of decision. This is all to say, during this long and exhausting global pandemic whose virulence is not currently waning we have all decided to be here, either to teach or to learn. Clearly, though, local conditions of the pandemic and personal resources necessary to function within it produce create unique challenges. It is up to each of us to take responsibility for this decision and to make this semester as successful as possible. However, I want to state clearly and unambiguously here that you are not alone and need not feel alone, if you are feeling exhausted, anxious, or drowning under the weight of it all.

- **If you ever need to talk to me**, please contact me ([bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)). If you are struggling, I will do what I can to help you.
- There may be significant challenges that may impose themselves on us this term. The key to addressing these successfully is **consistent and clear communication** between the instructor and students.
  - **Coursework**
    - Follow the [Daily Schedule](#).
      - **Check this page regularly**, at least three times a week.
        - Alterations to this schedule will be indicated by the "Date of last update" marker at the top of the page.
      - Each day's lesson(s) will be embedded the [Daily Schedule](#). Consequently, no matter if we meet in person or not, you will need to work through lessons available online.
    - Homework assignments will be announced in both the Daily Schedule and the Daily Lessons.
  - **Class-wide messages**
    - I will send messages to the class as a whole via the [Announcements](#) function in Canvas.
    - Make sure your Canvas settings push these notifications to your email or your phone: [check your notification settings](#).
  - **Individual Communications**
    - Send emails by clicking the "Email Prof" link at the top of every page in Canvas.
    - Or email the professor at [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)
      - Always include the phrase **"PHI205" in the subject of your email**.
      - I recommend *against* using the Canvas Inbox for email communication.
  - **Be Proactive**
    - Contact me *before* a problem arises. I will try to do the same.
    - If you are unable to contact me in advance of an issue, you must - at the latest - contact me as soon as you return to the class.

## Academic Integrity

**Students shall not plagiarize, cheat, or falsify or misuse academic records.** The minimum penalty for a first offense is a zero on the assignment on which the offense occurred. If the offense is considered severe or the student has other academic offenses on their record, more serious penalties, up to suspension from the University may be imposed. Each student is advised to become familiar with the various forms of academic dishonesty as explained in the Code of Student Rights and Responsibilities. Complete information can be found at the following website: <http://www.uky.edu/Ombud>; see especially "Rights and Responsibilities" and "Academic Integrity." A plea of ignorance is not acceptable as a defense against the charge of academic dishonesty.

See [Academic Offenses Rules for Undergraduate and Graduate Students](#) for official University policy regarding academic offenses. In short, as per the [Ombud's definition](#), academic integrity requires creating and expressing one's own ideas in all course work including draft and final submissions; acknowledging all sources of information properly; completing assignments independently or acknowledging collaboration (when collaborations are allowed); accurately reporting one's own research results; and honesty during examinations. Further, academic integrity prohibits actions that discriminate and harass on aspects such as race, color, ethnic origin, national origin, creed, religion, political belief, sex, and sexual orientation.

**By participating in this class, you accept the injunction not to cheat in any way. You also agree to comport yourself with integrity and honor throughout the semester.** You further agree to have all or some of your assignments uploaded and checked by anti-plagiarism or other anti-cheating tools. Further, each student affirms that they will act with honor and integrity to fellow students, the professor, and the course grader.

### **Diversity, Equity, & Inclusion as Core Values**

As faculty within the University of Kentucky, we in the Department of Philosophy are committed to our core values of diversity and inclusion, mutual respect and human dignity, and a sense of community ([Governing Regulations XIV](#)). We acknowledge and respect the seen and unseen diverse identities and experiences of all members of the university community (<https://www.uky.edu/regs/gr14>). These identities include but are not limited to those based on race, ethnicity, gender identity and expressions, ideas and perspectives, religious and cultural beliefs, sexual orientation, national origin, age, ability, and socioeconomic status. We are committed to equity and justice and providing a learning and engaging community in which every member is engaged, heard, and valued.

We strive to rectify and change behavior that is inconsistent with our principles and commitment to diversity, equity, and inclusion. If students encounter such behavior in a course, they are encouraged to speak with the instructor of record and/or the [Office of Institutional Equity and Equal Opportunity](#). Students may also contact a faculty member within the department, program director, the director of undergraduate or graduate studies, the department chair, any college administrator, or the dean. All of these individuals are mandatory reporters under University policies.

### **COVID-19 Policies Regarding In-Person Instruction**

- For the official policy from the University about spring 2022 operational plans, see the [Spring 2022 Guide](#)
- All individuals, irrespective of vaccine status, are required to wear [UK-approved face coverings](#) in the classroom and academic buildings (e.g., faculty offices, laboratories, libraries, performance/design studios, and common study areas where students might congregate). If UK-approved face coverings are not worn over the nose and mouth, students will be asked to leave the classroom.
  - Masks and hand sanitizer can be found in the class building, if needed
- Whenever feasible, students should socially distance, leaving a six (6) foot radius from other people.
  - Students should leave enough space when entering and exiting a room. Students should not crowd doorways at the beginning or end of class.
- If a student or students refuse these policies, in-person class may be canceled by the instructor until the situation is resolved to the satisfaction of the instructor and the Administration.

### **Attendance & Make-Up Work**

**Do not attend class if you are feeling unwell, or if someone with whom you've been in contact is feeling unwell. Contact me (via "Email Prof" above) before class or that same day, at the latest, if you miss class because of (suspected) illness.**

The University is officially back in-person this semester. Consequently, in-person attendance during class is required in this class. This means, you must attend in-person every day, unless the class has moved to an online modality. In the case of a changed modality, attendance confirmation will be altered accordingly but attendance everyday for the entire class period is still required. The instructor will take attendance at the beginning of each class to confirm class attendance. Students bear the responsibility for confirming their attendance at the beginning of class and of keeping track of their own attendance over the course of the term.

If a student misses two weeks of class (i.e., six class meetings) *unexcused*, then that student will receive a zero for the class and fail for the semester. A plea of ignorance either of this rule or of one's own attendance status is no excuse.

Per university policy SR 5.2.5.2.3.1, if a student has excused absences for the dates and times associated with more than one-fifth of the required interactions for a course (i.e., nine days), the student shall have the right to receive a "W." In these cases of extreme absence, the instructor will ask the student to withdraw from this course.

**Excused Absences:** *Senate Rules 5.2.5.2.1* defines the following as acceptable reasons for excused absences: (a) significant illness, (b) death of a family member, (c) trips for members of student organizations sponsored by an educational unit, trips for University classes, and trips for participation in intercollegiate athletic events, (d) major religious holidays, (e) interviews for graduate/professional school or full-time employment post-graduation, and (f) other circumstances found to fit "reasonable cause for nonattendance" by the instructor of record. Students anticipating an absence for a major religious holiday are responsible for notifying the instructor in writing (by email) of anticipated absences due to their observance of such holidays. If a student is required to be absent due to military duties, the Director of the Veterans Resource Center will verify the orders with the appropriate military authority, and on behalf of the military student, notify each Instructor of Record via Department Letterhead as to the known extent of the absence. In all cases, students should notify the professor of absences prior to class, whenever possible, and may be asked to verify their absences in order for them to be considered excused.

Excused absences for in-person participation include quarantine and other recommended/required absences by a medical, public-health, or government officials.

**Make-Up Work:** Students missing any graded work due to an excused absence are responsible: for informing the Instructor of Record about their excused absence *within one week following the period of the excused absence* (except where prior notification is required); and for making up the missed work. According to *SR 5.2.5.2.2*, if a student adds a class after the first day of classes and misses graded work, the instructor will provide the student with an opportunity to make up any graded work without penalty. No late submissions will be allowed for students after one week of return to classes for excused absences, unless approved in writing by the instructor.

**Late Work:** Acceptance of late assignments due to excused absences are governed by the rules above. For late assignments due to unexcused absence(s), explanation of the reason for the late submission must be made in writing (by email) within one week of the original deadline of the assignment. The instructor will make a determination to accept or reject late submissions on a case-by-case basis. No late submissions due to unexcused absence(s) will be permitted after one week from the original deadline of the assignment.

## Accommodations

In accordance with federal law, if you have a documented disability that requires academic accommodations, please inform your instructor as soon as possible during scheduled office hours. In order to receive accommodations in a course, you must provide your instructor with a Letter of Accommodation from the Disability Resource Center (DRC). The DRC coordinates campus disability services available to students with disabilities. It is located on the corner of Rose Street and Huguelet Drive in the [Multidisciplinary Science Building](#), Suite 407. You can reach them via phone at (859) 257-2754, via email ([drc@uky.edu](mailto:drc@uky.edu)) or visit the DRC website ([uky.edu/DisabilityResourceCenter](http://uky.edu/DisabilityResourceCenter)). DRC accommodations are not retroactive and should therefore be established with the DRC as early in the semester as is feasible.

Email the professor a copy of your letter of accommodation as close to the beginning of the semester as possible.

## Prep Week

Per *Senate Rules 5.2.5.6*, the last week of instruction of a regular semester is termed "Prep Week." No exams or quizzes will be administered this week, as these are not permitted by University policy. However, class participation and attendance grades are permitted during Prep Week.

## University Resources Available

I also highly recommend looking at the UK Senate page detailing [Resources Available to Students](#). Given the stresses of the ongoing COVID-19 pandemic, I would like to bring your attention to one these resources, specifically.

- **The UK Counseling Center (UKCC)** provides a range of confidential psychological services to students enrolled in 6 credit hours or more, psychoeducational outreach programming (including QPR suicide prevention), and consultation to members of the UK community (students, faculty, staff, administrators, parents, concerned others). Please visit the [UKCC's website](#) ([uky.edu/counselingcenter](http://uky.edu/counselingcenter)) for more detailed information or call (859) 257-8701.

### **Class Recordings**

See the University of Kentucky Senate page on [Classroom Recordings](#). The University of Kentucky [Code of Student Conduct](#) defines Invasion of Privacy as using electronic or other devices to make a photographic, audio, or video record of any person without their prior knowledge or consent when such a recording is likely to cause injury or distress. Video and audio recordings by students are not permitted during the class unless the student has received prior permission from the instructor. Any sharing, distribution, and or uploading of these recordings outside of the parameters of the class is prohibited. Students with specific recording accommodations approved by the [Disability Resource Center \(DRC\)](#) should present their official documentation to the instructor.

### **Course Copyright**

All original instructor-provided content for this course, which may include handouts, assignments, and lectures, is the intellectual property of the instructor. Students enrolled in the course this academic term may use the original instructor-provided content for their learning and completion of course requirements this term, but such content must not be reproduced or sold. Students enrolled in the course this academic term are hereby granted permission to use original instructor-provided content for reasonable educational and professional purposes extending beyond this course and term, such as studying for a comprehensive or qualifying examination in a degree program, preparing for a professional or certification examination, or to assist in fulfilling responsibilities at a job or internship; other uses of original instructor-provided content require written permission from the instructor(s) in advance.

### **Final Remark**

This syllabus is a contract between the professor and student. Participation in the class indicates the student understands and accepts the terms of this syllabus, i.e., the expectations and requirements laid out herein.



## PHI 205, sections 001 &amp; 002

## Food Ethics

Sec. 001: MWF 10:00am - 10:50am (CB 243)

## Spring 2022

## Syllabus

Sec. 002: MWF 11:00am - 11:50am (FAB 0308B)

**Daily Schedule**

(last update: 26 Apr)

<i>Date</i>	<i>Day</i>	<i>(links open at time of class)</i> <b>Lesson</b>	<i>(due at the time of class unless otherwise indicated)</i> <b>Homework</b>
<b>Introduction to Food Ethics</b>			
01/10	Mon	<a href="#">Welcome to class</a>	
01/11	Tues		1. <a href="#">Prior-Knowledge Survey</a> (due today by 5pm) (Survey Questions)
01/12	Wed	<a href="#">Navigating PHI205; Prior-Knowledge Survey</a>	1. (see Tuesday homework) 2. <a href="#">Syllabus Quiz</a>
01/14	Fri	<a href="#">Discussion: Introductions</a>	1. no homework 2. bring computer to class, if you can
01/17	Mon	<i>No classes; MLK, Jr. Holiday</i>	
01/19	Wed	<a href="#">Intro - Philosophy: The Philosophy of Food</a>	1. <a href="#">01a Discussion Forum</a> : Introductions 2. Read <a href="#">"The Philosophy of Food"</a> Website at UNT
01/21	Fri	<a href="#">Short History of Food Ethics</a>	1. Read <a href="#">Zwart - A Short History of Food Ethics</a>
01/24	Mon	<a href="#">Animal Ethics: Utilitarianism &amp; Duty Ethics</a>	1. Read <a href="#">Regan-Singer - The Dog in the Lifeboat</a>
01/26	Wed	<a href="#">Animal Ethics: Respectful Ecological Eating</a>	1. Read <a href="#">Plumwood - Being Prey</a>
01/28	Fri	<a href="#">Virtue Ethics: Aristotle Concept of Happiness and Virtue</a>	1. Read <a href="#">Aristotle - Nicomachean Ethics (packet)</a> 2. <a href="#">01b Discussion Forum</a> : Introductions
01/28 - Last day to drop without a W or change grading option.			
01/31	Mon	<a href="#">Food Virtue, part I</a>	1. Read <a href="#">Snow - Food Virtue</a> (pp. 181-188)
02/02	Wed	<a href="#">Food Virtue, part II</a>	1. Read <a href="#">Snow - Food Virtue</a> (pp. 188-192)
02/04	Fri	<a href="#">Online Lesson - Food Flourishing</a> (No in-person class today)	1. <a href="#">02a Discussion Forum</a> : Food Virtue
<b>Food as a Good</b>			
02/07	Mon	<b>Food Tracking Assignment (I &amp; II)</b> (no lesson today, see homework)	1. Read (in class) 1. <a href="#">Food Tracking Assignment I</a>

			2. <a href="#">Food Tracking Assignment II</a>
02/09	Wed	<a href="#">Food and Nourishing I</a>	1. Read <a href="#">Kass - Food and Nourishing</a> (pp. 19-31)
02/11	Fri	<a href="#">Food and Nourishing II</a>	1. Read <a href="#">Kass - Food and Nourishing</a> (pp. 31-44)
02/14	Mon	<i>Class canceled</i>	1. <b>02b Discussion Forum:</b> Food Virtue (due today)
02/16	Wed	<a href="#">Food and Nourishing III</a>	1. Read <a href="#">Kass - Food and Nourishing</a> (pp. 45-56)
02/18	Fri	<a href="#">Food, Nourishing, and The Hunger Moon</a>	1. Read Kimmerer, <i>Braiding Sweetgrass</i> , "Windigo Footprints," 303-309
02/20	Sun		1. <b>Submit <a href="#">Food Tracking Assignment I</a></b> (by 11:59pm)
02/21	Mon	Food Insecurity at UK: Kendra OoNorasak ( <i>meet at Nourish today: <a href="#">Funkhouser</a>, room 207</i> ) [towards the side of Funkhouser that is closest to ChemPhys building]	1. Food Insecurity <ul style="list-style-type: none"> <li>◦ Read <a href="#">FAO - Basic Concepts of Food Security</a></li> <li>◦ Read <a href="#">Meeting Basic Needs at UK (2018)</a></li> </ul> 2. Campus Kitchen Web Sites: <ul style="list-style-type: none"> <li>◦ Read <a href="#">The Campus Kitchen at the University of Kentucky</a></li> <li>◦ Read <a href="#">The Campus Kitchen at the University of Kentucky: By-Laws</a></li> </ul> 3. <i>Recommended</i> <ul style="list-style-type: none"> <li>◦ Read <a href="#">Kentucky Kernel: How students went from hunger-strike to campus sit-in</a></li> <li>◦ <a href="#">One Community Cafe</a></li> </ul>
02/23	Wed	<a href="#">Professor led review</a>	
02/25	Fri	<a href="#">Student led review</a>	
02/27	Sun		1. <b>Submit <a href="#">Food Tracking Assignment II</a></b> (by 11:59pm) (due date changed; see <a href="#">announcement 2/25</a> )
02/28	Mon	<b>Midterm Test</b>	
<b>Food and Agriculture</b>			
03/02	Wed	<a href="#">Food Value: Commodities versus Gifts</a>	1. Read <i>Braiding Sweetgrass</i> , pp. 3-32 (if you can't read all, read at least one chapter) <ol style="list-style-type: none"> <li>1. "Skywoman Falling," 3-10 - a creation story and cosmology</li> <li>2. "The Council of Pecans," 11- 21 - history of Indigenous food ways</li> <li>3. "The Gift of Strawberries," 22-32 - food value</li> </ol>

03/04	Fri	<a href="#">Food Value: Eating Responsibly</a>	1. Read <a href="#">Berry - The Pleasures of Eating</a>
03/07	Mon	<a href="#">Food Value: Agrarianism &amp; Sustainable Agriculture</a>	1. Read <a href="#">Berry - The Agrarian Standard</a>
03/09	Wed	<a href="#">Eating, Agriculture, and UK's Landgrant Mission</a>	1. Read <a href="#">Berry - Jefferson, Morrill, and the Upper Crust</a> 2. <a href="#">Discussion Forum 3a</a> : To Eat Responsibly (due by 11:59pm)
03/11	Fri		1. <a href="#">Discussion Forum 3b</a> : To Eat Responsibly (due by 11:59pm)
03/14 - Academic Midterm			
03/14	Mon	<i>No Classes. Spring Break</i>	
03/16	Wed		
03/18	Fri		
03/21	Mon	<a href="#">Civic Engagement &amp; Discussion 04 Assignments</a>	
03/23	Wed	<a href="#">The Agricultural Improvement Act of 2018</a> — AKA The 2018 "Farm Bill" —	1. Read required documents in <a href="#">The Agricultural Improvement Act of 2018</a> <small>(if links are blocked by a firewall, try opening the web page using <a href="#">Incognito Mode</a>)</small>
03/25	Fri	<a href="#">Agriculture: Conventional, Sustainable, Industrial</a>	1. Read 1. <a href="#">Borlaug - Feeding a World of 10 Billion People</a> 2. <a href="https://sarep.ucdavis.edu/sustainable-ag">https://sarep.ucdavis.edu/sustainable-ag</a> (including everything under "The Philosophy & Practices of Sustainable Agriculture") <ul style="list-style-type: none"><li>▪ <a href="#">PDF of UC Davis Page</a> (if easier to use)</li></ul> 2. <a href="#">Discussion Forum 4a</a> : Food Insecurity
Food Justice			
03/28	Mon	<a href="#">Global Hunger: The Ethical Argument</a>	1. Read <a href="#">Singer - Famine, Affluence, Morality</a> (pp. 229-236, to "Despite the limited nature ...")
03/28 - Last day to withdraw from the University or reduce course load.			
03/30	Wed	<a href="#">Global Hunger: The Ethical Argument</a>	1. Read <a href="#">Singer - Famine, Affluence, Morality</a> (pp. 236-243)
04/01	Fri	<i>Class canceled</i>	1. <a href="#">Discussion Forum 4b</a> : Food Insecurity
04/04	Mon	<a href="#">Gender Equality and Justice</a>	1. Read <a href="#">Watson - Food is a Feminist Issue</a> (pp. 121-128)
04/06	Wed	<a href="#">Gender Equality and Justice</a>	1. Read <a href="#">Watson - Food is a Feminist Issue</a> (pp. 128-135)
04/08	Fri	<a href="#">Discussion</a>	1. <a href="#">Discussion Forum 5a</a> : (Food) Justice
04/11	Mon	<a href="#">Food Sovereignty: Collective Food Relations and Justice</a>	1. Read <a href="#">Whyte - Food Justice</a> (pp. 122-128- ignore questions on first page)

04/13	Wed	<a href="#">Food Sovereignty</a>	1. Read <a href="#">Whyte - Food Justice</a> (pp. 128-132)
04/15	Fri	<a href="#">Discussion</a>	1. <a href="#">Discussion Forum 5b</a> : (Food) Justice 2. <a href="#">Civic Engagement Assignment</a> (due by 11:59pm) 1. <a href="#">Paper Upload</a> 2. <a href="#">Verification Form Upload</a>
Final Word: Food, Community, and the Good Life			
04/18	Mon	<a href="#">The Three Sisters</a> (flouishing)	1. Read <i>Braiding Sweetgrass</i> , pp. 128-140
04/20	Wed	<a href="#">Maple Sugar Moon</a> (sustainability)	1. Read <i>Braiding Sweetgrass</i> , pp. 63-71
04/22	Fri	<a href="#">Defeating Windigo</a> (justice)	1. Read <i>Braiding Sweetgrass</i> , pp. 374-384
04/25	Mon	Professor led review	1. <a href="#">Study Guide for Final</a>
04/27	Wed	Student led review	1. <a href="#">Final Study Guide</a>
04/29	Fri	<i>Reading Day - no class</i>	
Final Exam (per section)			
Sec. 001: Regular Meeting Time MWF 10:00am - 10:50am; (CB 243)			
05/02	Mon	<b>Cumulative Final Exam:</b> 10:30am-12:30pm bring exam booklet - large, green or blue	<ul style="list-style-type: none"><li>Section 001: <a href="#">Final Test - Part I</a></li><li>Section 001: <a href="#">Final Test - Part II</a></li></ul>
Sec. 002: Regular Meeting Time MWF 11:00am - 11:50am. (FAB 0308B)			
05/04	Wed	<b>Cumulative Final Exam:</b> 10:30am-12:30pm bring exam booklet - large, green or blue	<ul style="list-style-type: none"><li>Section 002: <a href="#">Final Test - Part I</a></li><li>Section 002: <a href="#">Final Test - Part II</a></li></ul>

### Sandmeyer – 3.b. Course Materials – PHI205 Food Ethics

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>SYLLABUS &amp; DAILY SCHEDULE (2022S)</b> .....	<b>3</b>
1.	Syllabus .....	5
2.	Daily Schedule .....	12
ii.	<b>ASSESSING PRIOR KNOWLEDGE</b> .....	<b>16</b>
1.	Prior-Knowledge Survey .....	18
2.	Lesson 01-12-22 - Navigation; Prior-Knowledge .....	24
iii.	<b>PROJECTS</b> .....	<b>32</b>
1.	Food Tracking I .....	34
2.	Food Tracking II .....	36
3.	Civic Engagement .....	38
iv.	<b>DISCUSSION FORUMS</b> .....	<b>41</b>
1.	Instructions .....	43
2.	01 Introductions .....	45
3.	02 Food Virtue & Values .....	47
4.	03 Eating Responsibly .....	49
5.	04 Food Insecurity .....	51
6.	05 Singer's "Famine, Affluence, and Morality" .....	52
v.	<b>STUDENT WORK</b> .....	<b>54</b>
1.	Project: Food Tracking II – tracking & reflection documents .....	56
2.	Project: Civic Engagement – food insecurity paper .....	65
3.	Discussion Forum: 04 Food Insecurity .....	68

### PHI205: Assessing Prior Knowledge

An important tool in my teaching of PHI205 is the prior-knowledge (PK) survey. In addition to using the survey to assess prior-knowledge, I have experimented with using concept maps to represent students' knowledge. PHI205 has a unique sub-population, i.e., sustainable agriculture majors who tend to have background knowledge in food systems. Over the years it has become apparent, however, that most students taking PHI205 not only have no understanding of food production, distribution, and consumption systems, they also typically have not reflected on the ethics of eating in any way whatsoever. Consequently, it is essential to gauge general understanding of the subject-matter at the start of the semester. This survey articulates the basic concepts and subject areas studied in the class. So, the PK provides a clear and detailed overview of the course content for students. Importantly, the PK survey is something I refer back to again and again throughout the semester. At the conclusion of the semester, students re-take the survey, which allows them to see and assess concretely what they have learned over the term.

*(left blank intentionally)*

**PHI 205, sections 001 & 002****Food Ethics**

Sec. 001: MWF 10:00am - 10:50am (CB 243)

**Spring 2022****Syllabus**

Sec. 002: MWF 11:00am - 11:50am (FAB 0308B)

Lesson Date	Lesson Objectives	Homework for next lesson
<b>12 Jan Wednesday</b>	<p><b>With this lesson, students should be able to:</b></p> <ol style="list-style-type: none"> <li>1. navigate course proficiently               <ul style="list-style-type: none"> <li>◦ access alternate formats in Canvas;</li> </ul> </li> <li>2. understand basic themes of class.</li> </ol>	<ol style="list-style-type: none"> <li>1. no homework</li> <li>2. bring computer to class, if you can</li> </ol>

**Readings & Resources In Use Today**

- Prior-Knowledge Survey

**Navigating PHI205; Prior-Knowledge Survey****Navigating Canvas; Alternative Formats; Taking Notes****Preliminaries****1. Letters of Accommodation**

- In accordance with federal law, if you have a documented disability that requires academic accommodations, please inform your instructor as soon as possible during scheduled office hours. In order to receive accommodations in a course, you must provide your instructor with a Letter of Accommodation from the Disability Resource Center (DRC). The DRC coordinates campus disability services available to students with disabilities. It is located on the corner of Rose Street and Huguelet Drive in the [Multidisciplinary Science Building](#), Suite 407. You can reach them via phone at (859) 257-2754, via email ([drc@uky.edu](mailto:drc@uky.edu)) or visit the DRC website ([uky.edu/DisabilityResourceCenter](http://uky.edu/DisabilityResourceCenter)). DRC accommodations are not retroactive and should therefore be established with the DRC as early in the semester as is feasible.

**2. COVID-19 & Class Absences**

- Don't (*please* do not) come to class if you are feeling unwell or someone you know is unwell or has COVID-19
  - Just let me know, ideally before class
  - Email Prof link at top of page
  - I will work with you to stay on or get back on track.
- Attendance Policy
  - You can *fail* this class for lack of attendance
  - 6 missed classes unexcused

## Course Design - Structure of the Daily Lesson Pages

This lesson, like every lesson, contains the following information

1. In header
  1. See **Daily Schedule**
  2. Lesson Date
  3. Lesson Objectives (in header)
    - **These are what you study!**
  1. Homework for next lesson
2. Title of lesson
  1. same as lesson titles in Daily Schedule
3. Readings & Resources In Use Today
  - these resources are usually also available in the Daily Schedule
  - they're placed here for sake of convenience
4. **Content of lesson**
  - subdivided by section (*see the divider*)

### Alternative Formats in Canvas

You may not be aware but Canvas provides alternative formats than the text you see here. You will notice a small down arrow next to the content title in Canvas. For instance for this page, it looks like this.

PHI100\_01-27 

Clicking on this down arrow will surface a pull down menu inviting participants to download the original file uploaded by the instructor, or to choose from one of several alternative formats for download. For instance, if you needed or preferred to listen to the content here rather than read it, you could choose to download an MP3 of the



content.

Download alternative formats ▼



Selected item:



PHI100\_01-27



ePub

For reading as an e-book on an iPad and other e-book readers



Electronic braille

BRF version for consumption on electronic braille displays



Audio

MP3 version for listening



BeeLine Reader

Enhanced version for easier and faster on-screen reading



[Help](#)

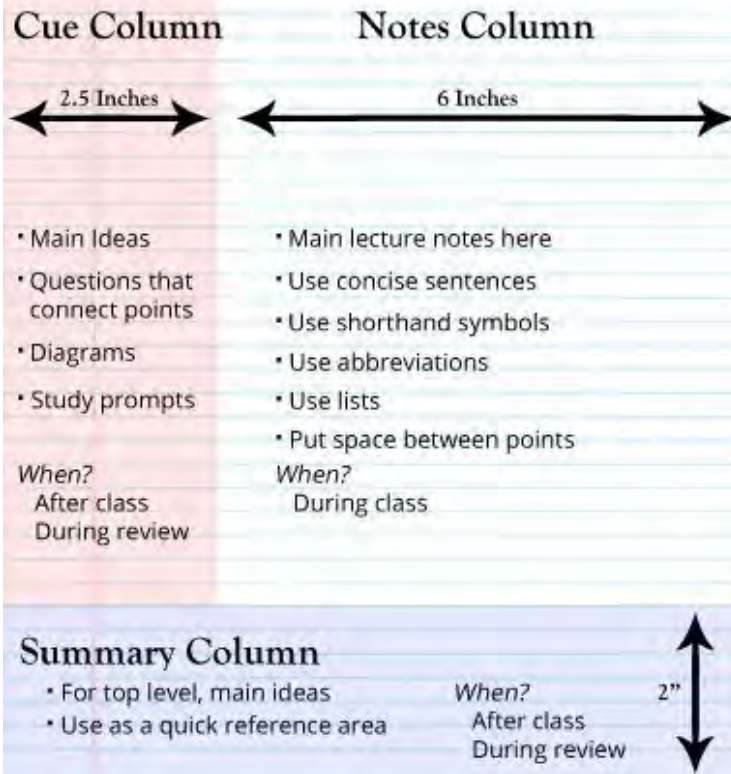
### Taking Notes in this Class

You are all required to take notes, preferably on paper with pen and paper. This will be very important for your success in this class.

- Pay close attention to the learning objectives stated at the top of each lesson.
- The objectives are the main things you should be listening for and the main ideas you need to learn.
- Your notes should be organized around these objectives.

The note-taking method I would recommend is the [Cornell Method](#). Have a yellow legal pad or notebook with paper in it, at hand. When you take notes, take notes in the following manner:

# Cornell Notetaking Method



In short, **TAKE NOTES!** The biggest mistake students make is just is just to listen to lectures. Studies show that everybody - you or me - forget 60% of what they've heard after 24 hours and about 75% after 48 hours.

## Prior-Knowledge Survey - Basic Themes

### Prior-Knowledge Survey

#### Options

- I have never heard of x. b.
- I have heard of x, but I can't really explain it (what is fundamental to it).
- I have some idea of what x is all about, and I can explain the basic idea but only in very general terms.
- I understand what this is, and I can it explain fairly clearly.

#### Questions

### Introduction

- What is food metaphysics?
  - (a) 72%
  - (b) 25%
- What is the greatest happiness principle?

1. **(a)** 49%
2. **(b)** 33%
3. **(c)** 18%
3. What is the respect principle?
  1. **(a)** 51%
  2. **(b)** 33%
  3. **(c)** 16%
4. What is fundamental to virtue ethics?
  1. **(a)** 54%
  2. **(b)** 37%

### Food as a Good

1. What is the distinction between form and matter, when considering the organism?
  1. **(a)** 44%
  2. **(b)** 35%
  3. **(c)** 18%
2. What is the difference between food insecurity and hunger?
  1. **(a)** 12%
  2. **(b)** 44%
  3. **(c)** 39%
3. What is the rate of food insecurity on campus?
  1. **(a)** 23%
  2. **(b)** 44%
  3. **(c)** 28%

### Food and Agriculture

1. What is the difference between sustainable and conventional agriculture?
  1. **(a)** 30%
  2. **(b)** 35%
  3. **(c)** 26%
2. What is agrarianism?
  1. **(a)** 74%
  2. **(b)** 18%
3. What does sustainability actually mean?
  1. **(b)** 26%
  2. **(c)** 49%
  3. **(d)** 23%
4. What is the difference between vegetarianism and veganism?
  1. **(c)** 42%
  2. **(d)** 47%
5. What is the Standard American Diet?
  1. **(a)** 19%
  2. **(b)** 44%
  3. **(c)** 26%
6. What is the Kashruth and Halal?
  1. **(a)** 79%
  2. **(b)** 14%
7. What are the basic components of the Agricultural Improvement Act of 2018, aka the Farm Bill?
  1. **(a)** 67%
  2. **(b)** 28%
8. What is the difference between organic and regenerative organic?
  1. **(a)** 56%
  2. **(b)** 33%
9. When is a product labeled Fair Trade?

1. (a) 40%
  2. (b) 46%
10. What are GMOs?
1. (b) 39%
  2. (c) 37%
  3. (d) 19%

## Food Justice

1. What is distributive justice?
  1. (a) 63%
  2. (b) 30%
2. What is the relational theory of equality?
  1. (a) 67%
  2. (b) 23%
3. What is the difference, if any, between food justice and food sovereignty?
  1. (a) 74%
  2. (b) 18%

### Introduction

- philosophy of food
  - food metaphysics
- ethical theories
  - greatest happiness principle (utilitarianism)
  - respect principle
  - virtue ethics
  - sustainability

### Food as a Good

- ethical theories
  - greatest happiness principle (utilitarianism)
  - respect principle
  - virtue ethics
  - sustainability
- organism (form/matter)
  - food metaphysics
- food insecurity / hunger
- Diet
  - SAD
  - vegetarian / vegan
  - Kashruth / Halal
- food metaphysics

### Food and Agriculture

- Agriculture
  - conventional / industrial
    - GMOs
  - sustainable
    - agrarianism
- the Farm Bill
- Sustainability
  - organic / regenerative
- Fair Trade

### Food Justice

- food insecurity / hunger
- ethical theories
  - greatest happiness principle (utilitarianism)
  - respect principle (duty ethics)
- Theories of Justice
  - distributive
  - relational theory of equality

---

(End of Lesson)

# Prior-Knowledge Survey

 This is a preview of the published version of the quiz

Started: Jun 28 at 12pm

## Quiz Instructions

Please answer these questions sincerely. There is no right or wrong answer. This is just a survey of knowledge about concepts, theories, and systems that we'll be studying this semester.

Each question has the same or a similar set of answers. Choose the answer the *best* reflects your understanding.



### Question 1

1 pts

When studying food ethics, it is helpful to understand the metaphysics of food. What is food metaphysics?

- ☐ I have never heard of food metaphysics.
- ☐ I have heard of food metaphysics, but I can't really explain what is fundamental to it.
- ☐ I have some idea of what food metaphysics is all about, and I can explain the basic idea but only in very general terms.
- ☐ I understand what this is, and I can it explain fairly clearly.



### Question 2

1 pts

What is the greatest happiness principle?

- ☐ I have never heard of this.
- ☐ I have heard of the general happiness principle, but I can't really explain it.
- ☐ I have some idea of what the general happiness principle is all about, and I can explain its basic idea but only in very general terms.

- ☐ I understand what this is, and I can it explain fairly clearly.



### Question 3

1 pts

A principle of duty ethics is the respect principle. What is this?

- ☐ I have never heard of this.
- ☐ I have heard of the respect principle, but I can't really explain it.
- ☐ I have some idea of what the respect principle is all about, and I can explain its basic idea but only in very general terms.
- ☐ I understand what this is, and I can it explain fairly clearly.



### Question 4

1 pts

What is fundamental to virtue ethics?

- ☐ I have never heard of virtue ethics.
- ☐ I have heard of virtue ethics, but I can't really explain what is fundamental to it.
- ☐ I have some idea of what virtue ethics is all about, and I can explain the basic idea but only in very general terms.
- ☐ I understand what this is, and I can it explain fairly clearly.



### Question 5

1 pts

An ancient but still relevant distinction when considering the nature of an organism is the distinction between form and matter. What is this distinction?

- ☐ I have never heard of this distinction.
- ☐ I have heard of the distinction between form and matter, but I can't really explain how it is significant toward understanding organisms.
- ☐ I have some idea of the distinction between form and matter, and I can explain the basic idea but only in very general terms.
- ☐ I understand what this distinction is, and I can its significance fairly clearly.



### Question 6

1 pts

An important distinction to understand in food policy is the difference between food insecurity and hunger. Why is this distinction important?

- ☐ I have never heard of this distinction.
- ☐ I have heard of the distinction, but I can't really explain how it is significant.
- ☐ I have some idea of the distinction, and I can explain the basic idea but only in very general terms.
- ☐ I understand what this distinction is, and I can its significance fairly clearly.



### Question 7

1 pts

Are rates of food insecurity on campus a reflection of food insecurity on campuses across the nation?

- ☐ I have no idea how food insecurity is measured.
- ☐ I have have heard of food insecurity, but I can't really explain how it is assessed.
- ☐ I have some idea of food insecurity issues, and I can explain how it is assessed but only in very general terms.
- ☐ I understand what food insecurity is, and I can explain how it is assessed fairly clearly.



### Question 8

1 pts

What is the basic difference between sustainable and conventional agriculture?

- ☐ I have never heard of this distinction.
- ☐ I have heard of the difference, but I can't really explain it.
- ☐ I have some idea of what the difference is, and I can explain it but only in very general terms.
- ☐ I understand the difference, and I can it explain fairly clearly.



### Question 9

1 pts

Wendell Berry is an important voice of the agrarian movement. What is agrarianism?

- ☐ I have never heard of it.
- ☐ I have heard of it, but I can't really explain it.
- ☐ I have some idea of what this is, and I can explain it but only in very general terms.
- ☐ I understand what this is, and I can it explain fairly clearly.



### Question 10

1 pts

What does sustainability actually mean?

- ☐ I have never heard of this.
- ☐ I have heard of this, but I can't really explain it.
- ☐ I have some idea of what this is, and I can explain it but only in very general terms.
- ☐ I understand the concept, and I can it explain fairly clearly.



**Question 11****1 pts**

Do you know the difference between vegetarianism and veganism?

- ☐ I have never heard of this distinction.
- ☐ I have heard of these, but I can't really explain the difference
- ☐ I have some idea of what difference is, and I can explain it but only in very general terms.
- ☐ I understand the difference, and I can it explain fairly clearly.

**Question 12****1 pts**

What is the Standard American Diet?

- ☐ I have never heard of this.
- ☐ I have heard of this, but I can't really explain it.
- ☐ I have some idea of what this is, and I can explain it but only in very general terms.
- ☐ I understand what this is, and I can it explain fairly clearly.

**Question 13****1 pts**

In what basic way are the rules or Kashruth and Halal similar?

- ☐ I have never heard of this distinction.
- ☐ I have heard of these rules, but I can't really explain the difference.
- ☐ I have some idea of what difference is, and I can explain it but only in very general terms.

☐ I understand the difference, and I can it explain fairly clearly.



#### Question 14

1 pts

What are the basic components of the Agricultural Improvement Act of 2018, aka the Farm Bill?

- ☐ I have never heard of this.
- ☐ I have heard of this, but I can't really explain its component parts.
- ☐ I have some idea of what this is, and I can explain its parts but only in very general terms.
- ☐ I understand what this is, and I can explain its details fairly clearly.



#### Question 15

1 pts

What is the difference between organic and regenerative organic?

- ☐ I have never heard of this distinction.
- ☐ I have heard of this distinction, but I can't really explain it.
- ☐ I have some idea of what difference is, and I can explain it but only in very general terms.
- ☐ I understand the difference, and I can it explain fairly clearly.



#### Question 16

1 pts

When is a product labeled Fair Trade?

- ☐ I have never heard of this.

- ☐ I have heard of this, but I can't really explain it.
- ☐ I have some idea of what this is, and I can explain it but only in very general terms.
- ☐ I understand what this is, and I can it explain fairly clearly.



### Question 17

1 pts

What are GMOs?

- ☐ I have never heard of this.
- ☐ I have heard of GMOs, but I can't really explain what's at issue.
- ☐ I have some idea of the basic issues related to the use of GMOs, and I can explain these in very general terms.
- ☐ I understand what the issues are, and I can explain them fairly clearly.



### Question 18

1 pts

What is distributive justice?

- ☐ I have never heard of this.
- ☐ I have heard of this, but I can't really explain it.
- ☐ I have some idea of what this is, and I can explain it but only in very general terms.
- ☐ I understand what this is, and I can it explain fairly clearly.



### Question 19

1 pts

What is the relational theory of equality?

- ☐ I don't know what this means really.
- ☐ I have have heard of this idea before, but I can't really explain it.
- ☐ I have some idea of ecology, and I can explain this idea but only in very general terms.
- ☐ I understand this idea, and I can explain it fairly clearly.



## Question 20

1 pts

Are food justice concerns the same as concerns about food sovereignty?

- ☐ I have never heard of this distinction.
- ☐ I have heard of this distinction, but I can't really explain it.
- ☐ I have some idea of what difference is, and I can explain it but only in very general terms.
- ☐ I understand the difference, and I can it explain fairly clearly.

Quiz saved at 12:00pm

Submit Quiz

## Sandmeyer – 3.b. Course Materials – PHI205 Food Ethics

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>SYLLABUS &amp; DAILY SCHEDULE (2022S)</b>	<b>3</b>
1.	Syllabus	5
2.	Daily Schedule	12
ii.	<b>ASSESSING PRIOR KNOWLEDGE</b>	<b>16</b>
1.	Prior-Knowledge Survey	18
2.	Lesson 01-12-22 - Navigation; Prior-Knowledge	24
iii.	<b>PROJECTS</b>	<b>32</b>
1.	Food Tracking I	34
2.	Food Tracking II	36
3.	Civic Engagement	38
iv.	<b>DISCUSSION FORUMS</b>	<b>41</b>
1.	Instructions	43
2.	01 Introductions	45
3.	02 Food Virtue & Values	47
4.	03 Eating Responsibly	49
5.	04 Food Insecurity	51
6.	05 Singer's "Famine, Affluence, and Morality"	52
v.	<b>STUDENT WORK</b>	<b>54</b>
1.	Project: Food Tracking II – tracking & reflection documents	56
2.	Project: Civic Engagement – food insecurity paper	65
3.	Discussion Forum: 04 Food Insecurity	68

### PHI205: Inner-Oriented and Outer-Oriented Projects

I have implemented two distinct kinds of projects that have proved effective at accomplishing the citizenship outcomes defined in the syllabus. The first is the food-tracking assignment. The current design of this project, which in reality is two different projects, aims to encourage students to reflect on their own food choices and to provide the means by which to evaluate the ethics of their actions. The first food-tracking project simply develops **conscious eating** understanding. The second tracking project modulates the food choices toward behaviors that enhance individual well-being and the promotion of sustainable food systems. The food-tracking project is oriented primarily at **developing student understanding of the ethics of own choices and actions**.

The second kind of project is the civic engagement project. This project, more than any other, aims to build **inclusive participatory community engagement**. Not only do we study the concept and incidence of food insecurity here on campus, in the Commonwealth, and nationally, students act to redress food insecurity. The food-tracking project provides students the opportunity to assess the ethical significance of their own choices and actions. This civic engagement project provides students the opportunity to understand and see for themselves how local and global food systems condition these ethical choices.

Since the beginning of the pandemic, the engagement project has been redesigned. Great weight is given to the assessment of the impacts of the pandemic on individual activities and on food systems. But **the pandemic has had an enervating effect** on citizen engagement. While I have implemented a system of graduated outcomes and/or flexible deadlines to address these impacts, it would be disingenuous to assert that I have found fully adequate resolution of this issue.

*(left blank intentionally)*

## PHI 205, sections 001 &amp; 002

## Food Ethics

## Spring 2022

## Syllabus

Sec. 001: MWF 10:00am - 10:50am (CB 243)

Sec. 002: MWF 11:00am - 11:50am (FAB 0308B)

PHI205.001  
Food Ethics

## Food Habits Tracking I

Spring 2022  
Prof. Sandmeyer

## Food Tracking Instructions

This element of the Food Tracking project begins on Monday, February 7th at 12:01pm and ends Sunday, February 20th at 12:00pm (noon). Download the Food Tracking Document. Fill it out for the each day of the tracking period. At the conclusion of the tracking period, categorize your food consumption habits. The aim of this project is to develop an explicit consciousness of your food choices and habits so that you have the explicit understanding of your own eating necessary for the assessment of your food habits.

For the next two weeks, **track all the food and drink you consume** each and every day. However you decide to track your consumption habits, to submit your food tracking data you must input the data into the Food Tracking Document (see link above) and submit this. If you submit a document other than the Food Tracking Document you will not receive full credit for this assignment.

- Each and every day track all the food and drink you consume.
  - Be specific, and include quantities, when applicable. For instance, if you drink two glasses of soda pop, indicate the kind and the quantity of pop drunk. If you eat a hamburger, you need to give some basic description of this, e.g., cheeseburger all the fixings. Your description need not be exhaustive of the food (e.g., each and every fixing) but should be adequately descriptive of the foods you are consuming so you can analyze your consumption.

Food Tracking Documents (use *either one* of these):

1. [Food Tracking Document I \(PDF form\)](#)
  2. [Food Tracking Document I \(WORD form\)](#)
- (forms available in [Canvas: Files: Handouts](#))

(Click either link to download the food tracking document. Complete and submit either form, the Adobe PDF document or the Word document, to receive credit for the exercise)

To upload the Food Tracking Document, click the Submit Assignment button above.

## Eating Assessment

At the conclusion of the tracking period, identify what sort of diet you consume according to the diet typologies indicated here. It's likely that your diet is not exact to any one of the types listed below. Pick the best fit. The diet identification page is on the first page of the Food Tracking Document; be sure to complete this page before you submit your tracking document.

## Criteria for diet type:

- Selection Principle - typically, how did you choose the particular foods and drinks you consumed.
  - (a) convenience, price, efficiency and ease of acquisition
  - (b) for its sustainable production
  - (c) with animal welfare as a preeminent concern
  - (d) other or none of the above
- Ethical Considerations
  - (a) typical absent from decision making regarding food/drink choices
  - (b) justice and sustainability concerns tend to play a role in decision making
  - (a) specifically interested that your food choices do not cause harm to animals; non-participant in a system of animal exploitation
  - (d) other or none of the above
- Animal (and seafood) Consumption Practices
  - (a) diet is high in animal protein
  - (b) diet is low in animal protein
  - (c) diet excludes animal protein (unless it doesn't harm the animal)
  - (d) other or none of the above
- Plant-based Consumption Practices
  - (a) diet typically has low or - at best - moderate amounts of plant based foods but high in carbohydrates (breads, pastas, sweets, savory snacks, etc.)
  - (b) diet high in plant-based foods but low to moderate moderate amounts of carbohydrates
  - (c) vegetarian, at least
  - (d) other or none of the above

- Fast Food
  - (a) moderate to high amounts
  - (b) typically absent
  - (c) restricted by animal welfare concerns
  - (d) other or none of the above

## Basic Diet Typology

### A. The Standard American Diet

1. Selection Principle: convenience, price, and efficiency
2. Ethical considerations typically absent from actual choices
3. Animal (and seafood) consumption practices
  - High in protein: meat, eggs and dairy
  - Moderate to high consumption of animal fat
4. Plant consumption practices
  - Heavy use of refined carbohydrates and saturated or highly processed fats
  - Low consumption of fruits or vegetables
5. Moderate to high consumption of fast food

### B. Conscientious Omnivore

1. Selection Principle: sustainability
2. Ethical considerations typically govern food choices
  - Favors Organic, Fair-Trade, and non-GMO labeled foods
  - Concerns include fair labor and trade practices, corporate responsibility, environmental health, energy efficiency, efficient water use, recycled waste management, effective control of toxic by-products
3. Animal (and seafood) consumption practices
  - Low to moderate animal consumption
  - Animal welfare and sustainable production a preeminent concern in dietary choices
4. Plant-based consumption practices
  - Predominant use of vegetables and fruits
  - Low to moderate consumption of unrefined carbohydrates
  - Low intake of fat, esp. of saturated and/or trans-fats
5. Restriction against fast food, typically for sustainability reasons

### C. Vegetarian or Vegan

1. Selection Principle:
  - animal welfare a preeminent concern
2. Ethical considerations typically govern food choices
  - consumption choices aim to reduce of suffering,
  - concern with human health and interspecies justice
3. Animal (and seafood) consumption practices
  - Vegetarian: prohibition against any practices that generate animal suffering
  - Veganism: prohibition against any animal derived products in consumption choices
4. Plant-based consumption practices
  - Predominant or exclusive consumption of plant-based foods
  - Low consumption of refined carbohydrates; high consumption of unrefined carbohydrates
  - Moderate intake of healthy fat
5. Restriction against fast food typically for animal welfare reasons

### D. Other (e.g., gluten-free, international, freevegan, special medical, etc.)

#### Food Tracking Assessment - out of 2 points

<b>Deductions:</b>	
<u>Assignment Requirements</u>	
50%	if data is submitted in a document other than one of the supplied Food Tracking Document
50%	if Tracking Document is incomplete (i.e., missing data without explanation)
<u>Late Submission Policy</u>	
100%	no late submissions will be accepted



**PHI 205, sections 001 & 002**

## Food Ethics

**Spring 2022**Syllabus

Sec. 001: MWF 10:00am - 10:50am (CB 243)

Sec. 002: MWF 11:00am - 11:50am (FAB 0308B)

PHI205.001  
Food Ethics**Food Habits Tracking II**Spring 2022  
Prof. Sandmeyer**Food Tracking, *redux***

1. Read the EAT-Lancet Commission Planetary Health Diet [summary report](#)
2. **Track your consumption for a minimum of five days (Monday - Friday, 2/21-25);** follow as scrupulously as you can the Planetary Health Diet.
  - If you're a vegetarian or vegan, this won't entail that much of a change.
  - If your diet is closer to the Standard American Diet, this will likely entail a significant change of diet.
3. Track your food consumption using the second Food Habits Tracking II document.

Food Tracking II Documents (use *either one* of these):

1. [Food Tracking Document II \(PDF form\)](#)
2. [Food Tracking Document II \(WORD form\)](#)  
(forms available in [Canvas: Files: Handouts](#))

Complete the next two steps.

**The food tracking assignment, i.e., the tracking document and the reflection paper, is due by Sunday, Feb 27.****Personal and Planetary Health Assignment**

At the conclusion of the week:

1. Determine your ecological footprint by completing the following survey at [www.footprintcalculator.org](http://www.footprintcalculator.org).
  1. answer the questions in the survey using the data gathered during the first food tracking exercise
  2. when given the option to "add details to improve accuracy," I recommend that do so
2. Additionally, read the Overshot Food Solutions Pages:
  1. Read the [Overshot Food Solutions Opening Page](#)
  2. Read and work through the linked [Food & Fossil Fuels](#) page
  3. Read and work through the linked [Foreign Food Frenzy](#) page

**Reflection Paper Assignment**

1. **Submit a 3 page reflection (ca. 1,050 words)** in which you accomplish the following:
  1. In the first page, discuss the (un)sustainability of your diet, i.e., of your diet which you tracked in the first food tracking exercise

- explain what the foot print calculator indicated, especially in regard to your food consumption.
  - given what you learned in the Overshoot Food Solutions pages, discuss the degree to which your food consumption is resource intensive, particularly fossil fuel intensive, and wasteful.
- 2. In the second page, explain how the planetary health diet aims to achieve (i) a healthier diet and (ii) a sustainable food production system.
- 3. In the third page, explain what were, if any, the primary barriers, if any, which made it difficult to adopt the Planetary Health diet?

(Append this reflection paper to the end of the Food Tracking II document, link above.)

## Food Tracking Assessment II grading

### Food Tracking Document II - 2 points

<b>Deductions:</b>		
<u>Assignment Requirements</u>		
50%	<input type="checkbox"/>	if data is submitted in a document other than one of the supplied Food Tracking Document
50%	<input type="checkbox"/>	if Tracking Document is incomplete (i.e., missing data without explanation)
<u>Late Submission Policy</u>		
100%	<input type="checkbox"/>	no late submissions will be accepted

### Reflection Paper - 4 points

Grading Scale:

- 4.0 points - excellent
- 3.5 point - good
- 3.0 points - adequate
- 2.5 points - insufficient

<b>Deductions:</b>		
<u>Assignment Requirements</u>		
50%	<input type="checkbox"/>	if paper omits one or more required elements
	<input type="checkbox"/>	(deduction will be applied to grade earned)
<u>Late Submission Policy</u>		
100%	<input type="checkbox"/>	no late submissions will be accepted

**PHI 205, sections 001 & 002****Food Ethics**

Sec. 001: MWF 10:00am - 10:50am (CB 243)

**Spring 2022****Syllabus**

Sec. 002: MWF 11:00am - 11:50am (FAB 0308B)

**Civic Engagement Project Instructions****The Two Parts of the Civic Engagement Project****Overview**

Students in PHI205 complete the Civic Engagement Project during the second half of the semester: The aim in this project is to learn by serving, particularly by working to enhance food security here at the University of Kentucky.

- **Part I: Food Insecurity Paper**
  - Write a 2-page paper on food insecurity as a moral problem.
  - Submission deadline: Friday, April 15, 11:59 pm
  - 10 points total
- **Part II: Working to Redress Food Insecurity**
  - For this part of the project, you are required to work at Campus Kitchen for a minimum of 6 hours to redress food insecurity on campus
  - Work Verification Form deadline: Friday, April 15, 11:59 pm
  - 10 points total

**Part I - Food Insecurity Paper**

1. Download
  1. [Food Insecurity Paper Template](#)
2. **Using the template, write a 2 page paper**
  1. First page
    1. Explain what food insecurity is, or more precisely how food insecurity is defined.
    2. For reference, you may use the readings and your notes from class on February 21.
  2. Second page
    1. Explain why one ought to redress food insecurity using the reasoning of, at least, one but, at most, two different ethical theories, i.e., utilitarianism, virtue ethics, or duty ethics.
    2. In other words, explain why food insecurity is a moral problem, according to either utilitarianism, virtue ethics, or duty ethics.
3. **Upload your finished paper to Canvas by April 15th at 11:59pm**
  1. [CE Part I: Food Insecurity Paper](#)

Part II: Out of 10 points. Students will receive:

## Grading Scale:

- 10-9.0 points - excellent
- 8.75-8.0 points - good
- 7.75-7.0 points - adequate
- 6.75-6.0 points - insufficient

### Deductions:

#### Assignment Requirements

50% ☐ if paper omits one or more required elements

☐ (deduction will be applied to grade earned)

#### Late Submission Policy

100% ☐ no late submissions will be accepted

## Part II - Working to Redress Food Insecurity

1. **Volunteer a minimum of 6 hours with the [Campus Kitchen](#)** at the University of Kentucky (CKUK).  
CKUK is an on-campus, student service organization that provides a sustainable approach to reducing food waste while serving healthy meals to those struggling with hunger.
  - This minimum may be accomplished by volunteering 1 shift per week. However, *you have the freedom to decide how best to schedule your hours*, as long as you complete all 6 hours by the deadline.
  - For questions about CKUK operations, contact [campuskitchenatuk@gmail.com](mailto:campuskitchenatuk@gmail.com).
2. Ideally, students should volunteer for two different kinds of shifts (but no one will be penalized for completing only one kind of shift):
  1. Recovery (R)
  2. Processing & Cooking (P&C), or
  3. Meal Delivery (MD)
3. **Students can sign-up online.**
  1. If you haven't registered at [GIVEPULSE](#), do so now (click link).
    1. Important: use the Single Sign On (SSO) option. This will allow you to sign on using your linkblue login.
    2. The SSO provider is UKY
  2. Once you register to GIVEPULSE, you may at [www.givepulse.com/group/238401](http://www.givepulse.com/group/238401)
    1. Scroll down page until you see the volunteer calendar.
    2. The available volunteer slots are indicated in BLUE.
    3. Click on the slot to register for the available slot.
4. To verify this requirement, students must use the document linked below to record each shift volunteered. Students will thus have to print this form and have it available at each shift. Shift information is to be completed by the student; the signature of confirmation must be provided by the shift captain at the end of each shift. Upload the completed verification form to complete assignment.
  - Download Verification Form Here:  
[PHI205\\_Engagement Verification Form.pdf](#)

◦ **Important modification**

If you signed up to work a shift but were turned away because the Campus Kitchen didn't need you for that shift, you can still get credit for the shift. However, we need confirmation that you were scheduled. This confirmation can be demonstrated in one of two ways:

- Have a representative from Campus Kitchen sign the verification form for those hours for which you were scheduled.
- Mark the days and times of the scheduled hours on the verification sheet (without signature) AND append to the verification sheet any and all emails confirming the hours for which you were scheduled.

5. Upload Verification Form Here:

[Civic Engagement Verification Form Upload](#)

(upload deadline: Friday, April 15 by 11:59pm)

Part II: Out of 10 points. Students will receive:

- 100% if the minimum of 6 hours verified\*
- 95% if 5 hours verified
- 85% if 4 hours verified
- 75% if 3 hours verified
- 65% if 2 hours verified
- 0% for this part of the assignment, if
  - if <2 hours verified, or
  - the Volunteer Verification Form is determined unreadable
- no late submissions will be accepted

\* verification may be obtained if you signed up for a shift *and* received a signature confirming this, even if you could not actually work that shift. Only a representative of Campus Kitchen can provide verification.

## Sandmeyer – 3.b. Course Materials – PHI205 Food Ethics

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

i.	<b>SYLLABUS &amp; DAILY SCHEDULE (2022S)</b> .....	<b>3</b>
1.	Syllabus .....	5
2.	Daily Schedule .....	12
ii.	<b>ASSESSING PRIOR KNOWLEDGE</b> .....	<b>16</b>
1.	Prior-Knowledge Survey .....	18
2.	Lesson 01-12-22 - Navigation; Prior-Knowledge .....	24
iii.	<b>PROJECTS</b> .....	<b>32</b>
1.	Food Tracking I .....	34
2.	Food Tracking II .....	36
3.	Civic Engagement .....	38
iv.	<b>DISCUSSION FORUMS</b> .....	<b>41</b>
1.	Instructions .....	43
2.	01 Introductions .....	45
3.	02 Food Virtue & Values .....	47
4.	03 Eating Responsibly .....	49
5.	04 Food Insecurity .....	51
6.	05 Singer's "Famine, Affluence, and Morality" .....	52
v.	<b>STUDENT WORK</b> .....	<b>54</b>
1.	Project: Food Tracking II – tracking & reflection documents .....	56
2.	Project: Civic Engagement – food insecurity paper .....	65
3.	Discussion Forum: 04 Food Insecurity .....	68

### PHI205: Encouraging Participation – Online and In-Class Modalities

PHI205 Food Ethics is a course designed around **active learning methodologies**. An important goal of the class is the community engagement. This begins in the classroom. Since the start of the pandemic, it can be argued that the greatest impact on teaching has been the dissolution of the classroom cohesion. Consequently, the discussions forums exercises built into this class seeks precisely to generates personal connections between students. Regular interaction with their peers builds a sense of community in the classroom.

Students are sorted into groups at the beginning of the term and remain with this group for the duration of the semester. For each forum exercise, students are asked to present their ideas in multiple media formats, typically first in video format and then in writing. Creativity of expression is explicitly encouraged. Additionally, students are typically tasked with identifying the best explanations or presentations as they review the work of their peers. Hence responding to their peers, students learn to discriminate what constitutes effective modes of communication.

In point of fact, however, these discussion forums occur in two different modalities. The most obvious of these is the online modality outlined above. But these online forums are really only half of this work. Every week in class some time in class is devoted to reinforcing the communal bonds of the online groups. On Fridays, usually, students meet in their groups in-person. First, this gives them an opportunity simply to get to know one another. Over time, however, these in-person activities build pods of conviviality in the classroom. The effect of this is enormous. Not only does class engagement increase dramatically over the term, but the depth of in-class discussion also intensifies. The integration of online and in-class discussion was something that I

developed in response to the isolating effects of the pandemic. However, it has since become an integral feature of my class design not only in Food Ethics but also in all my other 100- to 300-level classes.

**PHI 205, sections 001 & 002**

Food Ethics

Sec. 001: MWF 10:00am - 10:50am (CB 243)

**Spring 2022**[Syllabus](#)

Sec. 002: MWF 11:00am - 11:50am (FAB 0308B)

**Online Discussions****Instructions: groups, rubric, how-to****Discussion Groups**

**FYI, these online discussion groups are for the sake of building a thoughtful community of scholars in this class.**

- Your original postings are to be written for the benefit of your peers, i.e., usually to generate a substantive and thoughtful discussion of the readings.
- Typically, you'll also be asked to respond to posts by members of your group. Your job in these replies is to expand the discussion. That is, respond in the attitude "yes, and..."

**Group assignments**

001-1	001-2	001-3	001-4	001-5
(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)
002-1	002-2	002-3	002-4	002-5
(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)

**How Discussion Forums Are Graded**

There are just two rules to compose good reading journal postings: (1) the accomplishment rule and (2) the quality rule. In essence, contributing good posts is easy. Post the minimum number of entries called for, do everything in those posts that the assignment calls for, and engage the relevant course content in a thoughtful way in your posting. In a typical journal assignment, you need contribute twice: one original contribution, and one response to someone in your group. Here's what the rubric looks like. Where the range is between 3 and zero, 3 = thought-provoking posting(s); 2 = engaged posting(s), 1 = bland or unengaged posting(s), and 0 = task left undone; where the range is between 2 and zero, 2 = adequate completion of the task, 1 = inadequate completion, and 0 = task left undone.

**Reading Journals Rubric**

Criteria	Ratings		Pts
<b>Accomplishment Rule</b> Did all that discussion assignment asked, e.g., met word count, submitted video, attached picture, replied to peer(s), and/or met the minimum number of postings as designated by the assignment.	2.0 (range)	0.0 pts (undone)	2.0 pts
<b>Quality Rule</b> Engaged course content thoughtfully in original and/or responding posting(s).	3.0 (range)	0.0 pts (undone)	3.0 pts
Total Points: 5.0			

**Posting to the Discussion Forum**

If you don't know **how to post** to a discussion board, read these instructions: [How do I reply to a discussion as a student?](#)

**Embed an Image**

If you don't know how to embed a file in a discussion post, you may use these directions: How [do I embed an image in a discussion reply as a student?](#) But in short, the directions are:

- you may have to click the triple dots in the Editor Banner at the top of the screen.
- This will open a new bar of icons. Click the Embed Image icon, which looks like this:

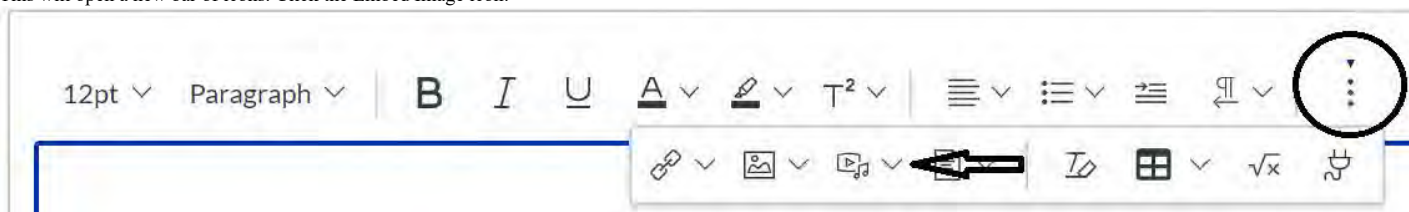
**Embed a video**



If you don't know how to post a video to Canvas, watch this video: [How to post videos in a Canvas discussion](#).

In short:

- you may have to click the triple dots in the Editor Banner at the top of the screen.
- This will open a new bar of icons. Click the Embed Image icon:



- Upload/Record Media
  - Important: ***wait until the video is fully uploaded*** before closing this window. Most times when the video doesn't show up, it is because there wasn't sufficient time given to upload the whole thing during the upload process.

## PHI 205, sections 001 &amp; 002

Food Ethics

Sec. 001: MWF 10:00am - 10:50am (CB 243)

Spring 2022

[Syllabus](#)

Sec. 002: MWF 11:00am - 11:50am (FAB 0308B)

## 01 Online Forum: Introductions

### This is a two part assignment

1. The first part (a) is due by Wednesday's class (01/19)
2. The second part (b) is due by Friday's class (01/28)

#### First Part (a): Introduce Yourself

##### READ THE [ONLINE FORUMS INSTRUCTIONS](#).

For this first discussion forum posting, I'd like you to introduce yourself to me and to the class. This is especially important as masking make getting to one another more difficult than ever. For this discussion assignment, *in a single post* you have to **do three things**:

1. **Post a picture of yourself.** Your face should be clearly visible. Ideally, you are not wearing a hat. And if you are with other people, you *must* indicate which one is you.
2. Under this, **write a paragraph that describes your interests**, both academic and extra-curricular.
3. **Post a short video** under that. In your video, describe your favorite meal, and explain why it is (or was) so meaningful to you.

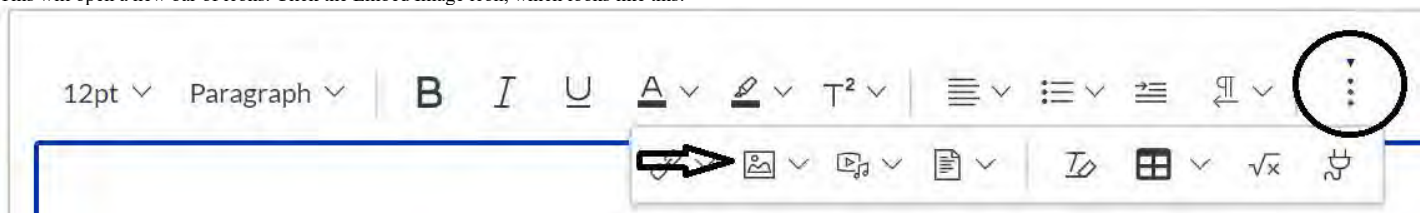
#### Posting to the Online Forum

If you don't know **how to post** to a discussion board, read these instructions: [How do I reply to a discussion as a student?](#)

#### Embed an Image

If you don't know how to **embed an image** in a discussion post, you may use these directions: How [do I embed an image in a discussion reply as a student?](#) But in short, the directions are:

- you may have to click the triple dots in the Editor Banner at the top of the screen.
- This will open a new bar of icons. Click the Embed Image icon, which looks like this:

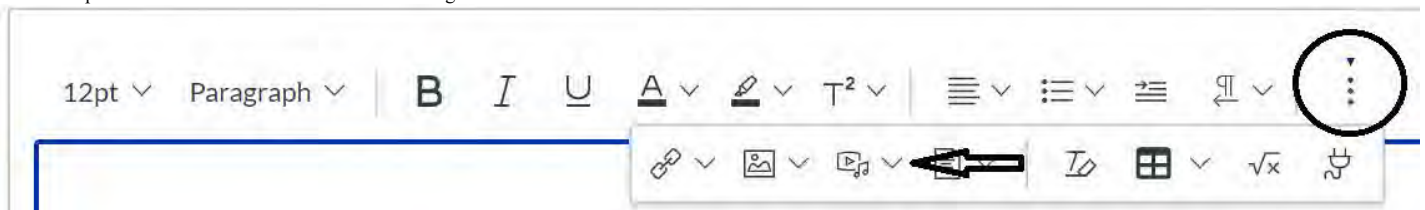


#### Embed a video

If you don't know how to post a video to Canvas, watch this video: [How to post videos in a Canvas discussion](#).

In short:

- you may have to click the triple dots in the Editor Banner at the top of the screen.
- This will open a new bar of icons. Click the Embed Image icon:



- Upload/Record Media
  - Important: *wait until the video is fully uploaded* before closing this window. Most times when the video doesn't show up, it is because there wasn't sufficient time given to upload the whole thing during the upload process.

#### Second Part (b): Respond & Analyze

If you don't know **how to post** to a discussion board, read these instructions: [How do I reply to a discussion as a student?](#)

One objective of this first online forum is to get to know the members of your "pod" or group. Each one of you has been assigned to a group. See the lists below.

## Group assignments will not be finalized until January 17th.

001-1	001-2	001-3	001-4	001-5
(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)
002-1	002-2	002-3	002-4	002-5
(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)

### Tasks of Part (b)

For this second part, you have two tasks, which should be accomplished in no less than three paragraphs.

First, I want you to **read each submission and watch the videos from each member in your group**. To do this, you'll need to search for each member of your group in this Discussion Forum. Once you find them, look over the whole of their submission. Please spend the time to do this (should take about an hour), as you'll be working with this group the whole semester. For your first task in Part (b) **respond to one member of your group. Write a brief paragraph** explaining what you found interesting either about their response to the significant meal question or about their interests, especially if these align with your own interests. **Name them explicitly** in your paragraph. **Explain what it is you found interesting and why** you found it interesting. This paragraph can be between 100 and 350 words.

Second, write at least two but no more than four paragraphs (each paragraph between 100 and 350 words). In the **first paragraph (or two)**, I would like you to **explain what you understand to be essential to one of the ethical theories we discussed**, i.e., utilitarianism or duty ethics. In your **second paragraph or two**, **explain how this theory differs importantly from the other theory**. So, for instance, if you decided to write on utilitarianism in your first paragraph, you need to explain how this theory differs from duty ethics; or vice versa.

#### *Be clear, precise, and concrete.*

In your writing, try to be clear, precise, and concrete in your analysis. That is, for clarity's sake use shorter sentences rather than longer sentences. For precision's sake, focus only one idea or concept *per paragraph*. And lastly, it always helps to explain something abstract, such as a concept, with the help of a concrete example. However, be wary not to use the example as a substitute for the explanation. Rather, use the concrete example as an illustration of the concept you are trying to explain. Examples should always have a subordinate role to explanation in conceptual analysis.

**PHI 205, sections 001 & 002****Food Ethics**

Sec. 001: MWF 10:00am - 10:50am (CB 243)

**Spring 2022****Syllabus**

Sec. 002: MWF 11:00am - 11:50am (FAB 0308B)

## 02 Online Forum: Food Virtue

### This is a two part assignment

1. The first part (a) is due by Friday's class (02/04)
2. The second part (b) is due by Monday's class (02/14)

If you need to consult the instructions submission instructions or grading criteria, consult the [Discussion Forum Instructions](#).

### Part I: Virtue & Values

As Aristotle recognized, the nature of the society in which we live affects our choices and the kinds of people we become through them. For him, this idea is expressed in the influence the family and the polis have on the individual. In this global day and age, our purview must be more inclusive. Our choices and lives are affected by larger forces and can, in turn, influence them.  
(Snow, "Food Virtue," 185.)

For Part I, I want you to **post a video** to the discussion forum. In this video, I would like you to consider something that we discussed [when reviewing the history of \(Western\) food ethics](#). We saw two distinct traditions in regard to food consumption. One tradition, exemplified in the Hebrew bible, understands food consumption choices to be defined by a fundamental distinction: what is allowed (or clean) versus what is prohibited (or treif, unclean). Your food choices define your cultural identity, since these choices express a set of moral or religious commitments. Another tradition tends to view food consumption in terms of the cultivation of habits. In this tradition, the activity of eating is considered as a kind of moral exercise. In the Aristotelian tradition, for instance, our food cravings are the product of the need to survive, to be sure. Yet our habits of eating good foods in the right amounts can be shaped by practical reason. Forming good, i.e., virtuous, habits is a necessary condition to the good life. For in the Aristotelian, the end or goal of all our actions, including the activity of eating, is a flourishing life (aka the life of happiness). The virtue (or excellence) of temperance is thus a state or habit which we as individuals develop over the course of our lives in relation to our individual passions about food. Importantly in this moral tradition, these habits are shaped individually but also by the culture in which we live.

We all live in a food culture. But being part of a pluralistic society like the United States, there are many food cultures in this country. Clearly, there are dominant and subordinate cultures, but there are distinct and different food cultures nevertheless. **Explain how the society you grew up in, i.e., your family, particularly, but also your broader community of friends and relations as well as your extended interaction of with others in your area, influenced your food consumption choices.** On the one hand, did you come to regard food in terms of the binary: good and bad. Bad foods should be avoided at all costs; and good food choices are determined by the avoidance of proscribed foods. So your own sense of self is really defined by this binary, at least in some sense. Or, on the other hand, did you come to believe that eating is more like a moral exercise. Are good food choices the reflection of habits built up over the course of your life. Consequently your own pleasure for the right foods in the right amounts guide your food choices.

If this distinction between these two traditions seems utterly foreign to your experience, you may also explain why neither of these ways of relating to food applies to you in your video.

One request: when explaining yourself, be concrete. Use examples from your life that demonstrate the tradition you consider yourself to be a part of. This video should be relatively brief - about 3-5 minutes.

### Part II: Hindrances to Virtue

In part II, you should **watch the videos of everybody in your group**.

001-1	001-2	001-3	001-4	001-5
(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)

002-1	002-2	002-3	002-4	002-5
<i>(ca. 6 per group - names omitted)</i>	<i>(ca. 6 per group - names omitted)</i>	<i>(ca. 6 per group - names omitted)</i>	<i>(ca. 6 per group - names omitted)</i>	<i>(ca. 6 per group - names omitted)</i>

**Respond to one member of your group**, someone whom you haven't responded to before. In your response I want you identify shared values articulated by both of you. Nancy Snow argues that sustenance and sustainability is preserved when practical wisdom guides our food choices. **Particularly, explain what shared values are exemplified or preserved in the food choices detailed by your colleague?**

This reply should be a written paragraph, better two, of no less than 250 words, each. As usual, please refer by name to the other student in your group. (Perhaps invite your colleague to a meal, also.)

## PHI 205, sections 001 &amp; 002

## Food Ethics

Sec. 001: MWF 10:00am - 10:50am (CB 243)

## Spring 2022

## Syllabus

Sec. 002: MWF 11:00am - 11:50am (FAB 0308B)

## 03 Online Forum: To Eat Responsibly

### This is a one week, two part assignment

1. The first part (a) is due by Wednesday (03/09) - by 11:59pm
2. The second part (b) is due by Friday (03/11) - by 11:59pm

If you need to consult the instructions submission instructions or grading criteria, consult the [Discussion Forum Instructions](#).

### Part I: Do You Eat Responsibly?

Agrarian farmers know their very identity depends on their willingness to receive gratefully, use responsibly, and hand down intact an inheritance, both natural and cultural, from the past. Agrarians understand themselves as users and caretakers of some things they did not make, and of some things that they cannot make.

Berry, "[The Agrarian Standard](#)," 146.)

"Eaters, that is, must understand that eating takes place inescapably in the world, that it is inescapably an agricultural act, and that how we eat determines, to a considerable extent, how the world is used. This is a simple way of describing a relationship that is inexpressibly complex. To eat responsibly is to understand and enact, so far as one can, this complex relationship" (Wendell Berry, "[The Pleasures of Eating](#)," 231-32).

For Part I, I want you to **post a video** to the discussion forum. In this video, I would like you to **explain to what degree, if at all, you eat responsibly**. In "The Pleasures of Eating," Wendell Berry list 7 actions which one can do to *eat responsibly*. Look over the list and identify one or two items which you already do. Explain what it is about these actions particularly, i.e., the actions you've decided to talk about, that make you a responsible eater. If you don't already engage in any of the 7 action-items below, identify one, possibly two items, which you believe would have the greatest impact on the ethics of your eating.

Thus in this video you need to explain how your actions express an "accurate consciousness of the lives and the world from which food comes" (Berry, "The Pleasures of Eating," 234).

1. Participate in food production
2. Prepare your own food
3. Learn the origins of the food you buy
4. Deal directly with a local farmer, whenever possible
5. Learn the technology of industrial food production
6. Learn what is involved in the *best* farming and gardening
7. Learn about the life-histories of the food species (which you consume)

This video should be relatively brief - about 3-5 minutes.

### Part II: Who Eats Responsibly?

In part II, you should **watch the videos of everybody in your group**.

001-1	001-2	001-3	001-4	001-5
(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)
002-1	002-2	002-3	002-4	002-5
(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)

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**Identify one member of your group** who you believe best exemplifies the responsible eater in Wendell Berry's sense. Explain in writing how this person's actions most fully express an "accurate consciousness of the lives and the world from which food comes" (Berry, "The Pleasures of Eating," 234).

This second part should be a written paragraph or two, of no less than 250 words, each. As usual, please refer by name to the other student in your group.

**PHI 205, sections 001 & 002**

Food Ethics

Sec. 001: MWF 10:00am - 10:50am (CB 243)

**Spring 2022**Syllabus

Sec. 002: MWF 11:00am - 11:50am (FAB 0308B)

## 04 Online Forum: Food Insecurity

### This is a two week, two part assignment

1. The first part (a) is due by Friday (03/25) - by 11:59pm
2. The second part (b) is due by Friday (04/01) - by 11:59pm

If you need to consult the instructions submission instructions or grading criteria, consult the [Discussion Forum Instructions](#).

#### Part I

For Part I, I want you to **post a video** to the discussion forum. In this video, I would like you to do three things. First and second, explain what food security is and how food insecurity is not the same as hunger. (For helpful resources, see the readings and your class notes from February 21st). Third, discuss what are *the most important concrete actions required by individuals like yourself* to address the moral problem of food insecurity.

This is a no judgment zone. This video should be relatively brief - about 3-5 minutes.

#### Part II

In part II, you should **watch the videos of everybody in your group**.

001-1	001-2	001-3	001-4	001-5
(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)
002-1	002-2	002-3	002-4	002-5
(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)

**Respond to one member of your group**, ideally someone whom you haven't responded to before. Choose someone whose discussion of concrete steps required to address food insecurity has inspired you. Explain how their video inspired you, i.e., in what way their articulation of the concrete actions required to address the moral problem of food insecurity has inspired you to act.

This reply should be a written paragraph or two, between 250 and 500 words altogether. As usual, please refer by name to the other student in your group.



## PHI 205, sections 001 &amp; 002

## Food Ethics

Sec. 001: MWF 10:00am - 10:50am (CB 243)

## Spring 2022

## Syllabus

Sec. 002: MWF 11:00am - 11:50am (FAB 0308B)

## 05 Online Forum: (Food) Justice

### This is a two week, two part assignment

1. The first part (a) is due by Friday (04/08) - by 11:59pm
2. The second part (b) is due by Friday (04/15) - by 11:59pm

If you need to consult the instructions submission instructions or grading criteria, consult the [Discussion Forum Instructions](#).

### Part I

For Part I, I want you to **post a video** to the discussion forum.

In his article, "Famine, Affluence, and Morality," Peter Singer argues that "if it is in our power to prevent something very bad from happening, without thereby sacrificing anything else morally significant, we ought, morally, to do it." (235). Further, as we've seen, he simply assumes that "suffering and death from lack of food, shelter, and medical care are bad." (231).

- Singer's example of the 1971 famine in Bengal makes it plain that many people in the world are lacking basic resources necessary for survival
  - we'll assume for the sake of argument that similar catastrophes still occur and that areas of deep poverty and need still persist all over the world today
- Singer points out that many living in affluent consumer societies (i.e., the affluent in relation to the world's poor) have disposable incomes
  - that is, they have monetary resources with which they part without sacrificing anything of moral significance
- Following the greatest happiness principle, Singer argues that the affluent have an obligation to aid those with scarce resources
- Thus, he argues that to give money to help alleviate this suffering is a moral obligation
  - To give money, then, is not a mere act of charity.

In short, Singer is arguing that the the problem of world hunger is a distribution problem. Justice demands that resources be distributed in such a way to reduce suffering. That is to say, justice requires a redistribution of wealth as a central strategy to solving the problem of world hunger.

#### In your video, I want you to explain two things:

1. Discuss briefly whether you agree with Singer's conclusion, i.e., that the affluent *are obliged* to provide monetary resources to those in desperate need, as long as they can do so without sacrificing anything of moral significance.
  1. Do you think, in other words, that giving to charity is morally obligatory?
2. Explain how Singer derives his conclusion from the greatest happiness principle?

This is a no judgment zone. This video should be relatively brief - about 3-5 minutes.

### Part II

In part II, you should **watch the videos of at least five students** in the class. These may be people in your group or outside it.

001-1	001-2	001-3	001-4	001-5
(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)
002-1	002-2	002-3	002-4	002-5
(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)	(ca. 6 per group - names omitted)

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**For part II**, you should write between two to four paragraphs.

- In one to two paragraphs, explain what is the relational theory of equality (or democratic egalitarianism) advanced by Lori Watson in her article, "Food is a Feminist Issue."
- In one to two subsequent paragraphs, explain why the theory of relational equality entails that aid to the world's poor ought to be directed, particularly, to women and their children, and most especially young girls - at least according to Lori Watson's argument.

This reply should be a written paragraph or two, between 250 and 500 words altogether.

### Sandmeyer – 3.b. Course Materials – PHI205 Food Ethics

Use bookmarks in PDF to jump to section pages for explanation of contents and pedagogy.

Page

<b>i. SYLLABUS &amp; DAILY SCHEDULE (2022S)</b>	<b>3</b>
1. Syllabus	5
2. Daily Schedule	12
<b>ii. ASSESSING PRIOR KNOWLEDGE</b>	<b>16</b>
1. Prior-Knowledge Survey	18
2. Lesson 01-12-22 - Navigation; Prior-Knowledge	24
<b>iii. PROJECTS</b>	<b>32</b>
1. Food Tracking I	34
2. Food Tracking II	36
3. Civic Engagement	38
<b>iv. DISCUSSION FORUMS</b>	<b>41</b>
1. Instructions	43
2. 01 Introductions	45
3. 02 Food Virtue & Values	47
4. 03 Eating Responsibly	49
5. 04 Food Insecurity	51
6. 05 Singer's "Famine, Affluence, and Morality"	52
<b>v. STUDENT WORK</b>	<b>54</b>
1. Project: Food Tracking II – tracking & reflection documents	56
2. Project: Civic Engagement – food insecurity paper	65
3. Discussion Forum: 04 Food Insecurity	68

### PHI205: Student Work

These examples of student work are correlated to the projects and forums indicated above. The Food Tracking submission and the Civic Engagement paper have been produced by an individual students. The Discussion Forum document includes submissions by the entire class. Care has been taken to scrub these documents from all identifying marks.

*(left blank intentionally)*

## FOOD TRACKING II – THE PLANETARY HEALTH DIET

Use this form to provide documentation of your food consumption

- track food and drink consumption from Monday, Feb 21, to Friday, Feb 26<sup>th</sup>.

### Directions

- 1) Record your food & drink consumption in the pages provided below. (Use as much room as needed.) If you track your consumption on your phone or something you carry with you, just transfer that data to this document.
- 2) Record everything. *This is a no judgment zone.* If no food or drink was consumed in a tracking period, just write "Nothing consumed."
- 3) Use the designated table *per day* for each new day of data.
- 4) Upload this completed Tracking Document to Canvas. The Submit Assignment button will be at the top of the assignment.

Name:

Date:	Monday, February 21st
-------	-----------------------

12:00am – 6:00am	Nothing consumed
6:00am – 12:00pm	Breakfast: Greek yogurt with strawberries and almonds Drinks: Coffee with almond milk creamer
12:00pm – 6:00pm	Lunch: Salad with lettuce, tomatoes, cucumbers, and vinaigrette dressing Snacks: Honey crisp apple with peanut butter Drinks: water
6:00pm – 12:00am	Dinner: Spaghetti with marinara sauce, bread with butter, and salad with vinaigrette dressing Snack: Skinny pop Drinks: water

Date:	Tuesday, February 22nd
-------	------------------------

12:00am – 6:00am	Nothing consumed
6:00am – 12:00pm	Breakfast: Hazelnut nougat Barebell protein bar Drinks: water
12:00pm – 6:00pm	Lunch: Wrap with whole wheat tortilla, tuna, pickles, tomato, and lettuce Drinks: Coffee with almond milk creamer, water
6:00pm – 12:00am	Dinner: Mexican rice, broccoli and cauliflower, potato wedges Snacks: Sugar cookie and vanilla tea Drinks: lemonade and water

Date:	Wednesday, February 23rd
-------	--------------------------

12:00am – 6:00am	Nothing consumed
6:00am – 12:00pm	Breakfast: Oatmeal with almonds and strawberries Drinks: water
12:00pm – 6:00pm	Lunch: Salad with tomato, cucumber, lettuce, and vinaigrette dressing Snacks: Blueberries and strawberries Drinks: water
6:00pm – 12:00am	Dinner: Bow tie noodles with marinara sauce, steamed carrots, piece of bread Snacks: skinny pop Drinks: Water with mio



Date:	Thursday, February 24 <sup>th</sup>
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12:00am – 6:00am	Nothing consumed
6:00am – 12:00pm	Breakfast: Special K cereal with almonds and almond milk Drinks: Coffee with almond milk creamer
12:00pm – 6:00pm	Lunch: Greek yogurt with strawberries, blueberries, and cinnamon Snack: Honey crisp apple Drink: water
6:00pm – 12:00am	Dinner: Black Bean burger with lettuce, tomato, and ketchup Snack: cashews and dark chocolate Drink: water and almond milk

Date:	Friday, February 25 <sup>th</sup>
-------	-----------------------------------

12:00am – 6:00am	Nothing consumed
6:00am – 12:00pm	Breakfast: Greek yogurt with half a honey crisp apple, cinnamon, almonds Drinks: water
12:00pm – 6:00pm	Lunch: Chicken breast with broccoli, carrots, and rice Snack: cashews and dark chocolate Drinks: water
6:00pm – 12:00am	Dinner: Caesar salad with croutons, lettuce, tomato Snacks: skinny pop Drinks: vanilla tea and water

### 3-page Reflection Paper

(Append your paper here. Either type or paste it into the Word document here. Upload the entire document by February 27<sup>th</sup> at 11:5pm.)

#### Reflection Paper

Overall, I would say that my diet is not very sustainable. Although I do not eat very much meat (usually only once a day), I still eat quite a bit of processed foods. There are some aspects of my diet that looking back, I am very happy with. For example, I eat quite a bit of fruit and I always try to get vegetables in at dinner. However, other parts of my diet are not sustainable. For example, I usually always get chicken at the dining hall for dinner, I eat quite a bit of cereal, and I usually have a sugary processed snack at the end of the day like cookies or an ice cream sandwich. When I did my ecological footprint I determined that my personal earth overshoot day is April 2<sup>nd</sup>. I also determined that if everyone lived like me, we would need 3.9 earths. I was shocked by these results and I honestly felt guilty after seeing this. However, I was very surprised by my results in the consumption category area. My consumption category said that food was my second lowest consumption category with a 0.9 gha. I expected my food category to be higher than this, but I was pleasantly surprised with how little damage the foods that I consume do to our earth. The overshoot food solutions page explains that animal calories are much more resource intensive than plant calories to produce. Considering I am not vegetarian or vegan, I am assuming that the foods I eat are very resource intensive. Along with this the foods I eat are also fossil fuel intensive. Although I eat a lot of fruits, a lot of the time I eat it them with things like honey or yogurt and both of these things involve animal exploitation. I would not consider my food habits to be wasteful. I am very good at using correct proportions based on serving sizes or how hungry I am feeling at the moment to determine how much food I will prepare for myself or get for myself. I am sometimes even guilty of eating my food until it is gone even when I am really full. Ever since I was younger my family has always said that I rarely don't finish my food unless I do not like it.

The planetary health diet is a diet that involves a wide range of plant-based foods and very little animal-based foods, sugary foods, and unhealthy foods in general. This diet aims to achieve a healthier diet by eliminating things like processed foods, starchy vegetables, added sugars, and refined grains. It is pretty obvious that eliminating foods like this will have a good impact on the body. The diet also focuses on unsaturated fats versus saturated fats. Eating too many saturated fats can cause too much cholesterol in the body which has many negative effects. Negative effects can also arise from eating processed foods which have a lot of sugar, fat, and sodium. Having too much of these things can lead to things like diabetes, obesity, or heart disease. By being on the planetary health diet, you are decreasing your risk of getting these health issues significantly. Many diets are extremely restrictive, making them almost impossible to follow and make a full-time part of your lifestyle, but the planetary health diet is actually pretty flexible. This diet can work for a wide variety of people whether you're vegan, vegetarian, or an omnivore. Not only is the planetary health diet good for us individually, but it is good for keeping a sustainable diet and earth. Some examples of foods that have very poor sustainability are chicken, pork, beef, and sugars. What else do all of these things have in common? They are all foods that the planetary health diet excludes (along with other foods). Foods that are encouraged on this diet are things like fruits, nuts, and vegetables which are all great foods for a more sustainable diet. This shows how the planetary health diet makes for a much more sustainable diet.

The planetary health diet proved to be pretty challenging for me considering I was not previously a vegan or vegetarian and was on the standard American diet. The meal that was most challenging for me everyday was dinner. I usually always have some sort of meat for dinner and I almost always eat at the dining hall, and although the dining hall does have a vegan counter, there was usually only two options to choose from. There were plenty of times where I found the diet a bit too challenging to follow and ate something I was not supposed to, and this was usually around dinner. I also did not realize how much I crave processed sugars until I tried to do this diet. I usually do not hold myself back from having dessert. Whether it's a cookie, ice cream, or whatever other sugary dessert the dining hall has available. I just eat what I crave, so not being able to eat those

cravings during the week was really challenging. When I wanted sugar really bad I would usually result to some sort of fruit; apples, strawberries, etc. However, I noticed that when I would eat the fruit instead of simply eating a cookie or whatever else I was really craving, it did not satisfy me. I was still wanting something else after I ate the fruit because I did not eat what my body craved. I think if I continued to do the planetary health diet, these cravings I had for processed sugars would slowly start to go away and the diet would get easier and easier. I also noticed that I was a lot more hungry than usual when I was doing the planetary health diet. Again, I am not sure if this was because I wasn't eating what I was actually craving, but that is something I noticed on the second or third day of attempting the diet. I have previously done a keto diet that my mom was doing a couple years ago just to see if I would be able to do it and see how my body felt afterwards. Doing that diet I actually had less difficulties than doing the planetary health diet. I think part of the reason for this is because I was at home when I was doing the keto diet and my mom cooked a lot of great meals for me that fit the criteria for the diet. Being at college while trying to do the planetary health diet made it much more difficult. I did not have my mom to help me with different meal ideas or snack ideas. All I had was the very few groceries I still had in my dorm room and the dining hall, which like I stated before, did not have as many options as you might think.

April 4, 2022

### Food Insecurity Paper

Food insecurity is often mistaken for hunger, starvation, or the absence of food in totality for an individual. This claim is not factual, as food insecurity is much different and more broadly explained than a lack of food. Food insecurity is not having access to nourishing food, or food that is healthy and keeps a balanced diet. It is different than hunger in that people who experience food insecurity still have access to food, but the food is not healthy. For example, a person may live in an area or have the monetary resources to buy fast food every day. They eat every day and can acknowledge where their next meal will come from, but the value of their food or the dietary nourishment they receive is not considered to be a part of the planetary health diet that is preferred. Often, nourishing food and a balanced diet is not easily attainable. It can be much more expensive to buy items such as vegetables, fruits, healthy fats and carbs, and protein when compared with a fast food meal that will equally satisfy the hunger of an individual. Also, farmer's markets and large grocery stores that supply these healthy foods are not found everywhere. People who have limited transportation methods can find it extremely difficult to venture to a place with healthy foods, even if they have the monetary resources to buy them. This is a large reason that food deserts formulate. A food desert is an area of high food insecurity. Living in a food desert means a good majority of the inhabitants find it difficult to get access to nourishing food either because of monetary restrictions or lack of access due to transportation and adequate places to find healthy foods. Food insecurity is a major problem that needs to be taken more seriously. Healthy and nourishing foods are the only way to achieve a balanced

lifestyle. If these foods are not accessible to a population, then they will be forced to eat unhealthy meals which causes a lot more problems than just unhealthy weight or overall bad health in an individual.

Many would see food insecurity as an ethical problem that needs to be redressed, but there are many different view points of how one could see this problem as being unethical. Utilitarianism is an ethical theory that uses the greatest happiness principle to determine the moral worth of an act. Utilitarians believe that an act should bring about the greatest happiness for the greatest amount of people, therefore minimizing suffering at the same time. When approaching food insecurity with a utilitarian mindset, the obvious problem is that people who are food insecure can not achieve the greatest happiness because they do not have access to nourishing food that will give them a balanced and healthy lifestyle. So, utilitarians would want to redress this problem and find a solution to minimize the suffering of individuals who are food insecure, because it is impossible to achieve the greatest happiness of a population if many people are experiencing suffering in some form. As stated before, the act of being food insecure is not morally acceptable. Utilitarianism is also defined as a consequentialist ethic, because they explain the moral worth of an act by whether it causes consequences. We have explained that food insecurity causes people to suffer. It brings about consequences for the individual's overall health, because they are not receiving optimal nutrition that helps the body function at the highest level. It also brings consequences to farmers and other workers that supply the healthy and nourishing food. If people are not able to buy the nourishing food they are offering, then not only are they unable to sell the produce, it will in turn have a consequences on their job and livelihood. Utilitarians want to end these consequences by working to redress food insecurity so

they can accomplish their mission of having the greatest number of people achieve the greatest happiness.



This is a graded discussion: 5 points possible

due Apr 1



## 04 Online Forum: Food Insecurity

[Bob Sandmeyer \(He/Him/His\)](#)

Mar 13 at 8:57am

35 95

[Technology Problems: 859-218-HELP \(4357\)](#) [https://uky.service-now.com/techhelp?id=kb\\_article&sysparm\\_article=KB0011425](https://uky.service-now.com/techhelp?id=kb_article&sysparm_article=KB0011425)

Email Prof: [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

[mailto:bob.sandmeyer@uky.edu?](mailto:bob.sandmeyer@uky.edu?subject=PHI205)

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**PHI 205, sections 001 & 002**

**Spring 2022**

**Food Ethics**

**Syllabus**

Sec. 001: MWF 10:00am - 10:50am (CB 243)

Sec. 002: MWF 11:00am - 11:50am (FAB 0308B)

## 04 Online Forum: Food Insecurity

This is a two week, two part assignment

1. The first part (a) is due by Friday (03/25) - by 11:59pm
2. The second part (b) is due by Friday (04/01) - by 11:59pm

If you need to consult the instructions submission instructions or grading criteria, consult the [Discussion Forum Instructions](#).

### Part I

For Part I, I want you to **post a video** to the discussion forum. In this video, I would like you to do three things. First and second, explain what food security is and how food insecurity is not the same as hunger. (For helpful resources, see the readings and your class notes from February 21st). Third, discuss what are *the most important concrete actions required by individuals like yourself* to address the moral problem of food insecurity.

This is a no judgment zone. This video should be relatively brief - about 3-5 minutes.

### Part II

In part II, you should **watch the videos of everybody in your group**.

001-1	001-2	001-3	001-4	001-5

002-1	002-2	002-3	002-4	002-5

**Respond to one member of your group**, ideally someone whom you haven't responded to before. Choose someone whose discussion of concrete steps required to address food insecurity has inspired you. Explain how their video inspired you, i.e., in what way their articulation of the concrete actions required to address the moral problem of food insecurity has inspired you to act.

This reply should be a written paragraph or two, between 250 and 500 words altogether. As usual, please refer by name to the other student in your group.





← Reply

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(<https://uk.instructure.com/courses/2024139/users/7048922>)

Mar 23, 2022



([http](http://))

(<https://uk.instructure.com/courses/2024139/users/7053361>)

Mar 30, 2022

Hey ! I loved your explanation of food insecurity and security. It was great to hear you touch down on the fact that while you may be food insecure, you could still have food but not the nutritious food that our bodies need. I understand that hunger is a feeling, but I never thought of using that explanation to differentiate hunger and food insecurity.



The campus kitchen is a great resource. Not only does the campus kitchen provide food and resources for students on campus, but for people surrounding our campus as well. Your video inspired me to start being as hands-on as I can. Even though I may not have a lot of time to donate to the campus kitchen, I can always donate equipment or money to support them.

Your video also inspired me to start visiting the farmer's market more often! Before coming to college, my family and I would visit our local farmers' market every Saturday. I truly enjoy food from the farmer's market. Now that I live on campus it has been a little harder to store produce in my dorm's refrigerator. However, I know that there is always something that I can buy there that would not only benefit me but farmers as well. The farmer's market is a great example of how to address food insecurity. By supporting our local farmers and buying their produce, consumers can have access to healthy, whole foods. Without our support, farmers' markets would not be able to continue. Now I cannot wait to visit the farmer's market!

Lastly, I love the fact that you brought up "ugly" produce. Subscription boxes are an amazing way to receive whole, nutritious food. Many of these programs allow one consumer to pay more than their subscription to support another family with a box of food. This program is amazing because not only are you receiving healthy foods, but you have the opportunity to help another family that may be facing food insecurity.

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<https://uk.instructure.com/courses/2024139/users/6969551>

Apr 1, 2022

Hey ! I totally agree with you on helping out in kitchens and such, I did not think at all about how possibly helping with the kitchen on campus could help with food security! As someone who works part time in a kitchen, I see quite often how much food goes to waste or how much food is thrown away and not eaten for a number of reasons, so I feel that helping in kitchens to make sure things like this don't happen or it doesn't happen as often as it could. The way you described food being "ugly" is a fantastic representation on how sometimes we as humans let food go to waste that is completely fine and there is nothing wrong with it, except for the fact it doesn't look appetizing or maybe doesn't look as good as we thought it did.

Another thing I wanted to talk about that you mentioned were farmers markets, and these are great ways to get healthy clean food for surprisingly cheaper than people would think! I know growing up the biggest reason my family never got anything from farmers markets (besides being in a big city) was because they had this idea that all organic food grown locally is going to be super super expensive, when in reality its completely different per farmer and person, going and looking at some of the local farmers markets around here I realized how easy it is to get organic food, and how cheap I can find it if I look in the right markets too!

← Reply

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Mar 23, 2022

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Apr 1, 2022

Hey , I liked hearing about what you had to say with food insecurity and hunger. I agreed with a lot of the points that you made in your video. I also think that there is a big difference between hinge rams food insecurity. Food insecurity and hunger and mainly different because hunger has to do with the physical feeling, while food insecurity is not having access to healthy and nutritious foods. I think that farmers markets and Whole Foods are great places to get healthy and nutritious foods. These are places that are very needed in food deserts. Food deserts often lack everything that Whole Foods and farmers markets have to offer. When it comes to what we can do to help improve food insecurity I think there are several different things we can do. One of the biggest ones would be volunteering at places that help recover food. That meaning these places make meals and find uses for food that would have otherwise been thrown in the trash. Another way that we can help with food insecurity is to grow your own food. By growing your own food you can provide healthy foods for your family and those around you. Along with having the option to sell some of those foods you are growing to those around you. Which then gives the people around you some more healthy foods that they have access to.

← Reply

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Mar 23, 2022



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<https://uk.instructure.com/courses/2024139/users/6953162>

Apr 1, 2022

Hey , I really enjoyed the video. I really liked how you talked about how UK campus is a food desert, and the comparison between hunger and food insecurity. Many people do not know what exactly food insecurity is, and wont realize what the issue is, or where it is affecting people. Pointing out that UK campus is a food desert I think is important because a lot of people might only think of low income neighborhoods, or things like that as food deserts not realizing something like a large well developed college campus can also be a food desert. I agree with the solutions you brought up, they were very similar to what I included in my video. I believe the issue needs to be addressed at the individual level, and definitely agree that volunteering, or bringing better foods directly to food deserts are ways that we can immediately help alleviate some of the issues involved with food insecure areas.

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<https://uk.instructure.com/courses/2024139/users/7056650>

Apr 1, 2022



Hi , I liked how you included the University of Kentucky to be a place where food insecurity is prevalent. A lot of people may not see the University of Kentucky as being a place that is food insecure because they may just look at all the food options we have available, but in reality panda express, chick fil a, subway, and papa johns aren't very healthy and nutritious options for students to be eating. We also have the dining halls which also do not offer very culturally appropriate or healthy foods for the students on campus. As you said, food security is not just having access to food but also having access to healthy and culturally appropriate foods which is something the University lacks. The University of Kentucky does not have enough healthy and nutritious foods available to the students so most people have to try to go off campus if they can to buy healthy foods that fit their dietary and cultural needs. You also mentioned how some people who don't have the funds to be able to go off-campus and buy their own food which is another problem we face by living in a food desert on campus. I also liked how you talked about hunger being different than food insecurity and the distinction you made between those two. The solutions you offered are very good options that can be used to help combat food insecurity, but I know that not everyone is able to grow their own food so that is something that is a good solution but would not be available for everyone to do.

← Reply

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Mar 24, 2022

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Apr 1, 2022

(He/Him/His) (https://uk.instructure.com/courses/2024139/users/7057969)

, I liked how in the beginning of your video you clarified the terms. Often times these terms can be a lot for people to take in and understand. One other aspect that I liked was how you talked about Uk being a food desert. If you look around on campus we have the dining halls, Chick-fil-A, canes and so many more places that aren't necessary healthy. Eating these places constantly becomes nasty and is very unhealthy. These meals are often anywhere from 1500 to 2500 calories a meal. In a normal day we are supposed to only eat 2000 calories. So when we eat these meals 2-3 times a week or can be terrible for our health. Since we have this problem we are often stuck with the problem of having no healthy foods. When you mentioned the stuff about campus kitchen and places like that I think it's huge. These are places that need more recognition. They do so much and are able to feed so many people. Since they do this we are slowly limiting the amount of people who have food insecurity on campus. Overall I liked your video and I think you did well explaining these terms.

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Apr 1, 2022

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, I like how you took the time to thoroughly explain your perspective and definition of the words I think you were spot on. Like Jake stated in the comment above I loved how you included our school statics as well as covering things we have learned in class. You also talked about Campus Kitchen which is a great alternative for all students. I am a senior and I had no idea this existed until this year. Campus kitchen is honestly not advertised enough around the community or campus. I no longer live on campus but when I was a freshman, I remember the struggles of getting to a grocery store or a food market, which therefore forced me to eat whatever was on campus. This definitely limits one's options to healthy eating, which is why it is understandable why our campus is a food desert. I always think why UK doesn't take advantage of the how close Kroger is to campus. A shuttle that runs students back and forth from the grocery store everyday would really increase the campus abilities to get to healthy foods. I think many students would take full advantage of that opportunity. But I think that UK knows in doing this they are losing out on a ton of money.

← Reply

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Mar 24, 2022

(https://uk.instructure.com/courses/2024139/users/7048624)



Edited by

(https://uk.instructure.com/courses/2024139/users/7048624) on Mar 24 at 7:37pm

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Mar 31, 2022

(https://uk.instructure.com/courses/2024139/users/7010920)

Hello !! I thoroughly enjoyed watching your video, as you focused on several great points about issues pertaining to food insecurity. You mentioned how food insecurity has become an expanding issue, especially among college students. I completely agree that several college students struggle to establish nutritious and fulfilling meals 3 times a day, 7 days a week (at minimum). It can be quite challenging for students who live further away from grocery stores than others, as this reduces ones level of food security. You also mentioned how the majority of foods provided through the dining hall lack nutrients and sustainability. Dining hall meals are produced by large companies through industrial processes that refine foods of their nutrients, while also adding an abundance of preservatives. Furthermore, I felt that you provided plentiful resources that are provided by the University to appropriately address the issues that stem from food insecurity on campus. I personally was not aware of the Big Blue Pantry that is available for students. By providing non-perishable foods to students at no additional cost, students don't have to worry whether or not their next meal is guaranteed. The finances involved with buying meals tend to impact the majority of students on campus in a negative way. Big Blue Pantry, however, resolves this issue. Campus Kitchen is also a great organization that you mentioned. Campus Kitchen serves free lunch to any student at the University of Kentucky on Wednesdays. This weekly gathering further provides assurance to students that their next meal will be nutrient-dense and that meals through Campus Kitchen are dependable. In addition, Campus Kitchen recovers food around areas in Lexington in order to repurpose and distribute these foods to those in need. Both of these resources help address and reduce levels of food insecurity among populations in Lexington. Thank you so much for sharing !!



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Mar 24, 2022



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Apr 1, 2022

Hey , I really enjoyed your video. I really liked how you distinguished food insecurity from being hungry, and how this relates to UK campus being a food desert. Not many people really know exactly what food insecurity is, and therefore will not know how to address the issue, or what areas of their community are affected. I really agree with what you pointed out as ways people could help out. You included some ideas that are very similar to what I included in my video. I definitely think that the issue needs to be addressed at the individual level, and this starts by volunteering when we are able to, like you have mentioned.

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(https://uk.instructure.com/courses/2024139/users/7002877)

Apr 1, 2022

Hey ,

Once again I must say I do really love your wonder bread hat. I also liked how you made a point to say that food insecurity is associated with a lack of food but also the lack of means of obtaining the food. This is generally a big misconception when food insecurity is being talked about. I was inspired by your idea of participating in the community with volunteering like the civic engagement project we have been tasked with. I also like how you mentioned how you as an individual can do your part in eating more consciously. For example participating in the local economy and like you said, preparing your own healthy foods. I agree with your point that the dining halls have a massive amount of wasted food, and I was inspired by your idea of making it known among other students to help fight the issue. I noticed you spoke about the Campus Kitchen which is a great way to help fight food insecurity, and I think it would be beneficial if more people on campus knew about what they do. I did not know about campus kitchen when I arrived at UK but it is a great resource for people who lack the means and the money to buy healthy and nutritious foods. Like you said it is also a great way to get involved with volunteering for your community. Another option I liked was the food pantries around Lexington and getting involved there to help more than just student on campus.

← Reply

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Mar 24, 2022

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Mar 24, 2022

I am sorry! I tried, but this is the only way I could get it to upload.

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Mar 27, 2022

I really liked your ideas for working to help address food insecurity. I also really liked how you described that one of the ways people can be food insecure is having a lack of transportation to access food. I think it is important to realize how expensive cars can be nowadays and bus systems can be extremely time consuming and not align with a lot of schedules especially for those working individuals. Therefore, I think lack of transportation is a very important component and something that needs to be looked at further when addressing the issue of food insecurity. I really like the steps you chose as it shows that even individual actions can help make a difference in addressing this huge issue in our society. I also think it is awesome that you have volunteered before to help provide food for homeless people and I am glad that we get a chance to make a difference by volunteering at Campus Kitchen this semester. I also really liked your idea to contribute to helping address the problem by producing your own food. I think this is a very sustainable way to produce food and it can help lessen food insecurity by sharing it with others. Personally, I think the fact that you have volunteered before is incredibly noble and inspiring to me and hopefully to others. Some people may be scared to volunteer alone or scared that they may be made fun of, but by setting an example with action it makes me and others more comfortable volunteering and taking steps to lessen food insecurity.

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Apr 1, 2022

Hi

I really enjoyed and agree with your thoughts on addressing food insecurity. I really liked the steps that you talked about how we could fix the issue of food insecurity and the fact that even small efforts can make a huge impact towards an issue that is bigger than all of us. I also really liked and agree with the way that you mentioned transport being one of the huge issue. Especially with gas prices how they are nowadays as well as how inflated the car market is. I also believe that the transportation issue cannot be looked past in the issue of food insecurity. Another part that you mentioned that I thought was important was the part where you mentioned making your own food. I think that this is a very good way to help with the food insecurity issue. Also, I think it is incredible that you have volunteered already with the campus kitchen. I also just finished my first shift with them and I am realizing that it really is amazing work that they are doing to address this issue. Overall I think that you made some very valid points on this topic and I also think that you going and volunteering is setting a very good example. Especially the fact that you may have gone into it thinking it is stupid or a waste of time or people are going to make fun of you for it



because this is how I felt too. But once I was in there doing work it was actually kind of fun and I left there feeling better about myself knowing that my work was going to a good cause.

← Reply

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Mar 24, 2022

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Mar 24, 2022

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Apr 1, 2022

Hey ! First off I want to say how your definitions of both food insecurity and hunger and the differentiation between the two were very well addressed. I also really enjoyed the way that you suggested helping fight these problems by implementing the decrease of food waste. Everyone has the power to ration out their food and decrease on their food waste imprint so this is a great idea to help the problems. I also enjoyed how you talked about the talk show that had a segment on how to waste food. I think that this would be very interesting to watch and I hope more people watch this video so that they might want to watch the video too. In terms of the video that you talked about I think it's very smart on the women's part to start teaching their children young about rationing and not wasting their food. Many kids nowadays don't understand the impact actions such as these can have so it is very important to teach children these values while they are young so it may impact their adult and future lives. I also would agree that participating in service projects, such as campus kitchen, that help areas that would be classified as food deserts is a great way to prevent these food insecurity problems. I am very happy that we were given the service project in class because it gave me the opportunity to help with this problem also. Even when the project for the class is over, I hope that I can find time in my schedule to continue volunteering and helping out. Overall, both your ideas of decreasing food waste and participating in service activities were very well thought out and great inspiration on how anyone can help food insecurity.

← Reply

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Mar 24, 2022

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Mar 30, 2022

Hi

First of all, I wanted to say that I enjoyed listening to your response to what food insecurity and hunger are. I agree with your statement about food insecurity being an insufficient number of food in a community and/or household levels, while hunger is more of a personal alignment. I described hunger as a feeling, but I like how you described it better. Volunteering is a very important part of addressing food insecurity, I also think that it is a way to bring awareness to people. I had no idea that the Nourish center was there until we went there for class. I also didn't know that the University of Kentucky has about 40% of students feeling as though they don't have access to nourishing foods. Volunteering has definitely opened my eyes to this problem in our society, and it will affect the way that I buy food, cook food, and throw away food. I had never really thought about working at a food kitchen, but it might have to be something I do in the near future. I now know that there are so many people needing nourishing meals, and it is my responsibility, as a person who has various options, to help those in need. As Mr. Sandmeyer discussed, we have moral obligations to help those around us. We just need to take that leap and actually make a difference in our society. Who knows, maybe we could end food insecurity at UK if we informed people of ways to end it and how to get nourishing meals.

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(https://uk.instructure.com/courses/2024139/users/7057975)

Mar 30, 2022

Hello

I agree with your thoughts on food insecurity and hunger and spoke on them very similarly in my video. I would like to add we have similar ideas when it comes to helping those in need, and I agree with your thoughts on volunteering time at kitchens, etc. I believe this upcoming assignment and the 6 hours of volunteer work we'll have to commit will be an extremely eye opening experience for me and could potentially open me up to the ideas of doing it in the future, beyond the assignment. There's so many people at our university experiencing food insecurity and I strongly believe that if more people were educated on this more people would be open to volunteering some of their time to potentially help those in need of it. If people who had the time to volunteer went out of their way and chose too, and embraced some of the ideas you've spoke on it could be extremely beneficial to those in need, and we could be one step closer to ending food insecurity, and in a smaller picture lowering the percentage of students in need of help. I also spoke on the campus kitchen in my speech, as well as the on campus resources as well. Many students are not aware of these on campus resources, and nor was I until this class. These resources being on campus are extremely beneficial as well as convenient. I say this because like we had talked about at our campus kitchen, many people do not have easy access to vehicles and these resources being on campus makes them much more realistic for students to be able to volunteer their time.

← Reply



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Mar 24, 2022

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Apr 1, 2022

Hi

Great job on your video response to the discussion question about food security, insecurity, hunger, and the ways you can help fight those issues. I enjoyed how you began your response by defining how nutrition plays a role in the definition of food security and insecurity. I think it was very important to mention that because a lot of times the word hunger is used in the definition. And that is not correct at all. I also enjoyed how you included how food insecurity and security affect certain groups of people. It is so interesting how it affects different groups in different parts of the world, but also just here in Lexington, Kentucky. Before understanding the real definition of food insecurity I just assumed that it was the same thing as hunger. Which is not the case at all. And after watching your video as well as some of the others, I have been able to brush up on some of the disparities. Great job on volunteering with Campus kitchen! That is an amazing way you can help address the moral problem of food insecurity. I am excited to get involved with them as well because I think it will be a great opportunity to give back. But I think it will also be a great learning experience. It is so crazy how much food we waste on a daily when there are people all around us who do not have access to nutritious food. Once again, great job! I enjoy watching your video response!

← Reply

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Mar 25, 2022

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Mar 30, 2022

Hey ! Your video really inspired me and I agree with all the concrete ways to help address food insecurity in your video. I also believe that food waste is a huge problem and should be dealt with more accordingly. One way I try and address this issue at least while I'm home is that I weigh out all of my food to specific proportions and eat the entirety of the meal. This helps with my caloric intake as well as not wasting food. I have also participated in food pantries as a volunteer to help address food insecurity in my local community. Overall Tyler your video was very inspiring and motivates me to do more.

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Apr 1, 2022

Hey I really enjoyed your video. I definitely agree that becoming more involved with the food that we eat is very important. Like you said this could mean not being as wasteful, growing our own food, or buying locally. I have tried unsuccessfully in the past to grow my own food but will continue to work on having a "greener thumb", and I always will buy locally first if I am able to. I love to cook so especially during the summer I love going to the farmers market and trying to find new ingredients to use. I also believe that one of the most important ways to help alleviate the issue of food insecurity is at the individual level, and agree that volunteering is a great step everyone can take to address the issue.

← Reply

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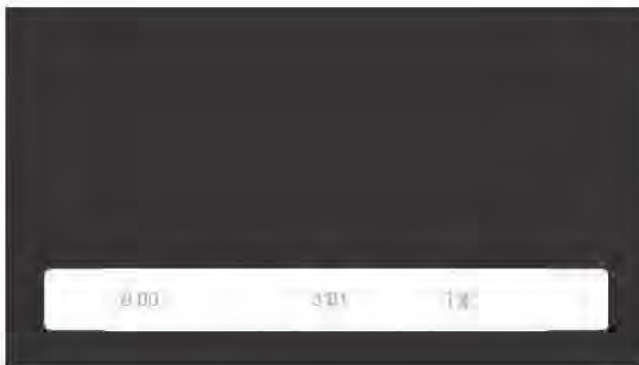
Mar 25, 2022

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Mar 28, 2022

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Hi, I liked your description of the actions steps that can be taken to reduce food insecurity and found it inspiring as well. What was particularly inspiring was your discussion of the variety of options that we have as community members in working to reduce food insecurity. Generally, I feel that some people (including myself) can easily fall under the misconception that the only thing that can be done on the individual level is to volunteer your time to organizations combatting food insecurity, such as the Campus Kitchen or other local charity organizations. Given this, when individuals are unable to volunteer their time, they can be discouraged altogether from participating in action against this issue or feel that they have nothing else to offer. However, there are a variety of ways that tackle food insecurity that don't involve strictly volunteering your time. Firstly, there is donation, which can be of money or of food items. Providing financial donations to organizations that are actively working against food insecurity allows you to support their mission without being physically involved. Financial support allows these organizations to grow and enhance their ability to provide their services to the community which indirectly reduces food security. Additionally, donating food items to organizations that distribute nutritious and healthful foods to food insecure



people can also make an impact, as this provides the resources to do so. There are many organizations that will gladly accept food donations, but the caveat is that it is only helpful if the type of food donated fits the food they are needing or is aligned with their plans. For example, the Campus Kitchen may not want donations of unhealthy foods as this would go directly against their goal of providing nutritious food to those they serve.

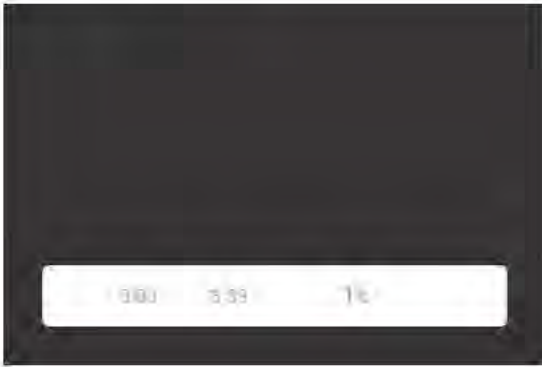
Finally, the most inspiring and arguably most important action that you noted in your discussion is that of education, which should always be the at the forefront of solving any issue. If the public is educated about the issues their community is facing, they may feel more inclined to make an active change in the situation, ultimately improving the issue overall. Additionally, if you are able to learn about the specifics of your community's struggle with food insecurity, then you can better tailor the action taken to intentional solutions that make solid change. This can also involve educating those around you on the situation to garner more support for the cause. This action is particularly inspiring because it is achievable by anyone and does not require any amount of affluence or resources to participate, as anyone can be educated. Therefore, this is a helpful step to reducing food insecurity within a given community.

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Mar 25, 2022



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Apr 1, 2022

Hi ! I found it super inspiring that you were able to help others facing such difficulties and food insecurity with your previous job. I am sure you have made a strong impact on that family, that is such a great thing to do! When thinking about ways to reduce food insecurity, I did not think about the groups and organizations who travel out to areas with extreme poverty, food deserts, and other forms of community service done in that way. I also thought your idea of growing your own food in an attempt to reduce food insecurity is very sustainable and responsible!

Students in this class know that volunteering at food banks and shelters are very beneficial to society, but there are many others in the world who do not know the right steps to take. We should still participate in those activities, but it's also important to know that there are many more ways to achieve that same impact, like growing food and providing for yourself! Your solutions are very excellent and beneficial ideas, volunteering and working with food organizations is a very good step in assessing and reducing food insecurity. I really enjoyed hearing your thoughts and ideas, and it was really inspiring to learn about your experience with this!

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Mar 25, 2022

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Apr 1, 2022

Hi ! Your explanations of food insecurity, security and hunger were exceptionally well said and I think you have a strong perspective on the subjects. I found your explanations on how to reduce food insecurity particularly inspiring because of the way you were able to describe the different levels. I was able to connect this to what I have done in the past as well as gaining knowledge on more ways that I can help. When I have thought about food insecurity and ways to address it in our area, I continuously have thought back to simply volunteering at places like campus kitchen, which you touched on in your video. I somehow lacked to consider the fact that supporting local farmers markets and producers can play a vast role so I was inspired by this when you mentioned it. In my hometown, every Saturday morning from 9-11am local producers put little tents up in the "village square" and have the best produce. I found something similar in Lexington last semester and was able to get some awesome foods while supporting locally and, at the time, didn't realize the impact I could be having on issues such as food insecurity. I appreciate that you were able to bring this back up and reveal how such a small action could have such a large impact on society. When people think of making a difference, it is likely that they think about having to put a lot of time and effort into their impact, however it can be something so small as this to initiate a change.

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Mar 25, 2022



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Apr 1, 2022

Hey ! I really liked the ideas that you brought up to counter food insecurity. To start I really liked your discussion about the campus kitchen and how helping with the meals there. I see that going into the kitchens system will give you a perspective on how we can help alter this situation, and how they affect people's lives here on campus. Giving people an inside look at things that are helping allows you to know more about issues and what is being done to fix them. Following that the idea of carpooling to the grocery store is a really great idea for fixing many food insecurities issues some face. Having a way to get to nutritious foods allows for the strength of food insecurity to be decreased, and allows for more healthy and sustainable diets. Taking more people to a nutrition source for less allows for a greater nutrition output than what is available. Your ideas are really important and really show ways to better the significantly large food insecurity issue on the campus.

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Mar 25, 2022

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Apr 1, 2022

Hi , your video inspired me because of how knowledgeable you sounded, and how much information I took from the video, it also inspired me to act because you pointed out some things I had not thought about when I talked in my video. After watching your video I am going to look further into the production side of the industry focusing on getting more flouting foods to people in need. My first shift for working in the food kitchen is in a few days from now and after hearing your participation it makes me excited to make a difference. In my video I talked about a town in the Appalachian mouton range that had horrible food insecurity, using what I learned in your video and the knowledge that I had before I am inspired to create a program to help these people by delivering the correct flourishing and nutritious foods to their doors. I think that our impact that we can have a the university is also important as well. I am sort of close minded when it comes to this but I wonder if there is any other way that we can help the food insecurity on campus besides working with the kitchen or doing food runs, I had an idea of having the university partner up with a delivery system through other brands to help everybody get the correct flourishing foods and cultural foods. let me know what your thoughts are and if you have any ideas on how to take action on this.

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Apr 1, 2022

Hi ! I enjoyed hearing what you have to say about food insecurity and how we can address it on campus and within the rest of our community. The way that you described volunteering at the campus food kitchen as such a positive experience is inspiring because it shows the joy that we can receive by giving to others. I think oftentimes volunteering is only seen as the volunteer doing a service for those in need rather than seeing the benefits and teachings that the volunteer can receive from the interaction. After finding out about campus food kitchen and volunteering, I am a little bit disappointed that I did not know about it sooner because I am a senior and am moving to Texas for graduate school next year, however, your post reminds me that there are options to get involved with fighting food insecurity in every community. You mentioned volunteering at churches or other organizations, which I think is a great way that I can get involved in the city that I am moving to. This inspired me to look up organizations in Austin, Tx that are involved with providing nourishing foods to the community, which lead me to find an organization that fits multiple of my interests. I grew up on a farm and have been a little bit bummed about moving to a city where I will not have the space to grow produce, however, by searching, I discovered a nearby farm that allows volunteers and that provides fresh produce to the local community. I think this will be a perfect way that I can participate in fighting food insecurity and an incredible learning opportunity.

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Mar 25, 2022

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Apr 1, 2022

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Hey

I think you do a great job of defining food security and explaining the difference between food insecurity and hunger. You pointed out some of the causes of food insecurity that I had not thought about and I feel that you covered what hunger is really well and gave some major signs of hunger. You made some great points about eating at places that are wasteful and trying to support places that find ways to be sustainable and not as wasteful as places like McDonalds. Your video inspired me to continue trying to eat at places that support local businesses along with supporting local restaurants and establishments. Volunteering and helping out at places like campus kitchen is another great thing that we should continue to do and encourage others to do as well, at the very least we can try to educate others on why supporting places like this are important. I think by doing things like what you have mentioned in your video we can make a great impact on addressing food insecurity & hunger and continuing to work towards a goal of fixing these problems that take place not only in third world countries but also here in our own country.

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Apr 1, 2022

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Hi I found what you had to say very inspiring, and you hit the nail on the head with the way you explained what food insecurity, food security, and hunger. when explaining how you tackled some of the concrete morals concerning these themes it shed a new light on the topic I hadn't thought of. First, you said that you made conscious decisions about the places you ate at and whether these places were concerned about food waste and helping out the community, you would then decide whether that place was worth it to eat at. This is something I don't do myself, but after learning about the cause and effect of food waste in class and that others try to make these conscious decisions I think I should be striving to think in this way as well. I also realize that I'm not aware of the what the businesses I support morals are so making those decisions to help the community with food insecurity so that I can make decisions on if I am to support them. Your point about being naive to places that do support food insecurity I thought is very important because like you said I too hadn't thought about the people in this community suffering from this. I also didn't know much about the campus kitchen but I did see signs and now that I know about places that support this cause I will look into volunteering my time to help out the cause and the people who suffer from this.

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Mar 25, 2022

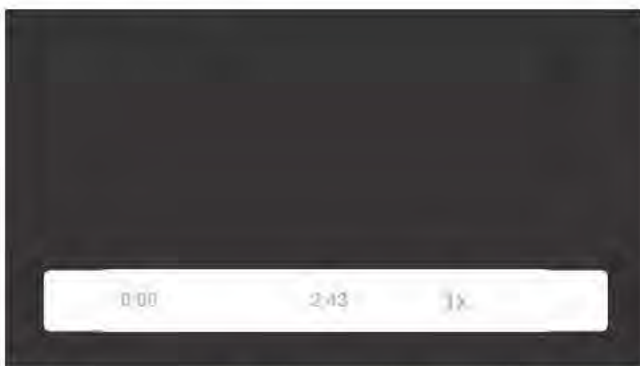
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Mar 25, 2022



Edited by (https://uk.instructure.com/courses/2024139/users/6930167) on Mar 25 at 5:10pm

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Mar 25, 2022

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Mar 27, 2022

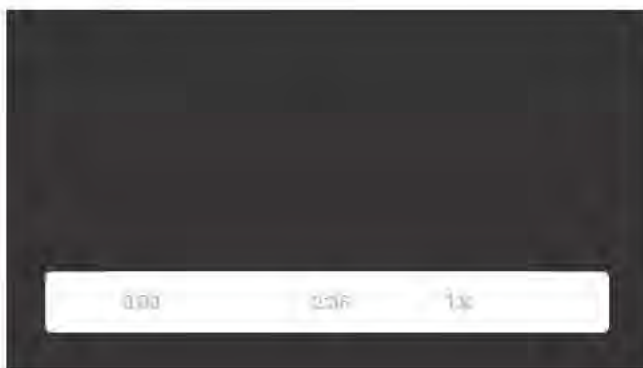
Hello I think you did an amazing job in explaining every aspect of each part of this discussion post. It was really helpful how you broke up how one can be insecure into four parts, including availability, access, utilization, and sustainability. You then went into explaining each one and how if you don't have one of these factors, how it makes you food insecure. I think you had great ways to get started with preventing this issue. First, you mentioned volunteering at the campus kitchen. I know you said that you're excited, and I think that is great that we are all volunteering because I think it is an important first step. I think by going to volunteer, it will allow for insight on how we can play a role and just by helping, we are bringing awareness to the issue. Next, you suggested buying locally. I think one hundred percent agree with this. I also mentioned this in my video and how it is a great cycle of giving back to the community. By purchasing locally, it gives money to the person who made that food, who then can use the money to make food for themselves and then the community again. Finally, my favorite thing you highlighted in your video is that all people who are hungry are food insecure, but not all those who are food insecure are hungry. I think that is an overall branching idea that should be kept in mind when making an effort to decrease food insecurity.

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Mar 25, 2022



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Mar 31, 2022

Hey Ryan! I liked how you mentioned that food insecurity is a moral issue, and that action needs to happen to address these issues. I also liked that you mentioned farmers markets being introduced to farmers markets. I think this is a really good idea for communities that live in a food desert. Additionally, I liked how the food prices were based on the income of the individual as well. I think that including that for farmers markets is a smart and neat idea because that is addressing food insecurity in different ways. What I mean by that, is that the farmers market addresses food insecurity by being present in a community where there are limited to no healthy food options.



However, having prices based on income also addresses food insecurity because sometimes food insecurity comes from not being able to afford healthy food options. Therefore, farmers markets can address food insecurity in a variety of ways. I also liked the Wendall Berry quote you mentioned because it does a great job of tying together your thoughts about food insecurity and how to address it. I agree that returning to communal living is important for addressing food insecurity and sustainability for our world because this world is not made up of unlimited resources, but we often live in such a way that we think this world has unlimited resources. By connecting with farmers and growing your own food, we are able to address food insecurity and also make our living more sustainable. Overall, I think we are in agreement about how to address food insecurity and I definitely agree that taking action is super important when addressing issues like food insecurity.

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Apr 1, 2022

Hi Ryan. I love how you put emphasis on how the fight to end food insecurity is a community effort that starts on an individual basis. It sounds like common sense but most people think of the broad picture of "Yeah it's a community thing so other people in the community can serve and I don't really have to" and that couldn't be more wrong. In order for the community to make an impact you have to have individual support to make up that community, and its on all of us to contribute. Kinda like a machine if you will. If some parts are oiled and others aren't then it doesn't run as smooth, its not until all parts of the machine (everyone in this instance) that the machine runs to its best potential. The program at Woodhill Community center is something that I have never heard of and I think that you mentioning that was great. Their mission is great. Bring the local farmers to farmers markets in low income communities and **base the price on the individuals income**. I think that portion is key to ensure that everyone has access to the foods that they need at a cost that they can afford. This is key because it benefits the individuals because they an afford the product but it also benefits the farmers too to sell their product at a margin that helps them too. It's a complete symbiotic relationship that works wonders for our local community. I thank you for the information you provided in this video and I appreciate the selfless service you give to the community.

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Mar 25, 2022

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Mar 25, 2022

I couldn't get the video to submit the other way so this was the best I could do !

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Mar 27, 2022

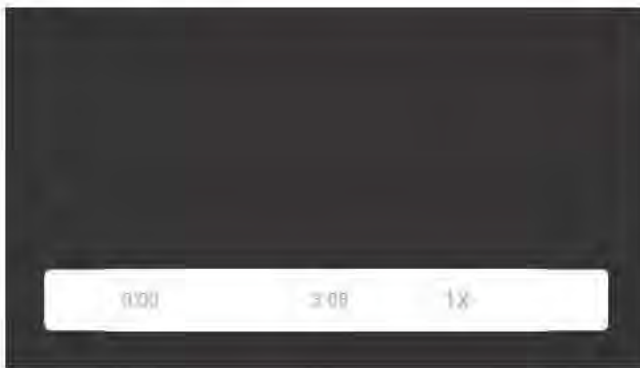
I thought it was interesting how in your explanation of what food security is, you explained that people who are food secure have a choice of what they want to eat for their meals. I have never really thought about it in that way. People who are food secure have the option to eat healthy and nutritious meals, but people who are food insecure could not eat well-balanced meals even if they wanted to because they don't have access to these foods. I liked how you said

that a good way to try to eliminate food insecurity would be to work at a place like the Campus Kitchen. This is an excellent way to get involved and try to help those on campus who are struggling with food insecurity. It is important for those of us who do not struggle with food insecurity to try to make an impact and do the best we can to help these people. You explained that working at the Campus Kitchen helps to get healthy and nutritious food to those who are lacking them and I would agree with this. I would love to continue volunteering at the Campus Kitchen even when this class is over for the semester. Volunteering at the Campus Kitchen is such an easy and fun way to involve yourself and try to eliminate food insecurity at the University of Kentucky where the issue is so prominent. Of course there are other ways that one can work to redress food insecurity, but at the University of Kentucky the Campus Kitchen is most likely the best way one can help to do this.

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Mar 25, 2022



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Apr 1, 2022

Hey I really enjoyed your video. I liked the way that you distinguished food insecurity from hunger. Many people do not fully understand what food insecurity, and therefore do not know how to address it, or what areas of their community are affected. Quality nutritious foods are so important, and it is very important that we understand what the issues are so that we can properly address them. I liked what you included on how we can help alleviate food insecurity. I believe that fixing the issue begins at the individual level, and agree that volunteering is a great option for everyone to immediately help out

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Mar 25, 2022



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Mar 31, 2022

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Hi

I really enjoyed how you made sure to mention that food insecurity is where people don't have access to nutritious food every day. I think that may be a misconception that people overlook. Just because you are able to get nutritious food during the week does not mean you are food secure. All 7 days of the week need to be thought about, not just Monday through Friday.

Aside from mentioning Campus Kitchen, which is a great way to get involved, I really liked how you mentioned the education and marketing side of the issue. It is extremely important for anyone and everyone to get involved in organizations like Campus Kitchen but it is even more important that people know what it is and where they can access these resources. I have volunteered at Campus Kitchen and did a Kroger Recovery, where we brought so much food back it was kind of crazy how much was going to be thrown away. It all seemed to be perfectly fine too. Volunteers are needed but they don't matter if no one knows about it. If students or other members of Lexington do not know they have access to this amazing resource, then it unfortunately will not be used. I believe the education side of food insecurity is the most important!

Going along with the marketing side, you said how you had not heard of Campus Kitchen until we went that one time during class. I also had no idea that was even a thing. I think people who are involved in it know a lot about it but those who are not, don't. If I had not taken this class I am not sure I would have ever known about it!

Your video has inspired me to get the word out to as many people as possible. You bring up great points that no one knows about the resources that are right under their nose! Volunteering is obviously very important too, I just think we should have a reason to volunteer! If there is no one to benefit from the hard efforts of others, then it is hard to make an impact.

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Mar 25, 2022

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Mar 25, 2022

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Mar 25, 2022

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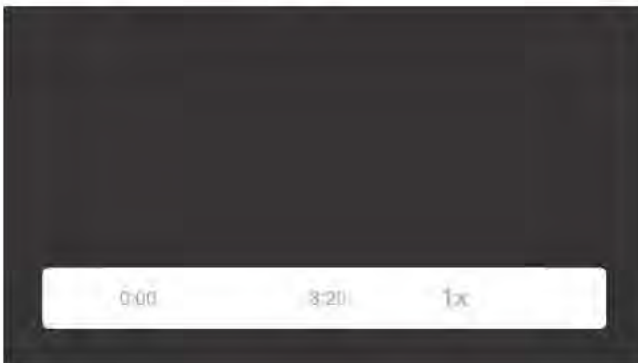
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Mar 25, 2022

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Mar 31, 2022

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Hello

I want to start off by saying that I really enjoyed your video and hearing your own definitions of what food security and insecurity is and how it differs from hunger. I agree with all of your thoughts and how you stated them in your video. I liked that you brought up the issue with transportation on campus. That is a big issue, so it can lead to students having food insecurity. I thought it was interesting how we have similar ideas when it comes to doing the volunteer hours for the campus kitchen. I became aware of these issues when I started this class, and now that I know that there are these issues I want to try and help as much as I can. Being able to do the volunteer hours on campus is an amazing this to get to do! I didn't think I would necessarily like doing it, but now that I have started volunteering, I would like to continue to do it so that I can help limit the food insecurity on campus. I think that doing these hours is a good way to become more aware of the issue and it can lead to more opportunities so spread the word about food insecurity on campus. I enjoyed volunteering as it is, so to be able to volunteer on campus and help a big issue that not many people know about probably is a good feeling. I can say that I will be continuing to work on spreading the word about food insecurity around campus and try to get more people involved with this issue.

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Mar 25, 2022



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Mar 30, 2022

Hey ! I loved how you defined and contrasted the three terms food security, food insecurity, and hunger. I liked details about each one and you went into details about how each of them are different from each other. When you mentioned hunger, I noticed that there was two types and they are when you are barely able to get food and the other is when you go hungry and don't have any food around. I know that hunger in 3rd world countries is more common in the United States. Yes'm, there are people that go hungry but, we are able to have local organizations that can help people get access to some meals. When you also talked about food insecurity, I loved how you mention that Campus Kitchen is a great way to help with people with food insecurity especially here at Kentucky. Campus Kitchen is able to provide people with nutritious foods and can help out people who struggle with food insecurity. I also liked how you added the different ways you can help out Campus Kitchen so they can provide people with the food and there are many ways in helping the Kitchen out. I know that volunteering is one of the easiest ways to volunteer because you can help package the food, making the foods, and picking up the foods from the different places. I loved how you also added that Campus Kitchen has great close partners to help provide them with the foods. There are other organizations that you mentioned that partners with food chains so that they can help provide people with nutritious meals. There are many great local organizations that you mentioned that are right here in Lexington to help out the local people.

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Mar 31, 2022

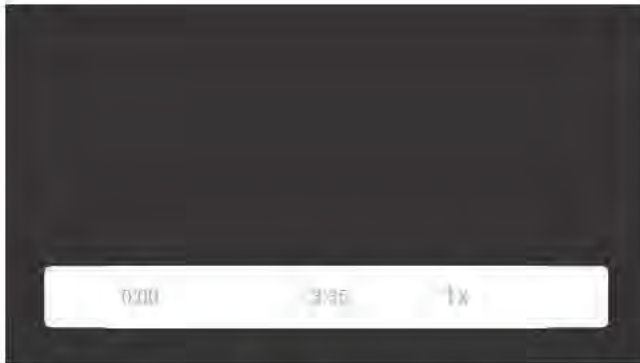
Hi I like how you reiterated the importance of helping out locally, especially with our campus's own need for more nutritious foods (plus the possible lack of economic and physical access). It's scary to think that 40% of UK's campus is food insecure, or in other words, a food desert! Similarly, I like how you articulated the different positions you can volunteer for that meet an individual's preferences—packaging the foods, making the foods, or helping out with the recovery or delivery processes. I found it interesting how you mentioned the close bond UK Campus Kitchen shares with Panera—I didn't realize that they also donated leftover food to the Hope Lodge. It's nice to know that these organizations work together to support each other's joint mission: to reduce food insecurity by first reducing food waste. Besides volunteering, you offered another simple approach: donating nutritious foods to these local organizations as a way to supply more stock that will, in turn, help even more people in need. Finally, I found it inspiring when you talked about the importance of buying food from local farmer's markets or other local businesses. Even though I don't go to farmer's markets myself, I strive to support these businesses by buying locally grown produce and Kentucky Proud foods from places like Whole Foods. As you said, this not only promotes individual well-being and flourishing but serves to support these businesses' service to our communities and ensure their continued agrarian practices for years to come.

← Reply

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Mar 25, 2022

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Mar 25, 2022

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Apr 1, 2022

(https://uk.instructure.com/courses/2024139/users/7057007)

Hi After watching your video, I could tell that you invest yourself into making sure that food insecurity is fixed in our area. You have a great perception of what food insecurity is and ways to combat it. Some points that came up in your video were that you drive your international friends to different grocery stores. This is a great way to help people, especially those who aren't used to the American cuisine, get good and nutritious food. It's very generous for people with a car to take people with limited transportation to get food. That's a wonderful way to help with food insecurity. It's something that I am not starting to think about doing for my friends. You also stated that donating to places such as food drives or businesses that work towards overcoming food insecurity was a good way to individually help. I totally agree with this because you are supporting people who have the power and resources to fix this problem. I did notice that you were unaware of any places that you could donate to around the area. Dare to Care is based in Louisville, KY, and they love for people to donate food and their time to help package and deliver food to people dealing with food insecurity. It would also be great for you to do some research on places in Lexington that are similar in nature so that you could start volunteering because it is a great idea as you said. Other than that, I think you are doing wonderful things in your community to help with food insecurity and brought up ideas for me to do as well.

← Reply



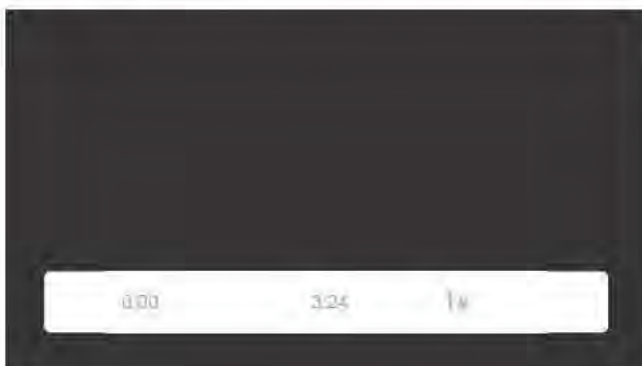


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Mar 25, 2022

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Mar 25, 2022



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Apr 1, 2022

Hi , I really liked how you described food insecurity and talked about the many problems that it creates. I did not know that 40% of UK students dealt with food insecurity before watching your video. That number is pretty staggering to me due to the reasons you discussed about dining hall options that are available. One thing I am going to strive to be better about is educating myself on these issues and contributing to help when I can. Volunteering for such organizations like Campus Kitchen can not only provide me volunteer hours but allow me to know that I am making a difference in the struggles that are present on campus. As you discussed, I have packed meals for my church so that they could send them to people in need of them and opportunities like that are ones I would love to take advantage of more often. I think one major issue with people our age is we get caught up in our daily lives and forget about little stuff that we can do to help the greater good when it is not that much of an inconvenience for us. I was glad to see you talked about this and thought you did a great job with the video.

← Reply



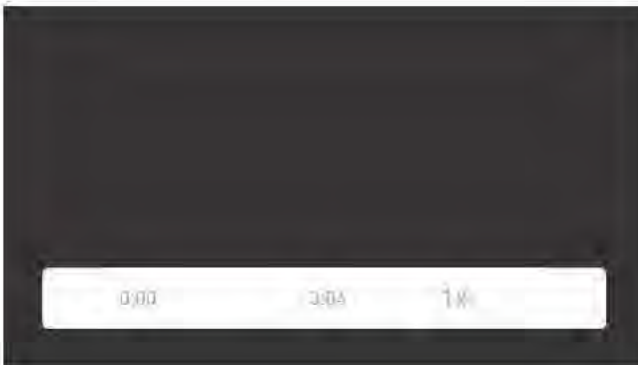
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Mar 25, 2022

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Mar 25, 2022



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Apr 1, 2022

Hey I think you said it really well when you were talking about being empathetic to those who are food insecure. Even though we often think of performing certain actions or practices when we think of combatting food insecurity, the first step is realizing that we may be part of the problem. We have to think about how others may not be as fortunate as us, and how our actions may be affecting someone other than ourselves. Even if we aren't directly limiting someone's access to food, things we do may lead to food insecurity down the line. In order to change our actions, we have to change our mindset first. I also thought of buying from farmers' markets when I was doing my discussion post. This is such an easy way to promote locally grown, *nutritious food*, in your own area. Purchasing food from farmer's markets is not only benefitting yourself by filling your body with nutritious, healthy food, but you are also helping make healthy food more accessible. This is one of the foundations of being food secure. While making an area and those around you food secure may be a tough process, over time it will pay off. I like how you not only talked about changing our own mindsets but also our actions. Learning about food insecurity is not only about doing, but it is about learning and I think you articulated that really well. I'll definitely try to work some of your suggestions into my everyday life in the future. Great post!

← Reply

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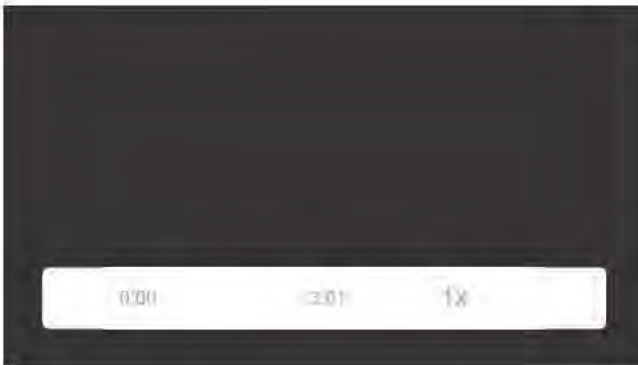
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Mar 29, 2022

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Apr 1, 2022

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Hi

Listening to your video I really liked your definitions of food insecurity and hungry. I think we both have the same under-staining of both of these terms. I liked that you said, "all hungry people are food insecure but food insecure people aren't hungry." I also like that you said with food insecurity it can be an economic problem or a sociological problem. I never looked at it in that type of way.

You talk about how people who aren't food insecure should stop wasting food as much because we normally eat some food and then end up just throwing the rest away. I have a problem with doing this and realizing that I could make a change and stop getting so much food to where I have to waste it. You brought up instead of us wasting the food and throwing it away we could



refurbish it and distribute it out to the people that need a good nutritious meal. This is a good way to give food insecure people meals that will fuel their bodies in a good and healthy way.

That is something that the campus kitchen does. From volunteering there and seeing them make the meals it makes me happy knowing that they're able to refurbish so much food from other stores. They're able to give people the right food for their body so they can get the right nutrients and have healthier food options.

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Mar 25, 2022

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Mar 26, 2022

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Mar 27, 2022

Hi I really appreciate your definition of food security, insecurity, and hunger. I think what you said really depicts the difference between the three. I like the whole idea of bringing more awareness to the issues of food insecurity, I think a lot of people just group it with hunger even though it is very different. Hunger is something that a lot of people just affects 3<sup>rd</sup> world countries when really it could be your next door neighbor., I think hunger and food insecurity is something that creates other issues too. Like if someone is not being fed then they will fall more susceptible to disease. If we fix the while food insecurity issues, then maybe the amount of ill people would lessen. The issue with these problems is a lot of people are unaware, as it doesn't affect them. People today tend in live in their own bubble, I'm guilty of it too. Sometimes we get caught up in our problems which are minuscule compared to being food insecure. Bringing awareness will help with being able to get more volunteers, monetary donations, food donations, etc. With the more donations the more food insecurity issues we can solve. Being able to give is important as well. I know that not everyone is able to give their time or money. But something small as \$5 or 2 hours of time will make a huge difference to someone in need.

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Mar 26, 2022

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Mar 28, 2022



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Mar 30, 2022

I really liked and agreed with your definitions of food insecurity and hunger. You said that food insecurity was when someone did not have access to nourishing and healthy foods. You also stated that if you were insecure with food, that does not necessarily mean you have no access to food. You stated that hunger is when it is hard to obtain food whatsoever or possibly not being able to afford food on the table at all. I totally agree with your take on these two definitions. One of my favorite things that you said to do to combat hunger was to donate canned goods or dry goods. I feel like a lot of households have so many canned products that eventually go to waste because they never use them. It is so important to stay educated on these things for this reason. You said you can help for free which really stood out to me. Taking time out of our days or lives to volunteer is truly one of the best ways to solve the problem. Although we live very busy lives, it is important to serve the community and can truly turn things around for people. Like you Brooke, I was unaware of the food desert that we live in right now on campus. I also did not know that the campus kitchen existed. Often times students who do not have food insecurity, do not think about combating these issues. Thanks to this class I think we have both become a lot more educated on how to combat hunger and food insecurity!

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Mar 31, 2022

Hi

I really enjoyed hearing your perspective on food insecurity vs hunger. It hadn't really occurred to me that many people may not even be aware of food insecurity like you said which now makes a lot of sense, as I would be if I hadn't taken this class too. It was so surprising to hear about how high the rates of food insecurity are on our campus and is very inspiring to do something to help out. I was also very inspired by what you were saying about raising awareness. Most people probably don't know the difference between food insecurity and hunger and just how many of their peers are affected every day by food insecurity, and im sure if people were made more aware, they would be more inclined to help out. Like you said, donating goods or money is a great way to get started and would make a huge impact to the people who are struggling around us and to get that support we need to raise awareness! A great place to start would be social media or through clubs and organizations here at UK and working to get more people involved, more donations, and reduce food insecurity here on campus.

← Reply

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Mar 28, 2022

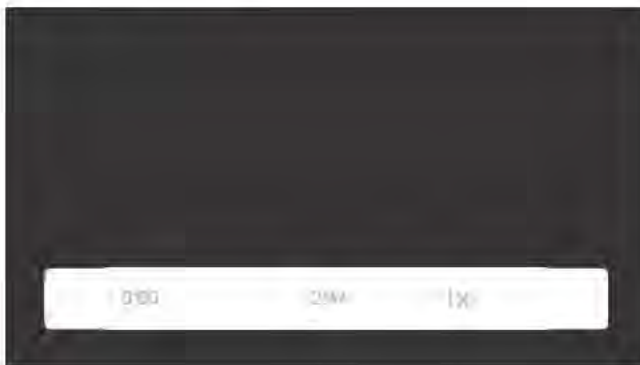
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Mar 31, 2022

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Hi great video and great response. I like how you brought up the food desert and applied it to the University of Kentucky, because not many people are aware that there is food insecurity at UK. I also think you did a great job describing the difference between food insecurity and hunger. You made it very clear which is good because not everyone know the difference between the two. Steady access to nutrient food is so important and people who



experience food insecurity can become very sick or malnourished because of the lack of healthy and nutrient options. People who experience food insecurity are also more susceptible to diseases.

I like that you said people can address food insecurity by being more sustainable, because that not only helps the environment it helps those who are suffering from food insecurity. Wasting food is a huge problem and I know that I can personally be better about wasting food. I am guilty of wasting food, and so is pretty much everyone else, but I never realized that my food waste was impacting others and harming their chances to getting nutrient and healthy food. I did my first shift in the campus kitchen and it really opened my eyes to how lucky I am to not be food insecure. I loved working in the campus kitchen because I knew I was doing something good for my community but it also taught me that I need to be more sustainable and make better choices when choosing food so that I am not contributing to the food desert. Your video has inspired me to think more about the food I eat and throw out, I need to make a change in the way I consume food, because I now know that my actions do impact others. I am going to waste less food and try to help end the food desert here at UK to the best of my ability.

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Mar 28, 2022

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← Reply

## Sandmeyer – 3. Course Materials – PHI336 Environmental Ethics

Jump to each section for a brief discussion of those materials.

Page

<b>1. SYLLABUS &amp; DAILY SCHEDULE – COVID CLASS .....</b>	<b>3</b>
a. 2020F – Syllabus (COVID – in-person & fully online) .....	5
b. 2020F – Daily Schedule (COVID – in-person & fully online) .....	10
<b>2. COVID CLASS – PRE-SEMESTER NOTIFICATIONS .....</b>	<b>16</b>
a. August 1 <sup>st</sup> – Teaching Modality .....	18
b. August 10 <sup>th</sup> – Navigating Canvas .....	20
c. August 10-14 – Lesson: Teaching Modality .....	21
d. August 17 – First Day of Class: Alternating Attendance .....	24
<b>3. ASSESSMENT .....</b>	<b>26</b>
a. PHI336_2020F – forum - 01 Berry-Leopold (COVID) .....	28
b. PHI336_2020F – quiz - Savoy Alien Land Ethic reading .....	30
c. PHI336_2021F – journal - 03 ethical theories .....	31
d. PHI336_2021F – quiz – Kant reading .....	33
e. PHI336_2021F – test – unit 1 .....	37
f. PHI336_2021F – test – conclusory (assignment) .....	42
<b>4. STUDENT WORK .....</b>	<b>46</b>
a. PHI336_2021F – test – unit 1 (Key) .....	48
b. PHI336_2021F – test – conclusory (submission) .....	51

### PHI336: STATEMENT OF GENERAL PEDAGOGY

I wrote the original PHI336 syllabus approved by the UK Faculty Senate first in AY 2008-2009. Then, during the AY 2010, the Dean of A&S tasked a group of faculty, myself included, to design a new interdisciplinary A&S Environmental Studies program. The Environmental & Sustainability Studies B.A. was approved by the Faculty Senate in 2011 with PHI336 as one of the 5 major requirements for that degree. In 2015, the Faculty Senate approved a change to the Natural Resources and Environmental Sciences interdisciplinary B.S. program in the College of Agriculture making PHI336 a major requirement for their students. Hence, in its very DNA this class is an **interdisciplinary environmental studies** course offering at UK and stands at the heart of my work as an environmental philosopher.

I present Aldo Leopold's land ethic as a preeminent example of an environmental ethic. The study of this work includes critical analyses by traditionally excluded voices in environmental studies. Also, given the **service needs the class fulfills** there are substantive units on (i) the history and philosophy of conservation, (ii) the idea of sustainability, its history, and critical assessments of policies of its implementation, and (iii) the application of utilitarian theory, duty ethics, feminist ethics, metaethics, and virtue theory to animal life and ecological systems.



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<b>1. SYLLABUS &amp; DAILY SCHEDULE – COVID CLASS .....</b>	<b>3</b>
a. 2020F – Syllabus (COVID – in-person & fully online) .....	5
b. 2020F – Daily Schedule (COVID – in-person & fully online) .....	10
<b>2. COVID CLASS – PRE-SEMESTER NOTIFICATIONS .....</b>	<b>16</b>
a. August 1 <sup>st</sup> – Teaching Modality .....	18
b. August 10 <sup>th</sup> – Navigating Canvas .....	20
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e. PHI336_2021F – test – unit 1 .....	37
f. PHI336_2021F – test – conclusory (assignment) .....	42
<b>4. STUDENT WORK .....</b>	<b>46</b>
a. PHI336_2021F – test – unit 1 (Key) .....	48
b. PHI336_2021F – test – conclusory (submission) .....	51

### **PHI336: Syllabus & Daily Schedule**

**Fall 2020, UK returned to in-person classes** (if faculty assented) but with alternating attendance. Only a third of my classes attended on any one day, while the other two-thirds participated synchronously online. It is important to note that not all my classrooms had the infrastructure to accommodate this modality. Since all UK students receive an iPad upon entering UK, I created a system where everybody mic'd up via Zoom, regardless. This allowed all members of the class to participate in-time. To make this work, I set up a system of clear and continuous communications that began weeks before the actual first day of classes (for all my classes 202F, ultimately 6 sections of classes – including both PHI100 & PHI 336).

Ultimately all my classes **transitioned back to a fully online synchronous modality**. The reasons for this were multitudinous. Ultimately, though, this was due to the heavy stress students experienced trying to attend both hybrid courses and their fully online synchronous courses at UK. (The vast majority of students' coursework this semester was fully online.) Happily, I can attest that this transition went quite easily, as I had spent all summer working with our Center for Excellence in Learning and Teaching team to create an effective pedagogical model for hybrid teaching.

From August 1<sup>st</sup> until the beginning of classes, I also worked closely with our PHI graduate Teaching Assistants to help them design their own courses under these trying circumstances.

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# PHI 336 - Environmental Ethics

## Fall 2020 Syllabus

### Professor Bob Sandmeyer

#### Section 001

MWF 11:00-11:50am

[Jacobs Science Bldg. 347](#)

#### Section 002

MWF 1:00-1:50pm

[Jacobs Science Bldg. 357](#)

#### Sandmeyer's Contact Information

**Bob Sandmeyer, Ph.D.**

[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

(include "PHI336" in subject of email)

pronouns: he/him/his

or

ph. 859-257-7749 (leave a message)

**"Office" Hours: Tues/Thurs (online only)**

Schedule an Appointment:

[calendly.com/dr-sandmeyer/office-hours](https://calendly.com/dr-sandmeyer/office-hours)

Zoom Address:

[uky.zoom.us/my/bobsandmeyer](https://uky.zoom.us/my/bobsandmeyer)

A note on communications

- To contact me, email me directly I recommend *against* sending me messages through Canvas.
  - Type "PHI336" in the subject line of your email.
  - I will respond usually within 24 hours. NB: due to personal considerations, I can only reply to emails during business hours, i.e., M-F 9:00am – 5:00pm. So, if you send me an email over the weekend or outside of these hours, I will not be able to respond until the next business day at the earliest.

#### Required Texts

##### Book

Aldo Leopold, *A Sand County Almanac*.

Introduction by Barbara Kingsolver. ISBN:

[9780197500262](#).

**All other readings** (primary content of class) available in Canvas via the [Daily Schedule](#) and located in [Files: Library](#).

#### Course Description

Welcome to PHI 336, Environmental Ethics. Our primary objective in this class will be to understand and evaluate the idea of an environmental, or as I prefer, an ecological ethic. We will begin the semester by studying Aldo Leopold's idea of the land ethic, both its meaning and its scope. We'll then study the underlying philosophies of conservation which gave rise to Leopold's idea of a land ethic. In the second half of the semester, we will turn to consider "alternatives" to an ecological ethic, e.g., utilitarianism and animal liberation theory, deontology and animal rights theory, metaethics, and ecofeminism. This comparative ethical study will give us tools by which to critique the coherence and consistency

of a land ethic as an ethical theory. Given the fundamental importance of sustainability to environmental philosophy, we will conclude the semester with a critical study of the idea and implementation of sustainability, both locally and globally.

The primary textual content in this class will be available as PDFs in Canvas. However, we will also read the whole of Aldo Leopold's book, *A Sand County Almanac: Sketches Here and There*. This is available for purchase, if you do not already own a copy.

This course fulfills a Major Requirement for the [ENS B.A.](#) and the [NRES B.S.](#) degree.

## Teaching and Learning in a Time of Crisis

By definition, a crisis is a time of decision. We have all decided to be here, either to teach or to learn, during a global pandemic whose virulence is not currently waning. But the local conditions of this global pandemic create unique difficulties. Physical distancing, sickness, anxiety, etc., all create barriers to teaching and learning. It is up to each of us to take responsibility for this decision and to make this semester as successful as possible.

- First, I want to say that **if you ever need to talk to me**, please contact me ([bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)). If you are struggling, I will do what I can to help you.
- There will be many uncertainties this semester. The key to confronting these is **consistent and clear communication** between the instructor and students.
  - **Coursework**
    - Follow the [Daily Schedule](#).
      - **Check this page regularly**, at least three times a week.
        - As its content will likely change from time to time, there is no need to print a hard copy.
        - Alterations to this schedule will be indicated by the "Date of last update" marker at the top of the page.
      - Each day's lesson(s) will be embedded the [Daily Schedule](#). Consequently, no matter if we meet in person or not, you will need to work through lessons available online.
    - Links to each day's lesson(s) will be embedded in the Daily Schedule.
      - No matter if we meet in person or not, you will need to **work through lessons available online**.
    - Homework assignments will be announced in both the Daily Schedule and the Daily Lessons.
  - **Class-wide messages**
    - I will send messages to the class as a whole via the [Announcements](#) function in Canvas.
    - Make sure your Canvas settings push these notifications to your email or your phone: [check your notification settings](#).
  - **Individual Communications**
    - Send emails to [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu); I don't recommend using the Canvas Inbox for email communication.
    - Always include the phrase **"PHI336" in the subject of your email**.
  - **Be Proactive**
    - Contact me *before* a problem arises. I will try to do the same.
    - If you are unable to contact me in advance of an issue, you must - at the latest - contact me as soon as you return to the class.

## In-Person Instruction

- For this to work, all students must abide by [University-wide COVID-19 restrictions](#).
  - For the record, Professor Sandmeyer has a family member who is immunocompromised. Teaching the class in-person thus entails genuine risks for this individual. There are other members of the class who likely have family or friends who are at risk. Given the nature of this virus, each student attending the class correspondingly has to accept responsibility for their behavior both inside and outside the classroom. **By participating in-person in this class, each student thus agrees to act in a responsible manner outside of it.**
- Whenever the University allows in-person classes:
  - **The decision to hold this class in-person will be made on a day-to-day basis by the instructor teaching in-person.**
  - **If any student cannot attend** class in-person due to issues related to COVID-19, they may continue their work for this class entirely online.
    - Official **medical documentation is not required** for such absences.
    - **Contact the instructor** to inform them of your absence, though.
- If at any time in-person class is cancelled due to issues related to COVID-19, the **class will continue online** for the duration of the disruption.

### Face Covering/Distancing Policy

- In accordance with University guidelines, students must wear [UK-approved face coverings](#) in the classroom and academic buildings (e.g., faculty offices, laboratories, libraries, performance/design studios, and common study areas where students might congregate). If UK-approved face coverings are not worn over the nose and mouth, students will be asked to leave the classroom.
- Students should complete their daily online wellness screening before accessing university facilities and arriving to class.
- Students should not move chairs or barriers in classrooms and should socially distance at all times, leaving a six (6) foot radius from other people. Masks and hand sanitizer can be found in the class building, if needed.
- Students should leave enough space when entering and exiting a room. Students should not crowd doorways at the beginning or end of class.
- At no time during this semester will the instructor physically meet with any student individually, not even before or after in-person class. All instructor-student meetings - including "office" hours - will be held in an online setting.
- The instructor may choose to remove a mask when pedagogically necessary at the front of the classroom. The instructor's mask will be replaced when it is no longer necessary to have it removed, or when the class meeting is complete.
- If student(s) refuse these policies, in-person class may be cancelled until the situation is resolved.

### Learning Outcomes

At the conclusion of this class, students will be able to:

- articulate the main features of an ecological ethic
- explain and defend one's own ethical standpoint, especially in relation to an ecological ethic.
- speak and write intelligently about the idea of conservation.
- critique the idea of an ecological ethic with reference to other ethical theories, especially those which prioritize animal life
- explicate the concept of sustainability.
- evaluate the implementation of sustainable development, esp. from the perspective of traditionally

underrepresented groups.

## Grading

### Grading Scale

Students will be provided with a midterm evaluation grade (by the midterm date) that reflects course performance based on criteria laid out below.

A = 100% - 90%

B = 89% - 80%

C = 79% - 70%

D = 69% - 60%

F = ≤59%

- |                                                                    |      |
|--------------------------------------------------------------------|------|
| • Reading Quizzes - drop the lowest scoring quiz                   | 40 % |
| • Online Discussion - drop two lowest scoring                      | 20 % |
| • End of Unit Assessments - must complete all, drop lowest scoring | 40 % |

## Accommodations

If you have a documented disability which requires academic accommodations, please contact the professor as soon as possible. In order to receive accommodations in this course, you must provide the professor with a Letter of Accommodation from the [Disability Resource Center](#). If you have not already done so, please register with the Disability Resource Center (Suite 407 of the Multidisciplinary Science Building, 725 Rose Street, 859-257-2754, [dtbeac1@uky.edu](mailto:dtbeac1@uky.edu)) for coordination of campus disability services available to students with disabilities.

## Academic Integrity

Everyone understands that while cheating may be tempting, in all cases it is wrong. Do not cheat or plagiarize! If the professor determines that a student or group of students has cheated, or that a student has plagiarized any part of any assignment, he/she/they will receive a grade of zero for the assignment without the possibility of redoing the assignment. Be forewarned, though, that *evidence of cheating or plagiarism may also result in course failure*. If the case is especially egregious, the issue will be directed to the appropriate University Dean and the student will receive a grade of XE/XF for the course.

As per the [Ombud's definition](#), academic integrity requires creating and expressing one's own ideas in all course work including draft and final submissions; acknowledging all sources of information properly; completing assignments independently or acknowledging collaboration; accurately reporting one's own research results; and honesty during examinations. Further, academic integrity prohibits actions that discriminate and harass on aspects such as race, color, ethnic origin, national origin, creed, religion, political belief, sex, and sexual orientation. **By participating in this class, you accept the injunction not to cheat in any way. You also agree to comport yourself with integrity and honor throughout the semester.** You further agree to have all or some of your assignments uploaded and checked by anti-plagiarism or other anti-cheating tools.

Each student is advised to become familiar with the various forms of academic dishonesty as explained in the Code of Student Rights and Responsibilities. Complete information can be found at the following website: <http://www.uky.edu/Ombud>; see especially "Rights and Responsibilities" and "Academic Integrity." A plea of ignorance is not acceptable as a defense against the charge of academic dishonesty. It is important that you review this information.

## Class Recordings

Meetings of this course may be recorded. All video and audio recordings of lecturers and class meetings, provided by the instructors, are for educational use by students in this class only. They are available only through the Canvas shell for this course and are not to be copied, shared, or redistributed.

Video and audio recordings by students are not permitted during the class unless the student has received prior permission from the instructor. Any sharing, distribution, and or uploading of these recordings outside of the parameters of the class is prohibited. Students with specific recording accommodations approved by the [Disability Resource Center](#) should present their official documentation to the instructor.

### Final Remark

This syllabus is a contract between the professor and student. Participation in the class indicates the student understands and accepts the terms of this syllabus, i.e., the expectations and requirements laid out herein.

See the [Daily Schedule](#) for the day-by-day agenda.



If you contract COVID-19, you must let me know as soon as possible: [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

Check this schedule regularly. Changes are likely during the semester.

(Date of last update: 18 Nov 20)

# PHI 336

## Environmental Ethics

### Section 001

MWF 11:00am - 11:50am

### Section 002

MWF 1:00pm - 1:50pm

**All classes are now delivered via Zoom at the time of class. (No in-person class.)**

[PHI336.001 Zoom Portal](#) [PHI336.002 Zoom Portal](#)

(password: Sandmeyer) (password: Sandmeyer)

<i>Date</i>	<i>Day</i>	<i>Topic &amp; Presentation</i>	<i>(due on day listed)</i> <i>Homework</i>
08/17	Mon	<b>Attendance Group A</b> <a href="#">Syllabus &amp; Course Expectations</a>	Handout: <a href="#">PHI336 Syllabus</a> <a href="#">01 Discussion: Aug 10-21 - Introductions</a>
<b>1. The Idea and Scope of The Land Ethic</b>			
08/19	Wed	<b>Attendance Group B</b> <a href="#">What is an economy?</a>	<a href="#">Wendell Berry - Idea of a Local Economy</a> <b>Quiz #01</b> * <a href="#">#01 Questions</a> * <a href="#">#01 Survey</a> * <a href="#">Submit Quiz #01 Online</a>
08/21	Fri	<b>Attendance Group C</b> <a href="#">How Berry is a virtue ethicist</a>	<a href="#">Wendell Berry - Two Economies</a> <b>Quiz #02</b> * <a href="#">#02 Questions</a> * <a href="#">#02 Survey</a> * <a href="#">Submit Quiz #02 Online</a>
<b>Read Leopold's book - the whole thing by Oct 2nd</b>			<a href="#">Aldo Leopold - A Sand County Almanac (ASCA)</a>
08/24	Mon	<b>Attendance Group B</b> <a href="#">The Land Ethic</a> <a href="#">Discussion Board 02: Berry and Leopold</a>	Aldo Leopold - <i>A Sand County Almanac</i> (ASCA) (come to class prepared to discuss) * <a href="#">Thinking Like a Mountain</a> , pp. 120-123 * <a href="#">Unpublished Intro to ASCA</a>
08/26	Wed	<b>Attendance Group C</b> <a href="#">The Land Ethic</a>	Aldo Leopold - ASCA, "Forward" (xxi-xxiii), and "The Land Ethic" (190-212) <b>Quiz #03</b> * <a href="#">#03 Questions</a> * <a href="#">#03 Survey</a> * <a href="#">Submit Quiz #03 Online</a>
08/28	Fri	<b>Attendance Group A</b>	Aldo Leopold - ASCA, "The Land Ethic"

		<a href="#">The Land Ethic</a>	(190-212) and " <a href="#">Song of the Gavilan</a> " (138-143)
08/30	Sun		<a href="#">Discussion Board 02: Berry and Leopold</a> (due by 11:59 pm E.S.T.)
08/31	Mon	<b>Attendance Group C</b> <a href="#">The Land Ethic, for whom?</a>	<a href="#">Lauret Savoy - Alien Land Ethic Quiz #04</a> * <a href="#">#04 Questions</a> * <a href="#">Submit Quiz #04 Online</a>
09/02	Wed	<b>Attendance Group A</b> <a href="#">The Land Ethic, for whom?</a>	J. Drew Lanham * <a href="#">Birding While Black</a> * <a href="#">9 Rules for the Black Birdwatcher</a> * <a href="#">Nine New Revelations</a> <a href="#">NYTimes (Nir) - How 2 Lives Collided in Central Park</a>
09/04	Fri	<b>Attendance Group B</b> <a href="#">The Land Ethic, for whom?</a>	Attendance Schedules ( <a href="#">Collaborations</a> ) * Section 001 * Section 002 <a href="#">Unit 1 Assessment</a> (weekend assignment - due Mon at 11:59pm)

## 2. The Idea of Conservation

09/07	Mon	<a href="#">Attendance</a> (Click Link) John Locke - <a href="#">Of Property</a> (Nature <sup>1</sup> - as resource; Abrahamic conception)	<a href="#">John Locke - On Property Quiz #05</a> * <a href="#">#05 Questions</a> * <a href="#">#05 Survey</a> * <a href="#">Submit Quiz #05 Online</a> <a href="#">Unit 1 Assessment Due by 11:59pm</a>
09/09	Wed	<a href="#">Attendance</a> (Click Link) Mill - <a href="#">Nature</a> (Nature <sup>1</sup> - proper meaning of "nature"; "obey nature...as to command it")	<a href="#">John Stuart Mill - Nature Quiz #06</a> * <a href="#">#06 Questions</a> * <a href="#">#06 Survey</a> * <a href="#">Submit Quiz #06 Online</a>
09/11	Fri	<a href="#">Attendance</a> (Click Link) <a href="#">Nature</a> <sup>1</sup>	<a href="#">Discussion Questions</a>  1. What is ◦ ecocentrism? ◦ anthropocentrism? 2. Is anthropocentrism ◦ unavoidable? ◦ a pernicious worldview?
09/14	Mon	<a href="#">Attendance</a> (Click Link) Gifford Pinchot: <a href="#">Conserving Nature</a>	<a href="#">Pinchot - Fight for Conservation Quiz #07</a> * <a href="#">#07 Questions</a> * <a href="#">#07 Survey</a> * <a href="#">Submit Quiz #07 Online</a>
09/16	Wed	<a href="#">Attendance</a> (Click Link) <a href="#">Natura</a> <sup>2</sup>	<a href="#">Emerson - Nature Quiz #08</a>

		<ul style="list-style-type: none"> <li>• <a href="#">Discussion Board 03: Pinchot and Muir</a></li> </ul>	<ul style="list-style-type: none"> <li>* <a href="#">#08 Questions</a></li> <li>* <a href="#">#08 Survey</a></li> <li>* <a href="#">Submit Quiz #08 Online</a></li> </ul>
09/18	Fri	<a href="#">Attendance (Click Link)</a> <a href="#">Walking in Nature<sup>2</sup></a>	<a href="#">Thoreau - Walking</a> <b>Quiz #09</b> <ul style="list-style-type: none"> <li>* <a href="#">#09 Questions</a></li> <li>* <a href="#">#09 Survey</a></li> <li>* <a href="#">Submit Quiz #09 Online</a></li> </ul> (Discussion Board 03: Pinchot and Muir)
09/21	Mon	<b>Discussion entirely remote; no in-person attendance</b> <a href="#">Daily Lesson 09/21</a>	For class discussion gather together quotes, arguments, examples, etc. from the unit readings: <ol style="list-style-type: none"> <li>1. what is the place of the human being in nature as understood within a non-anthropocentric worldview?</li> <li>2. does an environmental ethic necessarily imply a non-anthrocentric conception of nature?</li> </ol> (Discussion Board 03: Pinchot and Muir)
09/23	Wed	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) John Muir: <a href="#">Preserving Nature<sup>2</sup></a>	<a href="#">Muir - Selected Essays</a> <i>Recommended: John Muir's Evolving Attitudes Toward Native American Cultures</i> <b>Quiz #10</b> <ul style="list-style-type: none"> <li>* <a href="#">#10 Questions</a></li> <li>* <a href="#">#10 Survey</a></li> <li>* <a href="#">Submit Quiz #10 Online</a></li> </ul> (Discussion Board 03: Pinchot and Muir)
09/25	Fri	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) The Idea of Conservation: <a href="#">wilderness preservation</a>	<a href="#">Cronon - Trouble with Wilderness</a> , pp. 7-17 <b>Quiz #11</b> <ul style="list-style-type: none"> <li>* <a href="#">#11 Questions</a></li> <li>* <a href="#">#11 Survey</a></li> <li>* <a href="#">Submit Quiz #11 Online</a></li> </ul> (Discussion Board 03: Pinchot and Muir)
09/27	Sun		<a href="#">Discussion Board 03: Pinchot and Muir</a>
09/28	Mon	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) The Idea of Conservation, <a href="#">the trouble with wilderness</a>	<a href="#">Cronon - Trouble with Wilderness</a> , pp. 17-25 <b>Quiz #12</b> <ul style="list-style-type: none"> <li>* <a href="#">#12 Questions</a></li> <li>* <a href="#">#12 Survey</a></li> <li>* <a href="#">Submit Quiz #12 Online</a></li> </ul>
09/30	Wed	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Ideas of Conservation</a>	<a href="#">Leopold - Coon Valley</a> <b>Quiz #13</b> <ul style="list-style-type: none"> <li>* <a href="#">#13 Questions</a></li> <li>* <a href="#">#13 Survey</a></li> <li>* <a href="#">Submit Quiz #13 Online</a> (due by class time today)</li> </ul>
10/02	Fri	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> )	<a href="#">End of Unit 2 Assessment</a> (due Sun, Oct 11,

### 3. "Alternative" Ethics

10/05	Mon	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Utilitarianism: the Principle of Utility</a>	<a href="#">Bentham - On Principle of Utility</a> (pp. 395-397)
10/07	Wed	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Singer &amp; the Equal Consideration of Interests</a>	<a href="#">Singer - The Animal Liberation Movement</a> (pp. 1-6) <b>Quiz #14</b> * <a href="#">#14 Questions</a> * <a href="#">#14 Survey</a> * <a href="#">Submit Quiz #14 Online</a> (due by class time today)
10/09	Fri	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Open (discussion of assessments 1 &amp; 2)</a>	no homework
10/11	Sun		<a href="#">End of Unit 2 Assessment</a> (due at 11:59pm today)  • Window of Submission Extension
10/12	Mon	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Kantian Duty Ethics</a>	<a href="#">Kant - Indirect Duties to Nonhumans &amp; On Price and Dignity</a>
10/12		<i>Academic Midterm</i>	
10/14	Wed	<i>(Class cancelled)</i>	<a href="#">Regan - The Case for Animal Rights</a> (pp. 19-23) <b>Quiz #15</b> * <a href="#">#15 Questions</a> * <a href="#">#15 Survey</a> * <a href="#">Submit Quiz #15 Online</a> (open until class time Friday)
10/16	Fri	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Animal Rights: Duties toward Animals</a>	
10/19	Mon	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">In-class Discussion</a> Discussion Board Assignment: <a href="#">"Alternative" Ethics</a>	Discussion Prompts  1. what do you believe is the most important point of disagreement concerning the moral considerability of animals between (i) animal liberation theory aka utilitarianism advanced by Peter Singer in his <a href="#">The Animal Liberation Movement</a> , and (ii) animal rights theory aka deontology advanced by Tom Regan in his <a href="#">The Case for Animal Rights</a> ,  2. which of the two theories, i.e., utilitarian theory or deontology, deals with the problem of the moral considerability of the animal most adequately. Explain your reasoning

			here.
10/21	Wed	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Metaethics &amp; Asymmetrical Moral Relations</a>	<a href="#">Midgley - Duties Concerning Islands</a> (pp. read the whole thing)
10/23	Fri	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Argument against Ethical Universalism</a>	<a href="#">Plumwood - Animals and Ecology</a> (pp. 77-85)
10/26	Mon	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Respectful Use &amp; Ecological Animalism</a>	<a href="#">Plumwood - Animals and Ecology</a> (pp. 86-90) (ignore the "stop reading here" line on p. 88) <b>Quiz #16</b> (over the whole article, opens 10/21 & closes before class, 10/26) * <a href="#">#16 Questions</a> * <a href="#">#16 Survey</a> * <a href="#">Submit Quiz #16 Online</a>
10/28	Wed	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">In-class discussion</a>	Come prepared to assess both utilitarian animal liberation theory and deontological animal rights theory by reference both Val Plumwood's <a href="#">Animals and Ecology</a> and Mary Midgley's <a href="#">Duties Concerning Islands</a>
10/30	Fri	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Daily Lesson 10/30</a> <a href="#">End of Unit 3 Assessment</a> (due Sun, Nov 8, at 11:59pm)	(Discussion Board Assignment: <a href="#">"Alternative" Ethics</a> )
11/01	Sun		Discussion Board Assignment: <a href="#">"Alternative" Ethics</a>

#### 4. Sustainability - Implementation, Idea, and Critique

11/02	Mon	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Sustainability at UK</a>	* Read the <a href="#">UK Sustainability Strategic Plan</a> * Familiarize yourself with the <a href="#">UK Commitment to Sustainability</a> (skim through pages in this link)
11/04	Wed	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Sustainability at UK and the sustainability continuum</a>	<a href="#">Yanarella et. al. - Green vs. Sustainability</a> <i>Recommended:</i> <a href="#">Mebratu - Sustainability and Sustainable Development</a>
11/06	Fri	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) * <a href="#">The 2030 UN Agenda</a> * <a href="#">Discussion Board Assignment</a>	The 2030 Agenda * <a href="#">UN Resolution 25 Sep 2015 - Transforming our World: the 2030 Agenda</a> * <a href="#">UN website</a> (familiarize yourself with this) <b>Quiz #17</b> * <a href="#">#17 Questions</a> * <a href="#">Submit Quiz #17 Online</a>
11/08	Sun		<a href="#">End of Unit 3 Assessment</a> (due at 11:59pm today)
11/09	Mon	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Sustainability - the triple-bottom line</a>	<a href="#">Elkington - Making Capitalism Sustainable</a> <b>Quiz #18</b> (may submit as late as Monday, November 22, at 11:59pm) * <a href="#">#18 Questions</a> * <a href="#">Submit Quiz #18 Online</a>

11/11	Wed	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Sustainability and the Problem of Intertemporal Moral Relations</a>	<a href="#">Norton - The Ignorance Argument</a> , pp. 534-539b (to "Sustainability and Community-Based Obligations")
11/13	Fri	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Community-Based Obligations and What We Owe the Future</a>	<a href="#">Norton - The Ignorance Argument</a> , p. 539-543 <b>Quiz #19</b> (may submit as late as Monday, November 22, at 11:59pm) * <a href="#">#19 Questions</a> * <a href="#">#19 Survey</a> * <a href="#">Submit Quiz #19 Online</a>
11/25	Sun		<a href="#">Discussion Board (b) Assignment</a> (due by 11:59pm)
11/16	Mon	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Traditional Ecological Knowledge</a>	<a href="#">McGregor - TEK and Sustainable Development</a>
11/18	Wed	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Development as Underdevelopment</a>	<a href="#">LaDuke - Traditional Ecological Knowledge and Environmental Futures</a>  <ul style="list-style-type: none"> <li>• required pp. 127-134, 145-148</li> <li>• recommended pp. 139-142</li> </ul> <b>Quiz #20</b> (may submit as late as Monday, November 22, at 11:59pm) * <a href="#">#20 Questions</a> * <a href="#">#20 Survey</a> * <a href="#">Submit Quiz #20 Online</a>
11/20	Fri	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">In-class Discussion</a>	
11/22	Sun		<a href="#">Discussion Board (b) Assignment</a> (due by 11:59pm)
11/23	Mon	(Zoom Mtg: <a href="#">336.001</a> or <a href="#">336.002</a> ) <a href="#">Daily Lesson 11/23</a> (attendance not required) <b>End of Unit/Class Assessment</b> (due Wed, Dec 2, at 11:59pm)	
11/25	Wed	No Class - Thanksgiving Holiday	
11/27	Fri	No Class - Thanksgiving Holiday	
11/30	Mon	University Reading Day No classes - available this week for online office hours	
12/02	Wed	No class - available for online office hours	<b>End of Unit/Class Assessment</b> - due by 11:59pm today
12/04	Fri	No class	<i>Stay safe &amp; sane out there</i>

## Sandmeyer – 3. Course Materials – PHI336 Environmental Ethics

Jump to each section for a brief discussion of those materials.

Page

<b>1. SYLLABUS &amp; DAILY SCHEDULE – COVID CLASS .....</b>	<b>3</b>
a. 2020F – Syllabus (COVID – in-person & fully online) .....	5
b. 2020F – Daily Schedule (COVID – in-person & fully online) .....	10
<b>2. COVID CLASS – PRE-SEMESTER NOTIFICATIONS .....</b>	<b>16</b>
a. August 1 <sup>st</sup> – Teaching Modality .....	18
b. August 10 <sup>th</sup> – Navigating Canvas .....	20
c. August 10-14 – Lesson: Teaching Modality .....	21
d. August 17 – First Day of Class: Alternating Attendance .....	24
<b>3. ASSESSMENT .....</b>	<b>26</b>
a. PHI336_2020F – forum - 01 Berry-Leopold (COVID) .....	28
b. PHI336_2020F – quiz - Savoy Alien Land Ethic reading .....	30
c. PHI336_2021F – journal - 03 ethical theories .....	31
d. PHI336_2021F – quiz – Kant reading .....	33
e. PHI336_2021F – test – unit 1 .....	37
f. PHI336_2021F – test – conclusory (assignment) .....	42
<b>4. STUDENT WORK .....</b>	<b>46</b>
a. PHI336_2021F – test – unit 1 (Key) .....	48
b. PHI336_2021F – test – conclusory (submission) .....	51

### PHI336: COVID - Communications & Class Modalities

There is no question that the pandemic has disrupted the work of the university and had a serious impact on student learning. Over the summer of 2020, I worked diligently with our Center for the Enhancement for Learning and Teaching to create systems to redress these impacts. The documents included here indicate the contour of those changes. Not only do these documents address the need for clear and frequent communications with students, but these announcements also speak to the **radical restructuring of teaching modalities** demanded by the pandemic. In fall 2020, I agreed to in-person teaching in my classes.

Unfortunately, the experiment to institute a **hybrid modality** failed after only a few weeks. I had to return to a fully online synchronous modality because the stress this system imposed on my students. All faculty at UK were encouraged this semester to return to in-person classes, but this was a decision left to the conscience of the instructor. Only a handful of professors actually returned in-person. Consequently, for nearly all my students my classes were the only in-person experience they had. The stress of accommodating one in-person class while remotely attending all their other classes turned out to be quite severe. I employed an alternating attendance policy, and no one was required to attend in-person if they felt uncomfortable doing so. Thus, by the end of the first month on average only two students actually came to the in-person class. Nevertheless, these documents reflect the nature of the modality changes introduced into the design of my classes this term.

*(left blank intentionally)*



Dear Students of Bob Sandmeyer's PHI336 Environmental Ethics, sections 001-002,

Typically, I don't open the Canvas shell for my classes, in this instance [PHI336 \(2020F\)](#), until the first day of classes. But these are anything but typical times. So, I've decided to publish the Canvas page early in order to facilitate communications with you.

A number of you have asked me *how* I plan on teaching this class, which is listed in the course catalog as "in-person," and whether attendance is absolutely required.

## What teaching modality will PHI336 use?

UK has designated the way classes are taught this term as either "In-Person," "Hybrid," or "Fully Online." A description of these terms' meaning can be found on the [University's Course Delivery Modality FAQ](#), but for the sake of convenience these definitions are posted here:

- **In-person** courses are primarily held face-to-face on the main University of Kentucky campus.
- **Hybrid** courses have a blend of in-person and online instruction. They may include "alternating attendance" models (where different subsets of students attend in-person on different days), "flipped classrooms" (where students meet for working problems or discussions) and other models mixing in-person and online instruction.
- **Fully Online** meetings are held fully online and do not require any in-person attendance.

As noted, PHI336 class has been listed as "in-person." This is an error which I am trying to remedy. In reality, this course will have a blend of in-person and online instruction. By and large, day-to-day classes will be "[flipped](#)." Traditional in-class activity, such as the class lecture, will be delivered online, and in-class time will be used to engage at a deeper level with the content you all have viewed and worked through online *before* meeting in-person. In point of fact, we will not all be able to meet in-person at the same time in the classroom due to COVID-19 physical distancing restrictions. Hence, we'll implement an alternating attendance model in this class, whenever have class in-person. This is all to say that *this course will use a hybrid model*.

Bear in mind, also, that it is distinctly possible that the University will require all classes to be taught fully online at some point this semester. The hybrid design of this class works under the assumption of this possibility. If we move entirely online, there will likely be no serious disruption to the [daily schedule](#).

**In-person attendance** in class will be tricky. I will say at this stage, though, that every student will be able to complete the requirements of the course online. But, the class will have an in-person component. How this will all work is still in flux. *Please be patient*. I will make an announcement that details the running of the course on August 10th, i.e., one week before the semester actually begins.

## Peruse the Canvas site

You are welcome to peruse the [PHI336 Canvas site](#). Just bear in mind that everything there is provisional at this stage. I'm still working out the details of the class. However, you can get a fairly good sense of the form and content of the class now. And you can purchase [the Leopold book](#) in the meanwhile, if you don't already have a copy of it.

## Contacting Me

If you feel the need, you may contact me about the class. However, I ask you to contact me only for truly pressing issues at this early stage. I'll make the class fully available on August 10th, and I'll be able to answer all questions satisfactorily at that time. So, if you could wait until that date, that would be very helpful to me. If

something truly pressing requires my attention, my email address is: [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu). Thank you for your patience.

Despite the anxieties of the current situation facing us as a nation and globally, I am very excited to get back to teaching and to working with you all. Don't forget, you'll hear from me about the running of PHI336 on August 10th. So, be on the look out for that announcement. If the need arises, I may make other announcements from time-to-time as well.

Yours,

[Bob Sandmeyer](#)

Assistant Professor of Philosophy

[University of Kentucky](#)

Dear Students of Bob Sandmeyer's PHI336 Environmental Ethics, sections 001-002,

Well, there's just one week to go before classes begin. As you know, the class Canvas shell is open and available for you to peruse. Given the day-to-day precariousness of the situation, I have designed the Canvas shell around some very simple elements.

## CANVAS SITE

- [The Front Page](#)

When you enter the course Canvas site, this page should automatically load. If you are using the Canvas mobile app, you may have to click the Front Page button. This page will remain relatively *unchanged* throughout the course of the semester. It contains:

- Course and contact information, including links for making and attending "office" hours
  - In this section, you'll also find a link to the Course Syllabus
- The Daily Schedule link at the top-left of the page
- The Course Navigation link at the top-right of the page
- A Course FAQ, and
- Details how to contact ITS Customer Service, if you have having technological problems.

- [The Daily Schedule](#)

This is perhaps the most important page in the Canvas site. It is designed to be a one-stop-shop for all you have to do in this class.

- Study this page
  - Each day, there will be lessons posted under "Topic & Presentation" and Homework Due (that day) under "Homework"
- You'll notice this week before the semester actually begins, I have created a "lesson." Check it out; it contains an assignment which you can complete before classes begin even

Date: (Pre-Semester - Aug 10-14)



## PHI 336 Environmental Ethics

### Learning Objectives:

By the conclusion of this lesson, students should be able to:

1. understand the way the course will be taught this semester.
2. know their assigned attendance group.
3. determine when during the semester they will be required to attend in-person and when they will be "attending" at-home.

---

### What teaching modality will PHI336 use?

UK has designated the way classes are taught this term as either "In-Person," "Hybrid," or "Fully Online." A description of these terms' meaning can be found on the [University's Course Delivery Modality FAQ](#), but for the sake of convenience these definitions are posted here:

- **In-person** courses are primarily held face-to-face on the main University of Kentucky campus.
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- **Fully Online** meetings are held fully online and do not require any in-person attendance.

This class has been listed in the course catalog as "in-person." This is an error which I am trying to remedy. In reality, this course will have a blend of in-person and online instruction. By and large, day-to-day classes will be "[flipped](#)." Traditional in-class activity, such as the class lecture, will be delivered online, and in-class time will be used to engage at a deeper level with the content you all have viewed and worked through online *before* meeting in-person. In point of fact, we will not all be able to meet in-person at the same time in the classroom due to COVID-19 physical distancing restrictions. Hence, we'll implement an alternating attendance model in this class, whenever have class in-person - more on this below. This is all to say that *this course will use a hybrid model*.

Bear in mind, also, that it is distinctly possible that the University will require all classes to be taught fully online at some point this semester. The hybrid design of this class works under the assumption of this possibility. If we move entirely online, there will likely be no serious disruption to the [daily schedule](#).

### Before the Semester Begins

This "lesson" details some things I want you to be aware of before the semester begins, and I have a pre-semester assignment for you as well.

1. If you haven't done so you, read the [Course Syllabus](#). (The link for this is also embedded in the [Daily Schedule](#) and the [Front Page](#).)
2. Read through the [Daily Schedule](#).
3. Complete the Pre-Semester Discussion Board Assignment: [Discussion: Aug-10-21 \(M-F\) - Introductions](#). (This assignment is due Aug. 21st. So, if you cannot work on it until the semester begins, no worries.)

## Meeting in-person during the semester: how-to

Given physical distancing requirements, the classrooms that we've been assigned for this class cannot accommodate all students in the classroom at once. In point of fact, only 12 students at most, i.e., 1/3 of the class, at any one time. I have already broken the two sections into three distinct groups, each. Click here [to view your group assignment](#) to in this course.

PHI 336 Alternating Attendance Groups					
(The <a href="#">Daily Schedule</a> details the attendance schedule for the semester. )					
Section 001			Section 002		
Group A (11 students)	Group B (11 students)	Group C (10 students)	Group A (11 students)	Group B (10 students)	Group C (11 students)
<a href="#">PHI336.001 Zoom Portal</a> for At-Home Students			<a href="#">PHI336.002 Zoom Portal</a> for At-Home Students		
Password: Sandmeyer			Password: Sandmeyer		

**Only come to class only on the day your group meets.**

### At home

- You are required to "attend" class both in-person and at-home. So, when you're at home, you will Zoom into class. **Turn off your monitor and mute your mic!** Follow the daily lesson online (accessible through the Daily Schedule).

### In-Person

- You will need to bring your computer or tablet to class, when you come in-person. (*A phone will not be sufficient.*) The in-person venue will allow us to talk about the lesson. But we'll all (those in-person and at-home) need to follow the lesson embedded in the Daily Schedule. Hence, you'll need a device that allows you to follow along in class, read text, take notes, that sort of thing.

## Contact me, if you have questions/concerns

I have a favor to ask. Before you shoot me an email, *please* try to find the answer yourself either in the [Course Syllabus](#), this lesson, or the in the FAQ in the [Front page](#). If you can't find the answer to your question or you have an issue that needs my input, just click this link: [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu). It would be helpful to tell me what section you're in, as well.

## End of Lesson

### Homework:

- Study the [class syllabus](#).
- Read through the [Daily Schedule](#).
- Complete the Pre-Semester Discussion Board Assignment: [Discussion: Aug-10-21 \(M-F\) - Introductions](#).

- Order book: Aldo Leopold's [\*A Sand County Almanac\*](#) (any edition will do).
- Get a head start, if time permits. Read one or both of the Wendell Berry readings due next week:
  - [Wendell Berry - Idea of a Local Economy](#)
  - [Wendell Berry - Two Economies](#)

**If you contract COVID-19, you must let me know as soon as possible: [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)**

**Attending class at the scheduled time is a requirement. If you are not scheduled to meet in-person, you must attend via Zoom. If you are scheduled to attend in-person but cannot, e.g., for reasons associated with COVID-19, then attend via Zoom.**

## Alternating Attendance in PHI336

<b>Section 001</b> MWF 11:00am - 11:50am <a href="#">Jacobs Science Bldg. 347</a>	<b>Section 002</b> MWF 1:00pm - 1:50pm <a href="#">Jacobs Science Bldg. 357</a>
-----------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------

Due to physical distancing requirements, occupancy restrictions in the classroom do not adequately allow the full class to meet during lecture. Therefore, the class population has been divided into three attendance groups:

Click [here](#) to see [your attendance group assignment](#) in this course.

### 336-001 Attendance Groups

Group A  
Group B  
Group C

### 336-002 Attendance Groups

Group A  
Group B  
Group C

To find out which group meets in-person on whatever day, consult the [Daily Schedule](#) online. The order changes from week to week. However, this week:

- Group A meets on Monday (B & C attend via Zoom)
- Group B meets on Wednesday (A & C attend via Zoom)
- Group C meets on Friday (A & B attend via Zoom)

## Attending in-person Today

When finding a seat in the classroom, please try to leave the table in the back to the left empty.

[Masking](#) is a requirement to attend this class in-person. The class has been designed to meet both in-person and online concurrently and seamlessly. If for any reason you cannot wear a face mask, just attend via the Zoom session.

### **If you are attending in-person:**

- We must maintain physical distancing in the classroom. Find a seat at least six (6) feet away from your nearest neighbor.
  - **Take note of where you sit. This will be your seat for the rest of the term.**
- Keep your mask on while in the Jacobs Science Building
  - put it before entering the building
  - have it on throughout the whole class period, especially when talking
  - keep it on as you exit the building
- You may also log into the Zoom meeting as well
  - do this before class begins

- mute mic, turn off video
- you may ask questions also by using the chat function
  - Help out your peers. If you see a good question that is being overlooked, ask it live and in-person.

## Today's Lesson - What to Bring

Additionally, everybody - whether you're in-person or online - will be required to follow the daily lesson online. So, bring an iPad, tablet, or computer to class. (A phone really is insufficient.)

To access the day's lesson, go to the [Daily Schedule](#), particularly to 08/17, and click on the link [Syllabus & Course Expectations](#) (or just click the link here).

---

## Attending via Zoom Today

If you are not scheduled to attend in-person today, you need to log into the **Zoom session of the class**. The link for this is always posted at the top of the [Daily Schedule](#), but I'll post it here also:

[PHI336.001 Zoom Portal](#) - the password to enter is **Sandmeyer**

[PHI336.002 Zoom Portal](#) - the password to enter is **Sandmeyer**

### If you are attending online via the Zoom meeting:

- please **log in** to the class Zoom meeting **before** class begins.
  - also open today's lesson, i.e., the [Syllabus & Course Expectations](#) link in the Daily Schedule (or just click the link here)
- Mute your mic and turn off your video.
  - My video will also be turned off. You're listening to the lecture and following the daily lesson on your device.
- You may ask questions by using the chat function in Zoom.



	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE – COVID CLASS .....</b>	<b>3</b>
a. 2020F – Syllabus (COVID – in-person & fully online) .....	5
b. 2020F – Daily Schedule (COVID – in-person & fully online) .....	10
<b>2. COVID CLASS – PRE-SEMESTER NOTIFICATIONS .....</b>	<b>16</b>
a. August 1 <sup>st</sup> – Teaching Modality .....	18
b. August 10 <sup>th</sup> – Navigating Canvas .....	20
c. August 10-14 – Lesson: Teaching Modality .....	21
d. August 17 – First Day of Class: Alternating Attendance .....	24
<b>3. ASSESSMENT .....</b>	<b>26</b>
a. PHI336_2020F – forum - 01 Berry-Leopold (COVID) .....	28
b. PHI336_2020F – quiz - Savoy Alien Land Ethic reading .....	30
c. PHI336_2021F – journal - 03 ethical theories .....	31
d. PHI336_2021F – quiz – Kant reading .....	33
e. PHI336_2021F – test – unit 1 .....	37
f. PHI336_2021F – test – conclusory (assignment) .....	42
<b>4. STUDENT WORK .....</b>	<b>46</b>
a. PHI336_2021F – test – unit 1 (Key) .....	48
b. PHI336_2021F – test – conclusory (submission) .....	51

### PHI336: Assessment Styles

PHI336, a course representing the heart of my work as a teacher here at UK, has an enormous service impact on two of the three interdisciplinary sustainability programs at UK, i.e., the Environmental and Sustainability Studies program (a B.A. degree) and the Natural Resources and Environmental Science program (a B.S. degree). [For my impact on the sustainable agriculture B.S. degree, see my PHI205 teaching materials included in this packet and my SERVICE statement.]

This course, particularly, **has a unique and consciously developed interdisciplinary constituency**, which I have been cultivating since writing its syllabus for Senate approval. The majority of students are NRES or ENS students, as PHI336 fulfills a major requirement for those programs. PHI336 has also become a recruitment course for students who discover an interest in philosophy in it. Indeed, most philosophy majors I have taught here at UK are those that I have recruited to philosophy as double majors with ENS or – less typically – NRES.

Given the variety of students in this class, I employ a **diversity of assessment modalities**. All these assessments have their telos in the final cumulative paper, i.e., the so-called "conclusory" paper assignment. I announce this paper question on the first day of class and at the beginning of each unit. Hence all the variety of assessments employed herein related together comprehensively.

*(left blank intentionally)*

# Berry and Leopold on the Standard of Goodness

## Resources:

- Wendell Berry
  - [Idea of a Local Economy](#)
  - [Two Economies](#)
- Aldo Leopold
  - [Thinking Like a Mountain](#),
  - [Unpublished Intro to ASCA](#)
  - *A Sand County Almanac*, xxi-xxiii, 190-212

## This is a two part assignment: (i) post and (ii) respond.

- **Posting Assignment: complete this by Wednesday (08-26), beginning of class**
  - Post a short video, just a minute or three, at most, during which you answer this question: **how does Wendell Berry's dichotomy between the ideal of the farmer and the strip miner (sketched below) reflect different *standards of goodness*?**
    - It is your responsibility to make sure the video you post loads correctly and can be viewed by all. (Be sure to finish uploading the video before you submit it. All you need to do after you select the video is to wait for the grey box in the text box to show the picture of their video before submitting.)

◦ The Nurturer (ideal of farmer)	The Exploiter (strip miner)
<ul style="list-style-type: none"><li>▪ A generalist</li><li>▪ Guided by norm of care</li><li>▪ Goal is health</li><li>▪ Values good work</li><li>▪ Serves land, household, community, place</li><li>▪ Thinks fundamentally in terms of character and quality</li><li>▪ An economics of needs/necessities</li></ul>	<ul style="list-style-type: none"><li>▪ A specialist</li><li>▪ Guided by norm of efficiency</li><li>▪ Goal is money</li><li>▪ Degrades work as drudgery</li><li>▪ A servant of a more powerful organization</li><li>▪ Thinks strictly in terms of quantities</li><li>▪ An economics of wants</li></ul>

(Be creative! For instance, if you'd like to shoot your video outside in a location that provides context or setting appropriate to what you say, by all means do so.)

- **Response Assignment: complete this by Sunday (08-30), 11:59pm**
  - Watch *all* the videos by your colleagues in your attendance group.
  - Respond to one video of your choice in writing, ca. 200-400 words.
    - **The nature of your response is "Yes, and..."** That is to say, you are affirming your colleagues insight and adding to it.
      - Refer to the colleague by name, so I'll know to whom you are responding.
      - You'll have to summarize briefly the view your responding to. Otherwise, we won't know what you are affirming and adding to.
    - In your response, you must show **include a discussion of Aldo Leopold's idea of a land ethic**. You decide what topic to discuss and how you wish to tie this in your colleague's analysis of the Berry dichotomy.

## Discussion Posting Rules

- **Number of Postings Rule**
  - 2 postings: (i) original video post and (ii) written "yes, and..." response
- **Accomplishment Rule**
  - Original post: a video discussion of the question above.
  - "Yes, and..." response: ca. 200-400 words (a paragraph, two at most)
- **Quality Rule**
  - bring Wendell Berry and Aldo Leopold together with clear references to the content of the course readings
    - First posting: about Wendell Berry's concept of a standard of goodness exemplified in his dichotomy between the farmer and the strip miner
    - Second posting: about Leopold's land ethic, especially how it accords with the standard of goodness articulated by Berry.

#### Quiz #04 – Lauret Savoy's "Alien Land Ethic: The Distance Between"

This "reading quiz" is different from the others you have completed this semester. I want to discuss the text during class. Consequently, the questions here are questions I want to discuss together. But first, I want you to prepare your own answer. So, please read Lauret Savoy's chapter, "Alien Land Ethic: The Distance Between". Then answer these four questions. We'll discuss some or all of them together next class. (So, please have your answers with you at next class.)

There's no time limit to submit these answers. But you are given only one attempt. So, I recommend you download the questions first, answer them, and then copy and paste your answers into the quiz online. (In other words, don't just write your answers into the quiz.)

1. On pages 32-33, Lauret Savoy quotes from her favorite passage in *A Sand County Almanac*. You are reading this whole book right now. So far, what is your favorite passage (please copy it here in your answer) and explain what about it you find so appealing. (Two paragraphs, including quoted passage)
2. On page 33, Savoy speaks of passages in *A Sand County Almanac* that have confused her, not because she didn't understand the words. Rather, she didn't understand the thinking that spawned those words. Taking this as your cue, identify one passage from *A Sand County Almanac* (please copy it here in your answer) and describe what confuses you about this passage. (Two paragraphs, including quoted passage)
3. Savoy notes that "Leopold was concerned not just about the primacy of utilitarian values in the United States, but also the inadequacies of dis-integrated thinking and living " (44). How, *if at all*, do the social divisions which she details in her chapter undergird or, perhaps, destabilize the A-B cleavage which Leopold details in his essay, "The Land Ethic?" (One or two paragraphs)
4. Savoy says at the end of her chapter, "I want the *alien land* and the *land ethic* meet and to answer each other in turn" (47). But both *Alien Land* and "The Land Ethic" were published in 1949. How is the tension she's detailing between these two men, between these two visions, relevant today? (One or two paragraphs)

001 MWF 11 00am 11 50pm (CB 203)

**PHI 336: 001 & 002**  
Environmental Ethics

002 MWF 1 00pm 1 50pm (CB 205)

**Fall 2021**  
Syllabus

### 03 Reading Journal Exercise

#### This is a two-part assignment

- 1 The first part (03a) is due by Wednesday, October 27th, by 11 59pm
2. The second part (03b) is due by Wednesday, November 3rd, by 11:59pm

If you haven't read the [Reading Journal Instructions](#), read them now

#### Journal 03a

For Part I, I want you to **post a video** (or an audio recording) to this discussion forum. Please embed the video and not merely a link to the video. If you don't know how to embed a video, consult, the reading journal instructions (link above). If it still isn't working for you, contact tech support to help you (see link at top of this page).

This video should be relatively brief - about 5 minutes.

For this task, please **explain what essentially distinguishes** the utilitarian moral consideration of animal life articulated by Peter Singer from the moral consideration of the animal in duty ethics articulated by Tom Regan. That is, both **Singer and Regan** argue that animals (at least some animals) ought to be included in our moral considerations. But they differ as to why animals ought to be included. What defines this difference essentially?

For this task, you need to be concrete. That is to say, you need to show us where in the texts by page number you see this difference articulated.

#### Unit 3 readings for part 03a

- Theory
  - Utilitarianism - [Jeremy Bentham - On Principle of Utility](#)
  - Duty Ethics - [Immanuel Kant - Duty Ethics](#)
- Application to Animals
  - Utilitarianism - [Peter Singer - The Animal Liberation Movement](#)
  - Duty Ethics - [Tom Regan - Animal Rights](#)

#### Journal 03b

Starting Tuesday, the October 28th, **watch the videos by all members in your group.**

001-1	001-2	001-3	001-4	001-5
-------	-------	-------	-------	-------

002 1	002 2	002 3	002 4	002 5

**Then, produce three paragraphs.** A paragraph is about 300 words

### ***Unit 3 readings for part 03b***

- [Val Plumwood Animals & Ecology](#)
- Robin Wall Kimmerer, *Braiding Sweetgrass*, "Picking Sweetgrass"

#### **1 First Task (one paragraph)**

Of the videos you watched, identify the one in **which the author presents their reasoning most elegantly and in the most logically sound way** Reply to this individual by name In one paragraph, explain what in the two passages discussed captures something really important to the idea of nature (or the idea of conservation) in the first set of readings

#### **2 Second Task (two paragraphs)**

For this next task, **(i) compare** the way **Val Plumwood and Robin Wall Kimmer** articulate an ethics toward animate life, particular animal life Use both Plumwood's essay and *Braiding Sweetgrass*, particularly the third section of that work titled "Picking Sweetgrass" for this task. You may include quotations from the text, if they aren't too long **(ii)** In a separate paragraph, go on to highlight a striking **contrast between Kimmerer's ethics and** either that of the utilitarian (Singer) or the duty ethicist (Regan) toward animal life (pick one of the other **Singer or Regan but not both**)

# 11 Quiz (Kant) ↕

⚠ This is a preview of the published version of the quiz

Started: Jul 1 at 11:06am

## Quiz Instructions

You are allowed 1 attempt on this quiz; there is no time limit. See the Daily Schedule for deadline.

### Directions:

1. Download the questions and look them over before reading the assignment.
  - The link to download the quiz questions is in the Daily Schedule.
2. As you read the assignment, create an answer key on your copy of the questions.
3. When finished, take the quiz online using the key you made.
  - The link for the quiz is in the Daily Schedule.
4. On your key, keep a record of which questions you get incorrect or which you'd like to discuss in class.



### Question 1

1 pts

In "Duties towards Animals and Spirits," why, according to Kant, is the way we act towards animals relevant to our duty to humanity?

- ☐ Since we have no direct duties to animals, there is no relevant connection to our duties to humanity.
- ☐ Animals are in essence identical to humans. Consequently, there is no moral difference between actions toward humans and actions toward animals.
- ☐ Since we have only indirect duties to animals, there is no relevant connection to our duty to humanity.
- ☐ Acts of cruelty to animals damage the humanity in one's own person.
- ☐ None of the above.



### Question 2

1 pts



We can, according to Kant, judge the heart of a man by his treatment of animals.

- ☐ True
- ☐ False



### Question 3

1 pts

When discussing our indirect duties to animals, which example is NOT used by Kant

- ☐ A master's duty to a faithful dog.
- ☐ A child's treatment of a dog or cat.
- ☐ The treatment of a worm by a scientific observer.
- ☐ The treatment of elephants in India.
- ☐ The Greek fable of the ass and the bell.



### Question 4

1 pts

Do we have duties to immaterial spirits according to Kant

- ☐ Yes, but these duties are only negative.
- ☐ Yes, but only to those spirits of our relations.
- ☐ Yes. These duties are equivalent to our duties to living persons.
- ☐ Yes, but like our duties to animals these are only indirect duties.
- ☐ None of the above.

**Question 5****1 pts**

What other duties do we have other than those to humans, animals, and spirits.

- ☐ We have direct duties to humanity in our treatment of inanimate objects.
- ☐ We have indirect duties to humanity in our treatment of inanimate objects.
- ☐ We have direct duties to the earth and its ecosystems.
- ☐ We have indirect duties to the earth and its ecosystems.
- ☐ None of the above.

**Question 6****1 pts**

In "Kant on Price and Dignity," what defines that which has price value according to Kant?

- ☐ What has price can sold in any marketplace, that is to say, the actual currency used is irrelevant.
- ☐ What has price can be given without price.
- ☐ What has price can be replaced with something else of equivalent price value.
- ☐ What has price has value.

**Question 7****1 pts**

In "Kant on Price and Dignity," what worth does a being capable of morality have?

- ☐ It is a worthless entity
- ☐ Market price

☐ Fancy price

☐ A worth that transcends price value.

Quiz saved at 11:06am

Submit Quiz

Name: \_\_\_\_\_

Section: \_\_\_\_\_

**Unit 1: Introduction: The Idea of an Ecological Ethic? (Planting Sweetgrass)**

Section 001: Friday, Sep 17, 11:00am-11:50am (CB203)

Section 002: Friday, Sep 17, 1:00pm-11:50pm (CB205)

**Directions:**

1. Print your name on this test.
  2. Input (bubble) your name on the back of Scantron Sheet *with a #2 pencil*
    - a. Last Name (space) First Name
  3. Circle the best answer for each question on this sheet.
    - b. Double-check your answers, as time permits.
  4. Input (bubble) your answers on the Scantron Sheet.
  5. Submit both the test and the Scantron Sheet.
- 

1. What does it mean to think like a mountain?

- a. To think like a mountain means to give greater weight to spiritual over sensual values, when deciding how best to act.
- b. To think like a mountain means to understand that public lands must be managed for multiple uses.
- c. To think like a mountain is to think in a geological time scale.
- d. To think like a mountain is to understand that each member of the biotic community has a role in the healthy functioning of that community.

2. Why did Leopold kill the wolf as described in "Thinking Like a Mountain"?

- a. To increase the prey population for the sake of enriching the hunting experience
- b. To regulate the number of wolves, which had grown to a disproportionate size since the turn of the century
- c. Because the Forest Service had explicitly assigned him and his colleague to predator eradication that summer
- d. To eradicate a disease which was threatening to jump from wolves to domestic herd populations

*(continued on next pages)*

3. Leopold says that "food is the continuum in the Song of the Gavilan." But whose food does Leopold mean here?

- a. Food for the oak which feeds the buck, who feeds the cougar
- b. Food for the human hunter
- c. A & B
- d. None of the above

4. According to Leopold in "Song of the Gavilan," what is the great moral contribution of science?

- a. Its method of analysis
- b. Its objectivity or scientific point of view
- c. Its specialization into different distinct disciplinary studies
- d. The technological progress that accompanies pure research

5. If the human being has the role of conqueror, then what role does land have according to Leopold?

- a. The role of providing the place for the community of humans, plants, and animals, together.
- b. A purely recreational role
- c. The role of slave and servant
- d. The sacred role of providing a connection to that which is genuinely natural in us

6. What was Aldo Leopold's first job?

- a. Professor of Game Management at the University of Wisconsin-Madison
- b. Forest Ranger in the White Mountains of Arizona
- c. Associate Director of the U.S. Forest Products Laboratory in Madison, Wisconsin
- d. Assistant Professor of Forestry at the Yale School of Forestry

7. What is an evolutionary possibility and ecological necessity according to Aldo Leopold?

- a. The extension of the boundaries of the community to include land
- b. Declines in the number of human beings populating the Earth
- c. Proper land management policy at all levels of government
- d. The development of a coherent and effective program of conservation education

8. Which is not a concept welded together (or braided together) by Leopold's in the essays comprising *A Sand County Almanac*

- a. The anthropocentric concept of land
- b. The cultural concept of land
- c. The ecological concept of land
- d. The understanding of land as a cultural determinant

9. Why was Odysseus not prohibited, morally speaking for that time, to kill the slave girls all on one rope?

- a. The girls were unmarried
- b. The girls all came from foreign lands
- c. The girls were his property
- d. The girls were the servants of the suitors, who he had just all killed

10. Why, according to Leopold, is there as yet no ethic dealing with man's relation to land and to the animals and plants which grow upon it?

- a. Because land management is considered the job of the government
- b. Because land is still merely property.
- c. Because conservation education is still in its infancy
- d. Because the U.S. is incapable governing itself according to moral principles

11. What change or changes are implied by the land ethic?

- a. The land ethic changes the human role to that of member of the biotic community
- b. The land ethic insinuates that all members of the biotic community are to be respected intrinsically
- c. The land ethic implies a respect for the biotic community, itself, as a whole
- d. All of the above

12. When is an act or policy right, according to Leopold

- a. When it tends to preserve the integrity, stability, and the beauty of the biotic community
- b. When it tends to preserve a land's capacity to renew itself, i.e., when it maintains land health
- c. A & B
- d. None of the above

13. What links all individuals together in a biotic community?

- a. Sexual reproductive behaviors
- b. Food chains
- c. Death and decay
- d. B & C.

14. According to Lauret Savoy, Aldo Leopold's call for an extension of ethics to land relations seemed to express a sense of responsibility and reciprocity...

- a. embedded in many Indigenous peoples' traditions of experience.
- b. that could never take hold in America.
- c. that have been practiced by rural communities all across this country for generations.
- d. that excludes or marginalizes peoples of color.

15. In her chapter, "Alien Land," Lauret Savoy says, "Only teenage encounters with writings by authors who also seemed to be searching prompted me to speak. I met them question to question." Which is NOT a question she asked in that chapter?

- a. "Alien Land. Land Ethic. What is the distance between them?"
- b. "Did Aldo Leopold consider me?"
- c. "What happened in the postwar years while my father and Aldo Leopold wrote and revised?"
- d. "Where are Aldo Leopold's accounts of native land philosophies that he encountered while working as a forester in Arizona and New Mexico?"

16. According to Lauret Savoy, her father's *Alien Land* grew from the recognition of a hypocrisy at the very heart of this country. What was/is this hypocrisy?

- a. That the the doctrine all men were created free and equal is, in the very next breath, denied to millions
- b. That the land of the free is, at once, so loved but treated so unlovingly
- c. That a country which "does not see color" remains continuously defined by its racial history
- d. All of the above

17. Which is not one of J. Drew Lanham's "Nine Rules for the Black Birdwatcher"?

- a. Always carry a video recording device.
- b. Don't bird in a hoodie.
- c. You're an endangered species — extinction looms.
- d. Carry your binoculars — and three forms of identification — at all times.

18. What is meant by "range map restrictions" as J. Drew Lanham refers to them?

- a. The professional limitations imposed upon the black birder within academia
- b. The full extent of the habitat of a particular species of bird
- c. A history or knowing that there are places that he may not be able to go safely
- d. Geological or other topographical features that determine the boundaries of any particular species

19. What lesson does Robin Wall Kimmerer see in the mast fruiting of pecan trees, who "make fruit only when you can afford it"?

- a. The fruiting of such trees are mechanical responses to environmental cues
- b. All flourishing is mutual
- c. That land is a biotic community whose integrity, stability, and beauty is the responsibility of all
- d. Abundance is predictable

20. What is the cardinal difference between gift and commodity exchange according to Robin Wall Kimmerer.

- a. A gift economy is ideal and exists only as an aspiration, and so gift exchanges are, in reality, merely commodity exchanges
- b. Commodity exchanges should never be practiced among indigenous peoples
- c. A gift exchange can only exist and is only meaningful within a property economy
- d. A gift establishes a feeling-bond between two people

21. What question did Robin Wall Kimmerer's advisor say was not scientific?

- a. Why do the astor and the goldenrod always stand together in such a beautiful pattern?
- b. Which traditional method of harvesting sweetgrass is the most sustainable?
- c. How do the astor and the goldenrod propagate their pollen?
- d. How can one distinguish one species from another?

22. Robin Wall Kimmerer argues that the Powtawatomi understanding of what it means to be alive diverges from the list of attributes of living beings as learned in introductory biology. How so?

- a. The language is primarily metaphorical in its description of living things
- b. The language is infused with a spiritual history that ties it to the very creation of life
- c. The language does not allow for distinctions between animate and inanimate beings
- d. The language is verb-based, whereas most non-native languages are noun-based



001: MWF 11:00am - 11:50pm (CB 203)

**PHI 336: 001 & 002**  
Environmental Ethics

002: MWF 1:00pm - 1:50pm (CB 205)

**Fall 2021**  
Syllabus

## Final Cumulative Paper

### General Directions

Answer all elements of the question. A formal opening or conclusion is unnecessary. Your response should be between 1,000 and 1,800 words. The grade for your essay will be calculated using the rubric, below.

### Question

*How do you understand your own ethical relation to the land and/or to non-human creatures? Explain and defend your ethical standpoint.*

In order to answer this question properly, you have to discuss substantively and critically – at a minimum – the following issues:

- articulate what you consider to be **the essential features of an ecological ethic**; and **include** in this analysis **critical perspectives** from traditionally underrepresented groups;
- explain how your own ethical view **aligns with the idea(s) of conservation** that we've studied, if at all; particularly address here whether your standpoint is **anthropocentric** or **non-anthropocentric**,
- **assess the validity of an ecological ethic** by reference to other ethical theories, especially those prioritize animal life;
- **explicate the idea of sustainability** distinguishing between the weaker or stronger senses of this term; and discuss where, if anywhere, you would place your own ethical stance in a sustainability continuum;
- and, explain and defend your own ethical standpoint by direct reference to Robin Wall Kimmerer's analysis of **the Windigo mythology**.

You can, of course, discuss any other topic or issue that you deem relevant *as long as the core concerns mentioned above are dealt with in your essay*. The issues you take up can be dealt with sequentially or in a more integrated approach, e.g., as inter-related concepts.

Remember, **this is an assessment** of your understanding of the source materials studied in this class this term. So, I'm asking you to articulate your ethical standpoint by *reference to the ideas and texts* we've studied together this semester. Notice the defined elements of this essay correspond to the units in this class and the Kimmerer readings woven throughout. While you are not required to discuss each and every text we've studied this semester, you are required to demonstrate an understanding and a critical evaluation of some of the main figures/theories represented in these units and in Kimmerer's book.

Submit this document any time between December 6th and the **deadline Monday, 12/13, by 11:59pm**. Late submissions are strongly discouraged; no submissions will be accepted 24 hours after the deadline.

## Using Sources

This is an assessment of your understanding of the source material studied in this class. Consequently, you are required to integrate important class source materials into to your essay. Given this requirement, you have to include in-text notes and an end of essay "works cited" section. For in-text notes, use a simple *author, chapter title, & page number system* for sources from this class. For these sources, you need only provide the document title, e.g., the chapter or excerpt title. That is to say, you need not cite the book from which book title from which the selection was taken.

### Example:

"I thought that because fewer wolves meant more deer, that no wolves would mean hunters' paradise. But after seeing the green fire die, I sensed that neither the wolf nor the mountain agreed with such a view" (Leopold, "Thinking Like a Mountain," 130).

For sources studied in this class, your "works cited" list need only indicate *author* and *chapter title*.

However, you may include external source materials supplementary to the course materials as well, if you wish. Be careful that these materials add a distinctive perspective to your analysis and do not stand in as a substitute for course materials studied in this class. If you use external source materials, provide full note and bibliographic information for these, i.e., both when citing in-text and detailing the source in your "work cited" section. You may use whatever citation system you have been trained to use, as long as you use it properly. If you haven't learned (or forgotten) how to cite from sources, use the [Chicago Manual of Style Sample Citations](#) as your model.

## Grading Rubric for Essay Responses

The score for your essay will be the sum of three outcomes assessed using in this rubric.

<i>Rich</i> ————— <i>Poor</i>				
	(A) Exemplary	(B) High Achievement	(C) Satisfactory Achievement	(D) Inadequate
<b>Accomplishment</b>	<b>Addresses all parts of the question</b>			
	Addresses all elements in prompt thoroughly; discloses underlying complexities; explains why explication of these complexities is relevant and necessary	Addresses all elements in prompt thoroughly; some analysis of underlying complexities.	Straightforwardly and simply addresses all elements in prompt	Does not address all elements in prompt
<b>Evidence</b>	<b>Integration of source material</b>			
	Uses <i>and synthesizes</i> evidence in an integrated way to reveal insightful integration and clear	Uses evidence substantively in the articulation and defense of your own ethical viewpoint,	Uses evidence, but application does not consistently demonstrate substantive analysis	May list evidence but bears little to no relation to prompt; fails to address a

	critical engagement with course source materials.	though lacks clear analysis of relevantly important critical perspectives.	of or critical engagement with source materials.	core concern in prompt
<b>Language</b>	<b>Clear, coherent, and elegant expression</b>			
	Uses graceful language that skillfully communicates meaning to readers with clarity and fluency, and is virtually error free.	Uses clear language that conveys meaning to readers. The writing may display minor errors but none are substantive.	Uses language that generally conveys meaning to readers but sometimes style or grammar obscures rather clarifies. Grammatical errors evident, but none so substantive as to impede meaning.	Uses language that impedes meaning because of errors in usage.

## Grading

- Scoring per Outcome
  - *Exemplary* = 10 - 9 points
  - *High Achievement* = 9 - 8 points
  - *Satisfactory Achievement* = 8 - 7 points
  - *Inadequate* = 7 - 6 points
- Cumulative Score:
  - A paper or *Exemplary* = 30 - 27 points
  - B paper or *High Achievement* = 26.99 - 24 points
  - C paper or *Satisfactory Achievement* = 23.99 - 21 points
  - D paper or *Inadequate* = 20.99 - 18 points
  - < 18 points: *Fail*
- See the [course syllabus](#) for the grading scale used in this class.

## Upload and Formatting Requirements & Deductions

Double-check your submission follows these requirements and understand the automatic deductions *before* uploading your essay.

### Upload and Formatting Requirements

1. Papers must be submitted either as Word documents with the extension .docx or .doc, or PDF documents. No other format is acceptable.
  - Upload to Canvas as a single document, which includes both your essay and a works cited section.
2. Paper formatting requirement
  - Margins: 1" top/bottom and left/right.
  - Font: Times New Roman, 12 pt
  - Pagination: each page should be numbered. Number should be placed bottom center.
  - Line Spacing: Paper should be double-spaced

3. First three lines of document:

- First Line: Student's Name, Number, and Course Number & Section Number :
  - Example: Student name: Bob Sandmeyer, 123456789 - PHI336.002
- Second Line: "By submitting this essay, I attest that it is my own work, completed in accordance with University regulations."
- Third Line: Word Count, e.g., "Word Count: 1,250 words"
  - don't include the following in your word count
    - first three lines
    - works cited section
- Do not create a cover page. Just start the essay with these three lines.

4. Citation Requirement:

- Per section as defined by bullet points above, cites properly from at least one relevant material source.
- Includes works cited section at conclusion of essay.

**Automatic Deductions**

Upload and Formatting Requirements

2.5% for each of the upload and formatting requirement not followed

Late Submission Policy

5% for day late or fraction thereof

100% No submissions later than the 24 hours after deadline indicated herein

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE – COVID CLASS .....</b>	<b>3</b>
a. 2020F – Syllabus (COVID – in-person & fully online) .....	5
b. 2020F – Daily Schedule (COVID – in-person & fully online) .....	10
<b>2. COVID CLASS – PRE-SEMESTER NOTIFICATIONS .....</b>	<b>16</b>
a. August 1 <sup>st</sup> – Teaching Modality .....	18
b. August 10 <sup>th</sup> – Navigating Canvas .....	20
c. August 10-14 – Lesson: Teaching Modality .....	21
d. August 17 – First Day of Class: Alternating Attendance .....	24
<b>3. ASSESSMENT .....</b>	<b>26</b>
a. PHI336_2020F – forum - 01 Berry-Leopold (COVID) .....	28
b. PHI336_2020F – quiz - Savoy Alien Land Ethic reading .....	30
c. PHI336_2021F – journal - 03 ethical theories .....	31
d. PHI336_2021F – quiz – Kant reading .....	33
e. PHI336_2021F – test – unit 1 .....	37
f. PHI336_2021F – test – conclusory (assignment) .....	42
<b>4. STUDENT WORK .....</b>	<b>46</b>
a. PHI336_2021F – test – unit 1 (Key) .....	48
b. PHI336_2021F – test – conclusory (submission) .....	51

### **PHI336: Student Work**

Tests are one element of my grading scheme. I use tests to evaluate student comprehension of class content. I administer most tests in-class with the exception of the conclusory assignment in PHI336.

In-class tests are built from the reading quizzes students take over the term (see for instance the Kant reading quiz above). The first document included here is the key for a midterm test, which was held in-class.

In PHI336, however, I also have students complete a take-home test. This is a conclusory essay, cumulative in scope. I announce this question on the first day of class and at the first and last day of every unit. Hence, by the time students sit down to write this essay, they have been reflecting on the question the whole semester. The second document included here is one such answer.

*(left blank intentionally)*

001: MWF 11:00am - 11:50pm (CB 203)

002: MWF 1:00pm - 1:50pm (CB 205)

**PHI 336: 001 & 002**  
Environmental Ethics**Fall 2021**  
Syllabus**01 Unit Test Key**

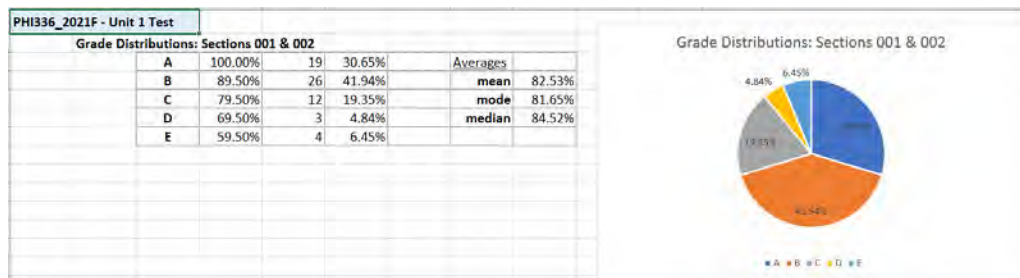
This is a self-directed review. Please note that I don't indicate which questions (if any) you got wrong. You must have your copy of the test in order to work through this review. Your test indicates both the answer options for each question and which option you selected.

The quotations supplied typically do provide a specific textual reference which demonstrates the answer. This isn't to suggest, however, that every question required rote memorization of that particular passage (or any passage, really). Rather, most questions were written to assess understanding of themes or, if not about important themes, something we discussed explicitly in class.

**Grading Methodology**

See note in question 8, which explains why the total possible is 21 (rather than 22).

When calculating your score, I used a square root curve. Here's the formula: Curved Score =  $\sqrt{x/y}$  (where x = Raw Score Earned ; y = Total Possible). For instance, if a student got a raw score (x) of 18, then  $x/y = 0.86$  or 86%. The square root of 86% or  $\sqrt{86\%} = 92.58\%$ .



(click picture to see a larger version)

If after finishing this review you have questions or concerns, just shoot me an email (by clicking the Email Prof link at the top of the page).

Unit 1 Test - Self-Directed Review		
<p><b>1. What does it mean to think like a mountain?</b></p> <p>d. "The cowman who cleans his range of wolves does not realize that he is taking over the wolf's job of trimming the herd to fit the range. He has not learned to think like a mountain. Hence we have dustbowls, and rivers washing the future into the sea" (Aldo Leopold, "Thinking Like a Mountain," 132). To think like a mountain is thus to understand that each member of the biotic community has a role in the healthy functioning of that community.</p>	<p><b>2. Why did Leopold kill the wolf as described in "Thinking Like a Mountain"?</b></p> <p>a. "I was young then, and full of trigger-itch; I thought that because fewer wolves meant more deer, that no wolves would mean hunters' paradise. But after seeing the green fire die, I sensed that neither the wolf nor the mountain agreed with such a view" (Aldo Leopold, "Thinking Like a Mountain," 130). So, Leopold in his youthful naiveté thought shooting the wolf would lead to an increase in the prey population, and so enrich the hunting experience, i.e., the recreational value of hunting.</p>	<p><b>3. Leopold says that "food is the continuum in the Song of the Gavilan." But whose food does Leopold mean here?</b></p> <p>c. "Food is the continuum in the Song of the Gavilan. I mean, of course, not only your food, but food for the oak which feeds the buck who feeds the cougar who dies under an oak and goes back into acorns for his erstwhile prey. This is one of many food cycles starting from and returning to oaks, for the oak also feeds the jay who feeds the goshawk who named your river, the bear whose grease made your gravy, the quail who taught you a lesson in botany, and the turkey who daily gives you the slip" (Aldo Leopold, "Song of the Gavilan," 152-53). So, yes, food is for the oak, which feeds all the animals that feed upon the acorn. But food is also for the hunter, who in partaking of the bounty of nature ought to listen and understand this song. Food is for both.</p>
<p><b>4. According to Leopold in "Song of the Gavilan," what is the great moral contribution of science?</b></p> <p>b. "Science contributes moral as well as material blessings to the world. Its great moral contribution is objectivity, or the scientific point of view." (Aldo Leopold, "Song of the Gavilan," 153-54).</p>	<p><b>5. If the human being has the role of conqueror, then what role does land have according to Leopold?</b></p> <p>c. "Conservation is a pipe-dream as long as <i>Homo sapiens</i> is cast in the role of conqueror, and his land in the role of slave and servant. Conservation becomes possible only when man assumes the role of citizen in a community of which soils and waters, plants and</p>	<p><b>6. What was Aldo Leopold's first job?</b></p> <p>b. As we discussed in class, upon graduating from the Yale School of Forestry in 1909, he took a job as forest ranger in the White Mountains of Arizona and New Mexico. (See also <a href="#">About: Aldo Leopold</a>)</p>

	animals are fellow members, each dependent on the others, and each entitled to his place in the sun." (Aldo Leopold, "Unpublished introduction to <i>ASCA</i> ," 874).	
<p><b>7. What is an evolutionary possibility and ecological necessity according to Aldo Leopold?</b></p> <p>a. "There is as yet no ethic dealing with man's relation to land and to the animals and plants which grow upon it. Land, like Odysseus' slave-girls, is still property. The land relation is still strictly economic, entailing privileges but not obligations. The extension of ethics to this third element in human environment is, if I read the evidence correctly, an evolutionary possibility and an ecological necessity. It is the third step in a sequence. The first two have already been taken" (Aldo Leopold, "The Land Ethic," 203).</p>	<p><b>8. Which is not a concept welded together (or braided together) by Leopold's in the essays comprising <i>A Sand County Almanac</i></b></p> <p>a. "That land is a community is the basic concept of ecology, but that land is to be loved and respected is an extension of ethics. That land yields a cultural harvest is a fact long known, but latterly often forgotten. These essays attempt to weld these three concepts" (Aldo Leopold, "Preface" to <i>ASCA</i>," viii-ix).</p> <p>(Nota Bene: The list of possible answers in this question included the cultural concept twice, i.e., b &amp; d. This was not my intent when I wrote the list of answers. Actually, I meant to write "b" as "the ethical concept." Nevertheless, the answer is clearly "a". Leopold does not attempt to weave the anthropocentric concept of land into the essays. Rather, in the weaving of the ecological, ethical, and cultural concept of the land, Leopold develops a new eco-centric view of land in these essays. I <u>subtracted</u> this question from the calculation of the grade, since it contains an error in my formulation of the answer set which led to some confusions.)</p>	<p><b>9. Why was Odysseus nor prohibited, morally speaking for that time, to kill the slave girls all on one rope?</b></p> <p>c. "When god-like Odysseus returned from the wars in Troy, he hanged all on one rope a dozen slave-girls of his household whom he suspected of misbehavior during his absence. This hanging involved no question of propriety. The girls were property. The disposal of property was then, as now, a matter of expediency, not of right and wrong." (Aldo Leopold, "The Land Ethic," 201).</p> <p>(The question as published contains a typo. But this grammatical infelicity did not seem to affect anybody's score. The question should have read more properly: "Why was Odysseus not prohibited, morally speaking for that time, from killing the slave girls all on one rope?")</p>
<p><b>10. Why, according to Leopold, is there as yet no ethic dealing with man's relation to land and to the animals and plants which grow upon it?</b></p> <p>b. See question #9</p> <p>"The 'key-log' which must be moved to release the evolutionary process for an ethic is simply this: quit thinking about decent land-use as solely an economic problem. Examine each question in terms of what is ethically and esthetically right, as well as what is economically expedient" (Aldo Leopold, "The Land Ethic," 224).</p>	<p><b>11. What change or changes are implied by the land ethic?</b></p> <p>d. "In short, a land ethic changes the role of <i>Homo sapiens</i> from conqueror of the land-community to plain member and citizen of it. It implies respect for his fellow-members, and also respect for the community as such" (Aldo Leopold, "The Land Ethic," 224). That is to say, all answers are correct.</p>	<p><b>12. When is an act or policy right, according to Leopold?</b></p> <p>c. "A land ethic," Leopold argues on page 221, "reflects the existence of an ecological conscience, and this in turn reflects a conviction of individual responsibility for the health of the land. Health is the capacity of the land for self-renewal. Conservation is our effort to understand and preserve this capacity. And this is why he later says that A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise" (Aldo Leopold, "The Land Ethic," 224-25). That is, a thing, i.e., an act or policy, is right when it preserves these attributes of the land for in preserving these the land's very capacity to renew itself, its health. The best answer is thus both the first and second answer.</p>
<p><b>13. What links all individuals together in a biotic community?</b></p> <p>d. "Land, then, is not merely soil; it is a fountain of energy flowing through a circuit of soils, plants, and animals. Food chains are the living channels which conduct energy upward; death and decay return it to the soil" (Aldo Leopold, "The Land Ethic," 216). So, of the answers provided, only sexual reproductive behaviors are not indicated as essential to this material continuum in Leopold's articulation. (Is there an omission here on his part?)</p>	<p><b>14. According to Lauret Savoy, Aldo Leopold's call for an extension of ethics to land relations seemed to express a sense of responsibility and reciprocity...</b></p> <p>a. "In 'The Land Ethic,' Aldo Leopold enlarged the boundaries of 'community' to include 'soils, waters, plants, and animals, or collectively: the land.' Though I couldn't find words then, his call for an extension of ethics to land relations seemed to express a sense of responsibility and reciprocity not yet embraced by this country but embedded in many Indigenous peoples' traditions of experience - that land is fully inhabited, intimate with immediate presence" (Lauret Savoy, "Alien Land Ethic," 33).</p>	<p><b>15. In her chapter, "Alien Land," Lauret Savoy says, "Only teenage encounters with writings by authors who also seemed to be searching prompted me to speak. I met them question to question." Which is NOT a question she asked in that chapter?</b></p> <p>d. See <a href="#">Lesson 9/8 Alien Land Ethic</a> (near the bottom, i.e., "Savoy's Questions")</p>
<p><b>16. According to Lauret Savoy, her father's <i>Alien Land</i> grew from the recognition of a hypocrisy at the very heart of this country. What was/is this hypocrisy?</b></p> <p>a. "My father's 'alien land' grew from the 'hypocrisy which, in one breath preached the doctrine that all men were created free and equal and, in the very next breath, denied to millions the simple respect which</p>	<p><b>17. Which is not one of J. Drew Lanham's "Nine Rules for the Black Birdwatcher"</b></p> <p>a. See the readings from <a href="#">lesson 9/10 The Work of a Black Naturalist</a>, particularly <a href="#">9 Rules for the Black Birdwatcher</a>. Nowhere in that list, nor in the <a href="#">Nine New Revelations</a>, does Lanham suggest that the black naturalist always carry a video recording device. (Although, after seeing what happened to Christian</p>	<p><b>18. What is meant by "range map restrictions" as J. Drew Lanham refers to them?</b></p> <p>c. See the readings from <a href="#">lesson 9/10 The Work of a Black Naturalist</a>, particularly the youtube video titled <a href="#">Birding While Black</a> (timestamp: 19:00 - video link here is cued to this spot).</p>



should naturally go with such a belief" (Lauret Savoy, "Alien Land Ethic," 38).	Cooper in Central Park, I think it is a good idea and would recommend it.)	
<p><b>19. What lesson does Robin Wall Kimmerer see in the mast fruiting of pecan trees, who "make fruit only when you can afford it"?</b></p> <p>b.</p> <p>See "The Council of Pecans" most especially, though this idea is expressed in numerous places throughout her book.</p> <p>"If one tree fruits, they all fruit - there are no soloists. Not one tree in a grove, but the whole grove; no one grove in the forest, but every grove; all across the county and all across the sate. The trees act not as individuals, but somehow as a collective. Exactly how they do this, we don't yet know. But what we see is the power of unity. What happens to one happens to us all. We can starve together or feast together. <i>All flourishing is mutual</i>" (RWK, <i>Braiding Sweetgrass</i>, 15 italics mine).</p>	<p><b>20. What is the cardinal difference between gift and commodity exchange according to Robin Wall Kimmerer.</b></p> <p>d.</p> <p>See especially "The Gift of Strawberries." "A gift creates ongoing relationship. I will write a thank-you note. I will take good care of them and if I am a very gracious grandchild I'll wear them when she visits even if I don't like them. When it's her birthday, I ill surly make her a gift in return. As a scholar and writer Lewis Hyde notes, 'It is the cardinal difference between give and commodity exchange that a gift establishes a feeling-bond between two people'" (RWK, <i>Braiding Sweetgrass</i>, 26). Discussed in class, both sections on <a href="#">9/13 Planting Sweetgrass</a>.</p>	<p><b>21. What question did Robin Wall Kimmerer's advisor say was not scientific?</b></p> <p>a.</p> <p>"Why do they (asters and goldenrod) a stand beside each other when they could grow alone? Why this particular pair? There are plenty of pinks and whites and blues dotting the fields, so is it only happenstance that the magnificence of purple and gold end up side by side? Einstein himself said that 'God does not place dice with the universe.' What is the source of this pattern? Why is the wold so beautiful? It could easily be otherwise: flowers could be ugly to us and still fulfill their own purpose. But they're not. It seemed like a good question to me. But my adviser said, 'It's not science," not what botany was about" (RWK, <i>Braiding Sweetgrass</i>, 41). This is in the chapter "Asters and Goldenrod." (See also Leopold's discussion of science and poetry in "The Song of the Gavilan.")</p>
<p><b>22. Robin Wall Kimmerer argues that the Powtawatomi understanding of what it means to be alive diverges from the list of attributes of living beings as learned in introductory biology. How so?</b></p> <p>d.</p> <p>see page 53 of "Learning the Grammar of Animacy," in which RWK discusses the verb-based structure of Powtawatomi. This is especially relevant to her analysis of the word <i>Puhowee</i> in that chapter. "In the three syllables of this new word I could see an entire process of close observation in the dame morning words, the formulation of a theory for which English has no equivalent. The makers of this word understood a world of being, full of unseen energies that animate everything" (RWK, <i>Braiding Sweetgrass</i>, 49).</p>		

By submitting this essay, I attest that it is my own work, completed in accordance with University regulations.

Word Count: 1,497

When considering what I find to be essential features of an ecological ethic, several concepts come to mind. I think of *Song of the Gavilan*, where Leopold considers the continuum of food and humanity's place within it (152). He develops this idea in more detail within *The Land Ethic* when discussing the biotic pyramid where "man shares an intermediate layer with the bears, raccoons, and squirrels" (Leopold, *The Land Ethic*, 215). Val Plumwood furthers this thought when stating that "human identity positions humans outside and above the food web" and yet we must remember that "humans are food, food for sharks, lions, tigers..." (*Animals and Ecology*, 81). In these works it is the recognition of humans as a part of the biotic community and the continuum of food that I find both refreshing and necessary for an ecological ethic. Along with acceptance of ourselves as integral members of the biotic community, respect for it is equally necessary. William Cronon says that we must "abandon the dualism" between our perceived human domain and nature and "acknowledge the autonomy and otherness of the things and creatures around us" to the end that we "will at least think carefully about the uses to which we put them... if we should use them at all" (*The Trouble with Wilderness*, 24). An ecological ethic must contain a sense of respect and kinship with the earth, and a desire for respectful and sustainable use. I must also acknowledge that the idea of an ecological ethic was developed in part by Leopold, who was a white man, and therefore the concept as he writes it contains inherent bias. Lauret Savoy expresses her discomfort in *Alien Land Ethic* when referencing Leopold's only example of slavery in *The Land Ethic: The Odyssey* (35). Leopold's disregard for

America's history of slavery is testament to the racism in America and is a prime example of why old texts must be explored and improved upon with modern inclusivity. My ecological ethic applies to all, my "we" and "us" includes all people of any ancestry.

Just as Leopold's texts must evolve with changing times, my personal ethical view of nature and conservation changed as I grew from teenager to mid-twenties adult. As a teenager, my conception of conservation aligned with Muir's in that I believed conservation meant preservation. Like Muir, I felt that nature should be pristine and remain so for human enjoyment. Muir makes his view clear when arguing against the damming of the Hetch Hetchy valley: "as well dam for water-tanks the people's cathedrals and churches, for no holier temple has ever been consecrated by the heart of man" (*The Hetch Hetchy Valley*, 12). I have therefore also agreed with Mill's second sense of the word *nature* "in which Nature stands for that which takes place without human intervention... [and] is the spontaneous course of things when left to themselves" (*On Nature*, 54). Muir's preservation of nature is only necessary if human action spoils it, meaning that there is an inherent human/nature dualism, as Mill suggests. With adulthood and personal introspection, my beliefs about nature and conservation have evolved and are now closely aligned with the following assertion by Leopold: "Conservation is a state of harmony between men and land" (*The Land Ethic*, 207). Robin Wall Kimmerer echoes this statement throughout her book *Braiding Sweetgrass* when she expresses a similar ethic of conservation as harmonious sustainable use. In the chapter "Mishkos Kenomagwen: The Gift of Grass," Kimmerer explores the idea of sustainable harvesting as a necessary component of sweetgrass thriving; she goes on to say, "Through reciprocity the gift is replenished. All of our flourishing is mutual" ("Mishkos Kenomagwen," 166). Overall, I think that today my view of conservation is

less anthropocentric than it has been previously; I wish for humanity to thrive, and yet I also wish for consideration and respect to be paid to the earth when we interact with it.

An ecological ethic tends to consider entire swaths of species rather than concerning itself with individuals, considering instead the biotic community in its pyramid formation as Leopold depicts in *The Land Ethic*. The stability of the biotic pyramid is tantamount, as Leopold states: “A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community” (*The Land Ethic*, 224). The validity of this ecological ethic is called into question by other ethical theories we have studied that prioritize animal life. Utilitarian ethicist Peter Singer considers animals as individuals who can suffer; he says that “if a being suffers, there can be no moral justification for refusing to take that suffering into consideration” (*The Animal Liberation Movement*, 4). Utilitarianism is consequentialist, and therefore Singer proposes that any decision ending in the suffering of humans or animals is equally abhorrent. An ecological ethic does not desire the suffering of humans or animals, yet differs from utilitarianism in that it recognizes human and animal death as a function of the biotic pyramid. The ecological ethic sees this energy transfer as a necessary component to the life cycle, but Singer would rather dismantle the biotic pyramid and spare animals any suffering or death whatsoever, an idea I find to be wholly unrealistic and unnatural. Considering duty ethicist Regan, his proposal for the consideration of animals does not hinge on ability to suffer, but instead on the inherent value of cognitively adept mammals: “One either is a subject of a life... or one is not. All those who are, are so equally” (*Animal Rights*, 22). The approach taken by Regan at first appears to align with an ecological ethic, as animals are to be respected, and yet there is a difference. Regan considers animals as individuals with rights, unlike an ecological ethic that considers entire species. An ecological ethic embraces necessary killing of animals, but duty ethics, like utilitarianism, says

“no.” Despite potential benefits to the larger biotic community, killing individual animals that pass Regan’s subject of a life criterion is out of the question as it would not respect their inherent value (*Animal Rights*, 23). It is evident that while all three ethical views take animals into account, they do so in different ways that contradict each other. I stand firm in my belief that while suffering is not desired, human and animal death is a natural part of a healthy biotic pyramid. I do not believe that the killing of animals should be completely eradicated, but it should be reimagined into a humane and sustainable relationship.

My personal ethical views as described above align with strong sustainability models. To explicate the idea of strong and weak sustainability, I will begin with Norton, who defines weak sustainability as “based on the intuition that what we owe the future is to avoid actions that will make them poorer than we are” (*The Ignorance Argument*, 535). He goes on to say that “no environmental goals should be given priority over other investments that have equal or greater expectation of return in terms of capital” (535). Yanarella et al. define weak sustainability as embracing the Brundtland Commission report definition of sustainability and as a “never-ending pathway pursued through sustainability indicators marking progress toward an ambiguous, unarticulated goal” (*Green versus Sustainability*, 298). Weak sustainability does not place importance on environmental welfare any more than economic capital. If systemic changes are not conducive to earning capital, weak sustainability will not strive for systemic change that will improve the environment for future generations. Yanarella et al. go on to state that strong sustainability is balance-seeking and generates policies that promote sustainability at local and regional levels (298). Strong sustainability models push for systemic change in order to create a more sustainable future. I support the lofty goals of strong sustainability and am excited for the prospect of societal changes that will improve our human relationship with the earth.

Throughout this essay, I have referred to my ethical perspectives of conservation and sustainability as being rooted in sustainable, respectful use. Kimmerer employs the opposing “windigo-mind” in her chapters on windigo mythology, using the creature as a representation of modern consumerism (309). The windigo is a creature of indigenous folklore born from relentless hunger; it is a person driven to cannibalism who devours anyone in their wake. The story teaches children to fight greedy impulses that are detrimental to the communal living of indigenous tribes. I think that Kimmerer’s relation of the windigo folklore to the overconsumption ingrained in modern society is enlightening. Her comparison highlights the importance of understanding the windigo thinking we all fall victim to in the marketplace; we must also recognize that windigo thinking has been externalized into the structure of our economy. Lasting changes that fight the destructive cycle of overconsumption can be achieved through systemic changes implemented by strong sustainability models. In closing, the windigo myth is relevant to my view of sustainability as explicated in this essay because it affirms my desire for sustainable, respectful use by highlighting the grave errors of overconsumption.

## Works Cited

Cronon, William. *The Trouble With Wilderness; or, Getting Back to the Wrong Nature*.

Kimmerer, Robin W. *Braiding Sweetgrass*.

Leopold, Aldo. *The Land Ethic*.

---. *Song of the Gavilan*.

Mill, John S. *On Nature*.

Muir, John. *The Hetch Hetchy Valley*.

Norton, Bryan. *The Ignorance Argument*.

Plumwood, Val. *Animals and Ecology: Towards a Better Integration*.

Regan, Tom. *The Case for Animal Rights*.

Savoy, Lauret. *Alien Land Ethic*.

Singer, Peter. *The Animal Liberation Movement*.

Yanarella et al. *Green versus Sustainability*.

## Sandmeyer – 3. Course Materials – PHI/ENS300 History & Philosophy of Ecology (experimental)

Jump to each section for a brief discussion of those materials.

Page

<b>1. SYLLABUS &amp; DAILY SCHEDULE</b> .....	<b>3</b>
a. PHI/ENS300_2021S – syllabus (COVID – fully online) .....	5
b. PHI/ENS300_2021S – schedule.....	10
<b>2. LESSONS – GENERATING DISCUSSION (COVID CLASS)</b> .....	<b>14</b>
a. Mar 12 lesson – Gleason's Individualistic Concept of Plant Assoc. ....	16
b. Mar 12 lesson – in-class discussion tracker .....	19
<b>3. ASSESSMENT</b> .....	<b>22</b>
a. PHI/ENS300_2021S – discussion – paper collaboration - new ecology .....	24
b. PHI/ENS300_2021S – paper – new ecology .....	25
<b>4. STUDENT WORK</b> .....	<b>29</b>
a. PHI/ENS300_2021S – discussion – new ecology .....	31
b. PHI/ENS300_2021S – paper – rubric (new ecology) .....	46

### PHI/ENS300: STATEMENT OF GENERAL PEDAGOGY

This course, The History and Philosophy of Ecology, has two unique characteristics. First, this is an experimental course **designed to service the explicit needs of two different interdisciplinary programs**. Second, this course took place during the height of the pandemic and so taught fully online synchronously.

As noted, this class services two departments. First, the Environmental and Sustainability Studies program lacks a core ecology class. This class fulfills that need. It further provides (or will provide, once it is approved by the UK Senate as a regular offering) a stable offering which can fulfill an ENS major requirement. Second, the Philosophy Department has recognized the need to revise its out-of-date list of course offerings. We need in Philosophy courses that better reflect the current strengths of our department, and this class fulfills this need.

All 2021S classes were **taught fully online** at UK. The pedagogy of this course meets the demands of this unique situation. The assignment structure was very simple: just four papers of all the same kind and length. Discussion forums were designed to provide a means for isolated students to collaborate on these papers. Built-in redundancies proved successful in achieving the define outcomes. Further, I designed daily lessons as either structured lectures (lessons 3-8 or 4-21) or structured in-class discussions (lessons 3-12 or 4-14).

It almost goes without saying, but this **semester was probably the hardest** I have ever experienced. While the redundancy designed into the discussion and paper assignments were successful pedagogically, engaging students in-time all while online proved a real difficulty. Students attended without videos turned on, which was by design. They only turned their videos on during break-out sessions, and only if they were comfortable doing so. Like so many others, my classes felt at times like seances: "Can you hear me? Are you there?" Nevertheless, I did see some genuine success engaging students and generating robust participation in discussions, which was due in large measure to the intuitive design and simple-to-accomplish assignment structure of the course.



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## Sandmeyer – Course Materials – PHI/ENS300 History & Philosophy of Ecology (experimental)

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI/ENS300_2021S – syllabus (COVID – fully online) .....	5
b. PHI/ENS300_2021S – schedule.....	10
<b>2. LESSONS – GENERATING DISCUSSION (COVID CLASS) .....</b>	<b>14</b>
a. Mar 12 lesson – Gleason's Individualistic Concept of Plant Assoc. ....	16
b. Mar 12 lesson – in-class discussion tracker .....	19
<b>3. ASSESSMENT .....</b>	<b>22</b>
a. PHI/ENS300_2021S – discussion – paper collaboration - new ecology .....	24
b. PHI/ENS300_2021S – paper – new ecology .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI/ENS300_2021S – discussion – new ecology .....	31
b. PHI/ENS300_2021S – paper – rubric (new ecology) .....	46

### PHI/ENS300: Syllabus & Daily Schedule

I created this class to **fulfill a basic need of the Environmental and Sustainability Studies program**. From the earliest days of this program we have, at once, recognized the fundamental importance of ecology to our students and lamented the paucity of such offerings at UK in this subject. This has become especially poignant with the retirement of the one biologist who taught ecology on a regular basis here at UK. This class was thus designed to meet this scientific need. Consequently, the course readings include a healthy selection of original articles fundamental to the development of ecology as a science.

Given the paucity of ecology education at UK and among the ENS students, particularly, it was essential to determine a baseline of knowledge coming into the class. Hence the prior- and post-knowledge assessments give students and the professor, alike, an indication of this baseline and the progress made moving that line forward.

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[Daily Schedule](#)Email Prof: [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)[\(frontpage\)](#)[Zoom Portal](#)

(password: Sandmeyer)

Classes are *typically* conducted via Zoom at the time of class.

## ENS/PHI 300 History & Philosophy of Ecology

[\(Print PDF Version\)](#)

# Syllabus

**ENS 300.003**

MWF 1:00-1:50am

**PHI 300.001**

MWF 1:00-1:50pm

### Sandmeyer's Contact Information

#### Professor Bob Sandmeyer, Ph.D.

[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

pronouns: he/him/his

ph. 859-257-7749 (leave a message)

A note on communications: I will respond usually within 24 hours. Bear in mind, though, that I can only reply to emails during business hours, i.e., M-F 9:00am – 5:00pm. So, if you send me an email over the weekend or outside of these hours, I will not be able to respond until the next business day at the earliest.

### Sandmeyer's Online "Office" Hours

MWF 2:00pm - 3:00pm

Schedule an Appointment:

[calendly.com/dr-sandmeyer/office-hours](https://calendly.com/dr-sandmeyer/office-hours)

(contact me, if scheduled times are inconvenient for you)

Zoom Address (for "office" hours):

[uky.zoom.us/my/bobsandmeyer](https://uky.zoom.us/my/bobsandmeyer)

### Required Texts

#### Book(s)

- (**NE**) Worster, Donald. *Nature's Economy: A History of Ecological Ideas*. 2nd edition. Cambridge: Cambridge University Press, 1994.  
ISBN: [9780521468343](#)
- (**KG**) *The Philosophy of Ecology: From Science to Synthesis*. Edited by David R. Keller and Frank B. Golley. Athens: University of Georgia Press, 2000.  
ISBN: [9780820322209](#)

#### All other readings

- available in Canvas via the [Daily Schedule](#) and located in [Files: Library](#).
- a note on *recommended* texts
  - the Daily Schedule includes links to a number of recommended texts. These are typically important primary sources or elucidatory secondary source material. These materials are provided for further study and will not necessarily be integrated into course content by the professor.

### Course Description

In this class we will study both the history of ecological thought, important papers in development of ecology, and some of the philosophical problems special to ecology as a scientific discipline. Given these two aims, this class has two required texts: Donald Worster's history of ecological thought, *Nature's Economy: A History of Ecological Ideas* (hereafter *NE*), and *The Philosophy of Ecology: From Science to Synthesis*, edited by David Keller and Frank Golley. The substance of the course is divided into three units: (i) the history of proto-ecology to Darwin, (ii) the development of the self-consciously scientific discipline of ecology after Darwin, (iii) and an overview of the some of the basic paradigms at work in ecological thinking and practice today.

Students will write four short analysis papers: one per section (i) and (iii) and two per section (ii). These papers will

allow students to articulate a particular issue in precise and concise manner. Class discussion will play an important role in this class. Consequently, many days in class will be devoted solely to discussing together the readings, and students should come prepared on those days for substantive discussion of the pertinent readings with the professor and with other students in the class. These on-class discussions will be followed up online in a series of asynchronous discussion forums. Class participation in these discussion forums - both in-class and online - thus constitutes an essential component of this class.

## Schedule (in Outline)

See the [Daily Schedule](#) for the day-by-day agenda.

### 1. Thoreau to Darwin

- A. Henry David Thoreau
  - i. the Romantic conception of nature
- B. Excursus
  - i. mechanism (René Descartes on animal-machines)
  - 2. organicism (Immanuel Kant on natural purposes)
- C. Charles Darwin
  - i. radical contingency and the new ontology of life

### 2. The Development of Ecology as a Science

- A. Dynamic Ecology
  - i. Frederick Clements' notion of plant succession
- B. The New Ecology
  - i. Henry A. Gleason and the individualist concept of plant association
  - 2. Arthur Tansley and the ecosystem concept
  - 3. Raymond Lindeman and trophic dynamic concept

### 3. Ecological Paradigms

- A. Ecology and environmentalism
- B. Essentialism, materialism, probabilism
- C. Dialectical ecology

## Learning Outcomes

This class aims to lay the foundation for effective and responsible participation in a diverse society by preparing students to make informed choices in the complex or unpredictable cultural contexts that can arise in U.S. communities.

- articulate important problems in the development of ecology clearly, precisely, and concisely in writing;
- demonstrate proficiency at expressing complex and difficult ideas in clear and simple language;
- understand the development of ecology from its origins in the 19th-century to the present day; and
- explain basic ecological theoretical models using appropriate conceptual language pertinent to the discipline.

## Grading

### Grading Scale

A = 100% - 90%  
B = 89% - 80%  
C = 79% - 70%

Students will be provided with a midterm evaluation grade (by the midterm date) that reflects course performance based on criteria laid out below.

### Writing Assignments

40 %

D = 69% - 60%  
F = ≤59%

- four 3-5 short analysis papers of between 3 to 5 pages, each;
- score for each will be determined by a rubric;
- final forums score = cumulative earned score for all forums / total possible.

### **Discussion Forums**

**40 %**

- 7 discussion forums are scheduled over the course of the semester;
- drop the lowest scoring discussion forum scores;
- score for each forum will be determined by a rubric;
- final forums score = cumulative earned score for all forums / total possible.

### **Attendance during Zoom sessions**

**10 %**

- attendance will be taken via attendance survey;
  - simply completing the survey earns full credit for each survey
  - if you cannot meet during class time, you must contact the professor immediately and you may be asked to provide documentation that verifies the legitimacy of absence
    - students will be allowed to complete any missed work due to an excused absence; this work must be completed within one week upon return to the class at the very latest
- each attendance counts for 1 point; drop the 3 lowest scores (i.e., 3 absences);
- final attendance score = total attendance surveys completed / total number of attendance surveys

### **Prior-Knowledge Assessment**

**5 %**

- a simple survey of knowledge of the history and philosophy of ecology administered at the beginning of term;
- 100% score = completing survey.

### **Post-Class Knowledge Assessment**

**5 %**

- an online quiz on the history and philosophy of ecology administered at the end of term;
- score = total correct / total possible.

## **Teaching and Learning in a Time of Crisis**

This class is being taught entirely online, but most of the lessons are presented at the time of lecture. Attendance during these synchronous lessons is mandatory.

By definition, a crisis is a time of decision. We have all decided to be here, either to teach or to learn, during a global pandemic whose virulence is not currently waning. But the local conditions of this global pandemic create unique difficulties. It is up to each of us to take responsibility for this decision and to make this semester as successful as possible.

- First, I want to say that **if you ever need to talk to me**, please contact me ([bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)). If you are struggling, I will do what I can to help you.
- There will be many uncertainties this semester. The key to confronting these is **consistent and clear communication** between the instructor and students.
  - **Coursework**
    - Follow the [Daily Schedule](#).
      - **Check this page regularly**, at least three times a week.
        - Alterations to this schedule will be indicated by the "Date of last update" marker at the top of the page.
      - Each day's lesson(s) will be embedded the [Daily Schedule](#). Consequently, no matter if we meet in person or not, you will need to work through lessons available online.
    - Homework assignments will be announced in both the Daily Schedule and the Daily Lessons.
  - **Class-wide messages**
    - I will send messages to the class as a whole via the [Announcements](#) function in Canvas.
    - Make sure your Canvas settings push these notifications to your email or your phone: [check your notification settings](#).
  - **Individual Communications**
    - Send emails by clicking the "Email Prof" link at the top of every page in Canvas.
    - Or email the professor at [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)
      - Always include the phrase **"ENS-PHI300" in the subject of your email**.
      - I recommend *against* using the Canvas Inbox for email communication.
  - **Be Proactive**
    - Contact me *before* a problem arises. I will try to do the same.
    - If you are unable to contact me in advance of an issue, you must - at the latest - contact me as soon as you return to the class.

## Academic Integrity

Everyone understands that while cheating may be tempting, in all cases it is wrong. Do not cheat or plagiarize! If the professor determines that a student or group of students has cheated, or that a student has plagiarized any part of any assignment, he/she/they may, at the very least, receive a grade of zero for the assignment without the possibility of redoing the assignment. Be forewarned, though, that *evidence of cheating or plagiarism may also result in course failure*. If the case is especially egregious, the issue will be directed to the appropriate University Dean and the student will receive a grade of XE/XF for the course.

As per the [Ombud's definition](#), academic integrity requires creating and expressing one's own ideas in all course work including draft and final submissions; acknowledging all sources of information properly; completing assignments independently or acknowledging collaboration; accurately reporting one's own research results; and honesty during examinations. Further, academic integrity prohibits actions that discriminate and harass on aspects such as race, color, ethnic origin, national origin, creed, religion, political belief, sex, and sexual orientation. **By participating in this class, you accept the injunction not to cheat in any way. You also agree to comport yourself with integrity and honor throughout the semester.** You further agree to have all or some of your assignments uploaded and checked by anti-plagiarism or other anti-cheating tools.

Further, each student affirms that they will act with honor and integrity to fellow students, the professor, and the course grader.

Each student is advised to become familiar with the various forms of academic dishonesty as explained in the Code of Student Rights and Responsibilities. Complete information can be found at the following website: <http://www.uky.edu/Ombud>; see especially "Rights and Responsibilities" and "Academic Integrity." A plea of ignorance

is not acceptable as a defense against the charge of academic dishonesty. It is important that you review this information.

## Accommodations

If you have a documented disability which requires academic accommodations, please contact the professor as soon as possible. In order to receive accommodations in this course, you must provide the professor with a Letter of Accommodation from the [Disability Resource Center](#). If you have not already done so, please register with the Disability Resource Center (Suite 407 of the Multidisciplinary Science Building, 725 Rose Street, 859-257-2754, [dtbeac1@uky.edu](mailto:dtbeac1@uky.edu)) for coordination of campus disability services available to students with disabilities.

## Class Recordings

Meetings of this course will be recorded by the professor and made available to all students. These recordings are available through the Canvas shell. Go to the lesson in question; the "recording" link will be in the header of the lesson.

All video and audio recordings of lecturers and class meetings provided by the instructors are for educational use only. These recordings are not to be copied, shared, or redistributed. To repeat, any sharing or distribution of class recordings outside of the parameters of the class is prohibited and constitutes an academic offense.

Students with specific recording accommodations may be allowed to record the class for their own use. But this exception must be approved by the [Disability Resource Center \(DRC\)](#) and you should present the official documentation from the DRC granting this exception to the instructor as soon as possible.

## Final Remark

This syllabus is a contract between the professor and student. Participation in the class indicates the student understands and accepts the terms of this syllabus, i.e., the expectations and requirements laid out herein.



**Zoom Portal**

(password: Sandmeyer)

Classes are *typically* conducted via Zoom at the time of class.**ENS/PHI 300**  
**History & Philosophy**  
**of Ecology****Syllabus**  
**2021S**

MWF 1:00pm - 1:50pm

Check this schedule regularly. Changes are likely during the semester.

(Date of last update: 05 May 21)

<i>Date</i>	<i>Day</i>	<i>Topic &amp; Presentation</i>	<i>(due on day listed)</i> <i>Homework</i>
01/25	Mon	<a href="#">Welcome</a>	
01/27	Wed	<a href="#">Navigating ENS-PHI300: the Arcadian Tradition in Ecology</a>	1. Study Handout: <a href="#">ENS-PHI300 Syllabus</a> 2. Recommended: <a href="#">Snell - The Discovery of a Spiritual Landscape</a> 3. Recommended: <a href="#">Sears - Ecology: A Subversive Subject</a>
01/29	Fri	<a href="#">Histories of Ecology</a>	1. Take <b>Prior Knowledge Assessment</b> (assessment questions) 2. Read <a href="#">McIntosh - Background</a> , pp. 6-19 3. Review <a href="#">Haeckel - Zoology</a> 4. Recommended: <a href="#">Friederichs - Definition of Ecology</a>
<b>Thoreau to Darwin</b>			
02/01	Mon	<a href="#">Discussion: In-Class and Online</a> (class mechanics) (Please note: I added a task to Discussion Forum: <a href="#">Introductions</a> today. The whole thing is due Friday.)	none (change in schedule)
02/03	Wed	<a href="#">The Imperial View of Nature</a>	1. Read Worster - <i>Nature's Economy</i> (hereafter <i>NE</i> ), pp. 31-55 2. Recommended: <a href="#">Linnaeus - The Oeconomy of Nature</a>
02/05	Fri	<a href="#">Linnaeus &amp; Thoreau</a>	1. Read <i>NE</i> , 59-76 2. <b>01 Discussion Forum: <a href="#">Introductions</a></b>
02/08	Mon	<a href="#">Thoreau and the New Natural Science</a>	1. Read <i>NE</i> , 77-97 2. Recommended: <a href="#">Thoreau - Succession of Forest Trees</a>
02/10	Wed	Excursus: <a href="#">René Descartes and the Theory of Mechanism</a> <b>02 Discussion Forum</b>	1. Read <a href="#">Descartes - Automatism of the Brutes</a>
02/12	Fri	Excursus: <a href="#">Immanuel Kant's Theory of the Organism</a>	1. Read <a href="#">Kant - 3rd Critique</a> , paragraphs 64-66 2. Recommended: <a href="#">Kant's conception of organisms as natural ends</a>
02/15	Mon	Excursus, redux: <a href="#">Kant</a>	1. Read <a href="#">Mayr - Cause and Effect in Biology</a> (as background)
02/17	Wed	In-Class discussion: <a href="#">Mechanistic &amp; Teleological Explanations</a> <b>03 Discussion Forum: Darwinian Evolutionary Theory &amp; Ecology</b>	1. <i>NE</i> , 130-169 2. <b>02 Discussion Forum</b> 3. Recommended: <a href="#">Humboldt - Tableau physique</a>
02/19	Fri	<a href="#">Darwinian Evolution Theory - Historical Background</a>	1. Read <a href="#">Darwin - Origin</a> (selections).
02/20	Sat	Darwin	1. <b>03 Discussion Forum: <a href="#">Darwinian Evolutionary Theory &amp; Ecology</a></b> (part I)
02/22	Mon	<a href="#">Darwin and the Origin of Species</a>	

02/24	Wed	<a href="#">Darwin and the Ontology of Life</a>	1. Read <a href="#">Grosz - Darwin and the Ontology of Life</a>
02/26	Fri	<a href="#">Paper Writing: Paper 1</a> (due Mar 5)	1. Review Learning Objectives ("Thoreau to Darwin") 2. <i>Optional</i> : formulate an essay question for a 3-5 page paper
02/27	Sat		1. <b>03 Discussion Forum: <a href="#">Dawinian Evolutionary Theory &amp; Ecology</a></b> (part II)
<b>The Development of Ecology as a Science</b>			
03/01	Mon	<a href="#">Early Ecology</a>	1. Read <i>NE</i> , 191-204 2. Read <a href="#">McIntosh - Background</a> , 39-49
03/03	Wed	<a href="#">Early Ecology</a>	1. Read <i>NE</i> , 205-220
03/05	Fri	<a href="#">Eugenius Warming: <i>Oecology of Plant Geography</i></a>	1. Read <a href="#">Warming - Oecology of Plants</a> , excerpt pp. 40-65 2. <i>Recommended</i> : <i>Warming - Oecology of Plants</i> , excerpt pp. 7-39 3. <b>Submit <a href="#">Paper 01</a></b> (by 11:59pm)
03/08	Mon	<a href="#">Clements and Others on Plant Succession</a>	1. Read <a href="#">McIntosh - Background</a> , 71-85 2. Read Keller & Golley - <i>Philosophy of Ecology</i> (hereafter <i>KG</i> ), 21-29; 35-41
03/10	Wed	<a href="#">Clements, continued</a>	1. Read <i>NE</i> , 235-253 2. <b>04 Discussion Forum: <a href="#">Paper 01 Topics</a> (part I due by 11:59pm)</b>
03/12	Fri	<a href="#">Gleason's Individualistic Concept of the Plant Association</a>	1. Read <i>KG</i> , 42-55 2. <i>Recommended</i> : <a href="#">Gleason's article in full</a>
03/14	Sun		1. <b>04 Discussion Forum: <a href="#">Paper 01 Topics</a> (part II due by 11:59pm)</b>
03/15	Mon	<a href="#">Tansley's Ecosystem Concept</a>	1. Read <i>NE</i> , 301-315 2. <i>Recommended</i> : <a href="#">Tansley's article in full</a> 3. or, at least, read <i>KG</i> , 55-70
03/17	Wed	<a href="#">Lindeman's Trophic Dynamic Aspect</a>	1. <a href="#">Lindeman - Trophic-Dynamic Aspect of Ecology</a> (skim §§2.2-2.3 and all of 3)
03/19	Fri	<b>02 Writing Assignment</b>	
		<i>Academic Midterm</i> (Mar 15-29 Midterm Grading window)	
03/22	Mon	(no class)	
03/24	Wed	(no class)	1. <b>05 Discussion Forum, Part I</b>
03/26	Fri	<i>Academic Holiday</i>	
03/28	Sun	(no class)	1. <b>05 Discussion Forum, Part II</b>
03/29	Mon	<a href="#">Midterm grade and paper writing</a>	1. (no reading)
03/31	Wed	<a href="#">Value of a Varmint</a>	1. Read <i>NE</i> , 255-290
04/02	Fri	<a href="#">Aldo Leopold and the Ecological Conception of Land</a>	1. Read <a href="#">Leopold - images of the land</a> , 436-453
04/04	Sun		1. <b>Submit 02 Writing Assignment</b>

04/05	Mon	<a href="#">Elton on Animal Communities</a>	1. Read <i>NE</i> , 291-315 2. Read <a href="#">Elton - Animal Communities</a>
04/07	Wed	<a href="#">The New Physicians</a>	1. Read <i>NE</i> , 359-387
04/09	Fri	<a href="#">The Ecology of Chaos</a> <b>03 Writing Assignment</b>	1. Read <i>NE</i> , 395 (from "Climate was the dominant reason...") - 420
Last day to withdraw from the University or reduce course load.			
<b>Ecological Paradigms</b>			
04/12	Mon	<a href="#">Ecofeminism- Plumwood's Being Prey</a>	1. Read <a href="#">Plumwood - Being Prey</a> 2. Recommended: <a href="#">Plumwood - Wisdom of the Balanced Rock</a>
04/14	Wed	<a href="#">Ecological Science &amp; TEK</a>	1. Watch <a href="#">ESA: Exploration of Modern Indigenous Knowledge and the Power of Indigenous and Western Science</a> (1 hour)
04/16	Fri	<a href="#">Ecological Science &amp; Black Ecologies</a>	1. <a href="#">ESA: Breaking down the barriers to diversity in ecology</a> 2. <a href="#">Nature Ecology &amp; Evolution: Amplify diverse voices</a> 3. <a href="#">We Need Histories of Radical Black Ecology Now</a> 1. If you are intending to write on this topic, you'll have to read: <a href="#">Mapping Black Ecologies</a> , by J.T. Roane & Justin Hosbey 4. <a href="#">The Black Ecologies Initiative</a> (see esp. <a href="#">Projects</a> )
04/19	Mon	<a href="#">Succession of Paradigms</a>  <ul style="list-style-type: none"> <li>Open now, due this week <ul style="list-style-type: none"> <li><b>03 Writing Assignment</b></li> <li><b>06 Discussion Forum - Paper 03 Collaborations</b></li> </ul> </li> <li>Open now, due by end of term <ul style="list-style-type: none"> <li><b>04 Writing Assignment</b></li> <li><b>07 Discussion Forum - Paper 04 Collaborations</b></li> </ul> </li> </ul>	1. Recommended: <i>KG</i> , 27-33 2. Read <i>KG</i> , 71-80
04/21	Wed	<a href="#">Course Review (&amp; Reductionism)</a>	1. Read 1. <i>KG</i> , 171-180 2. Read <i>KG</i> , 181-193 2. <b>06 Discussion Forum, Part I</b> (due by 11:59pm)
04/23	Fri	<a href="#">Course Review (&amp; "Ecology as an Integrative Discipline")</a>	1. Read <i>KG</i> , 194-203 2. <b>06 Discussion Forum, Part II</b> (due by 11:59pm)
04/25	Sun		1. Submit <b>03 Writing Assignment</b>
04/26	Mon	<i>(class cancelled)</i>	1. Read <i>KG</i> , 218-225
04/28	Wed	<a href="#">Organism, Gene, Environment</a>	1. Read <a href="#">Lewontin - Organism as Subject and Object</a> , 85-89
04/30	Fri	<a href="#">Gene - Organism - Environment</a>	1. Read <a href="#">Lewontin - Organism as Subject and Object</a> , 85-106
05/02	Sun		1. <b>07 Discussion Forum, Part I</b> (due by 11:59pm)

05/03	Mon	<a href="#">In-class Discussion: Final Papers</a>	1. Complete Post-Class Knowledge Assessment
05/05	Wed	<a href="#">In-class Discussion: Final Papers</a>	1. (see Monday's homework)
05/06	Thur		1. <a href="#">07 Discussion Forum, Part II</a> (due by 11:59pm)
05/07	Fri	Reading Day – class does NOT meet	
05/10	Mon	(no class - finals week)	1. Submit <a href="#">Post-Class Knowledge Assessment</a> (by 11:59pm) 2. Submit <a href="#">04 Writing Assignment</a> (by 11:59pm)
		May 3-17 - Final Grading window	

## Sandmeyer – Course Materials – PHI/ENS300 History & Philosophy of Ecology (experimental)

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI/ENS300_2021S – syllabus (COVID – fully online) .....	5
b. PHI/ENS300_2021S – schedule.....	10
<b>2. LESSONS – GENERATING DISCUSSION (COVID CLASS) .....</b>	<b>14</b>
a. Mar 12 lesson – Gleason's Individualistic Concept of Plant Assoc. ....	16
b. Mar 12 lesson – in-class discussion tracker .....	19
<b>3. ASSESSMENT .....</b>	<b>22</b>
a. PHI/ENS300_2021S – discussion – paper collaboration - new ecology .....	24
b. PHI/ENS300_2021S – paper – new ecology .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI/ENS300_2021S – discussion – new ecology .....	31
b. PHI/ENS300_2021S – paper – rubric (new ecology) .....	46

### PHI/ENS300: Lessons (COVID class)

Given the online modality employed, generating class discussion was a true challenge. In consultation with the Center for the Enhancement of Learning and Teaching, I created the following model:

- Structure in-class discussion. This lessons indicates the way I structured regular in-class discussions. As noted in the syllabus, class discussion was an essential and significant part of this class. On discussion days, students would typically break into groups of 5 or so. (On this day, only five students were in attendance.) Once in groups, a student was either elected or assigned an executive role in the group to ensure steady discussion; and another student was elected or assigned to be a scribe.
  - In conjunction with the lesson online, the scribe used a Google Sheet to outline or write out a transcript of the group discussion.
    - This Google sheet was available (via link provided in the lesson) to all members of the class and thus to all members of the group. This method allowed me to follow in real time the discussions in break out groups. Thus I could intervene when I saw group stall.
  - Exiting from break-out groups, we would compare the groups' work together.
  - When the course lesson was over, I would transcribe the details of the class's discussion to the lesson. This technique allowed those who were absent to follow the content and trajectory of the in-class discussions, which they missed.

As noted, this model of in-class discussion was suggested to me by our CELT staff during my summer workshopping. It has proved so successful that I now use it whenever I have in-class discussions – whether these discussions be online or in-person.

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**Date**  
12 MAR 21

**Zoom**  
[Portal](#)  
(During Class)

[Recording](#)  
(After Class)

**ENS/PHI300**  
**Lesson**

With this lesson, students should be able to:

Homework for next class

**Confirm Attendance**

1. coherently and precisely explain the individualistic concept of the plant association
2. using both readings, explicate Gleason's argument.

1. Read *NE*, 301-315
2. Read *KG*, 55-70 (Tansley)
3. *Recommended* [Tansley's article in full](#)

## Gleason's Individualistic Concept of Plant Association

### Readings & Resources For Today

- The Individualistic Concept of the Plant Association (1926)
  - Read *KG*, 42-55
  - *Recommended* [Gleason's article in full](#)
- [Google Slides Form](#)

Henry A. Gleason's articles of interest

- "The Structure and Development of the Plant Association." *Bulletin of Torrey Botanical Club* 44 (1917): 463-481.
- "[The Individualistic Concept of the Plant Association](#)," *Bulletin of Torrey Botanical Club* 53 (1926): 7-26.
- "Further Views on the Succession Concept." *Ecology* 8 (1927): 299-326.
- "The Individualistic Concept of the Plant Association." *American Midland Naturalist* 21 (1939): 92-110.
  - *KG* 42-54 - an excerpt of the this later article.

### The "Holological" (the organismic conception of community)

- Karl A. Möbius (1825-1908, German)
  - "The Oyster and Oyster-Culture" (1877)
- Carl G. Semper (1832-1893, German)
  - *Animal Life as Affected by the Natural Conditions of Existence* (1881)
- Stephen A. Forbes (1844-1930, American)
  - "Lake as a Microcosm" (1887)
- Frederic E. Clements (1874-1945, American)
  - *Research Methods in Ecology* (1905)
  - *Plant Succession. An Analysis of the Development of Vegetation* (1916)

### The "Merological" (a reductionist approach)

- Eugenius Warming (1841-1924, Danish)
  - *Oecology of Plants* (1909)
- Henry C. Cowles (1869-1939, American)
  - "An Ecological Study of the Sand Dune Flora of Northern Indiana" (1898)
- Henry A. Gleason (1882-1975, American)
  - "The Individualistic Concept of the Plant Association" (1926)
- Arthur Tansley (1871-1955, British)
  - "The Use and Abuse of Vegetational Concepts" (1935)
- Raymond Lindeman (1915-1942, American)
  - "The Trophic-Dynamic Aspect of Ecology" (1942)

#### Frederic Clements

"The developmental study of vegetation rests upon the assumption that the unit or climax formation is an organic entity (Clements 1905: 199). As an organism the formation arises, grows, matures, and dies. Its response to the habitat is shown in processes or functions and in structures which are the record as well as the result of these functions. Furthermore, each climax formation is able to reproduce itself, repeating with essential fidelity the stages of its development. The life history of a formation is a complex but definite process, **comparable in its chief features with the life**

#### Henry Gleason

"Not until the advent of the twentieth century did botanists turn their minds seriously to the consideration of underlying questions. Since that time we have made great progress. We have developed methods for the exact observational study of the association. We have recognized conditions and processes in their development, their existence, and their disappearance, and these conditions are processes are **quite unlike anything in the life history of an individual plant or animal**" (Gleason, quoted in Keller & Golley, 43).

## Agenda Today

We will break into groups to discuss [Gleason's article](#), The Individualistic Concept of the Plant Association (1926). See also: KG 42-54

- If you haven't read it, either the excerpt in KG or the article I recommended, you should exit the class.
  - You may complete the attendance confirmation today.
  - Read the excerpt now .outside of class
- If you are interested in Gleason's argument and may wish to write on it, I recommended you read both the 1926 article and the 1939 excerpt this weekend.

## In-class break-out rooms

- Group Assignments
  - **scribe**
    - of all the names in the room, scribe is the one whose *Zoom name begins with the last letter of the alphabet*
    - keep a log of the discussion
  - **governor**
    - of all the names in the room, governor is the one whose *Zoom name begins with the first letter of the alphabet*
    - leads group, makes sure assignment gets done
  - time keeper
    - if necessary, keeps group on track to complete task(s) in allotted time
  - volunteer
    - proactive member of group; doesn't wait to talk and keep the discussion flowing
- Open the [Google Slides Form](#)
- Questions
  - 1st question: What is Gleason's thesis, what is the individualist concept of the plant association. Identify the passage in the readings in which this thesis is stated.
    - Governor
      - identify who has read which selection
        - whole article
        - excerpt in KG
      - direct group to identify thesis in each selection
    - Scribe
      - Write out names (first names and last initial) of breakout group
      - Write out theses
      - Include location information so we can look at these passages as a class.
  - 2nd question: Why? That is, what are the main reasons which Gleason provides to support this claim?
    - Governor
      - keep group focus on explicating argument
      - bear in mind, the arguments might not be identical in the two readings
        - what are the commonalities in the two writings
    - Scribe
      - write out main premises of Gleason's argument (bullet points fine, include location info)

## Group Notes

### Participants

- 
- 
- 
- 

### 1st Question: Thesis

1. "The plant community is an individualistic phenomenon" (KG p. 54).
2. "an association is not an organism, scarcely even a vegetational unit, but merely a coincidence" (Gleason 1926, 16).
3. "The vegetation -unit is a temporary and fluctuating phenomenon" (KG 43)



## 2nd question: Reasons

1. "It has been, and still is, the duty of the plant ecologist to furnish clear and accurate descriptions of these plant communities, so that by them the nature of the world's vegetation may be understood....It is only natural that we should tend to depart from the various conclusions which we have reached by direct observation or experiment, and to attempt other more general deductions as well. So we invent special terms and methods for indicating the differences between associations and the variation of the plant life within a single community" (Gleason 1926, 3).
2. Two factors basic to plant association
  - Seed migration
  - Environmental variation (environmental selection or happenstance)
3. no two areas of the earth's surface do bear precisely the same vegetation, except as a matter of chance" (Gleason 1926, 23-24)

## Discussion Notes

- Theories are flawed because scientists were trying to make their theories fit into already existing concept rather than develop entirely new theories" - Dan
- 18th century ecology - physico-theology and imperialistic - Not just God's fingerprint, but human's duty to care for it - John Bozell
- 19th century shows beginning of a dynamic ecology

(End of Lesson)

# In-Class Discussion 12 MAR 21

PHI300

Plant Associations  
(Gleason's Individualistic Concept)

# Instructions

1. **Governor**

- a. lead discussion
- b. be proactive

2. **Questions Today**

- a. (Each) What's your name and what group are you in?
- b. (Group) Are there any foods in common that each you eats fairly regularly?

3. **Scribe**

- a. find the slide for your break out room
- b. log results of your group discussion

# Breakout Room #1

## 1st Question: Thesis

1. "The plant community is an individualistic phenomenon" (KG p. 54).
2. "an association is not an organism, scarcely even a vegetational unit, but merely a coincidence" (Gleason 1926, 16).
3. "The vegetation -unit is a temporary and fluctuating phenomenon" (KG 43)

## 2nd question: Premises

- "It has been, and still is, the duty of the plant ecologist to furnish clear and accurate descriptions of these plant communities, so that by them the nature of the world's vegetation may be understood....It is only natural that we should tend to depart from the various conclusions which we have reached by direct observation or experiment, and to attempt other more general deductions as well. So we invent special terms and methods for indicating the differences between associations and the variation of the plant life within a single community" (Gleason 1926, 3).
- Two factors basic to plant association
  - Seed migration
  - Environmental variation (environmental selection or )
- "no two areas of the earth's surface do bear precisely the same vegetation, except as a matter of chance" (Gleason 1926, 23-24)

## **Sandmeyer – Course Materials – PHI/ENS300 History & Philosophy of Ecology (experimental)**

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI/ENS300_2021S – syllabus (COVID – fully online) .....	5
b. PHI/ENS300_2021S – schedule.....	10
<b>2. LESSONS – GENERATING DISCUSSION (COVID CLASS) .....</b>	<b>14</b>
a. Mar 12 lesson – Gleason's Individualistic Concept of Plant Assoc. ....	16
b. Mar 12 lesson – in-class discussion tracker .....	19
<b>3. ASSESSMENT .....</b>	<b>22</b>
a. PHI/ENS300_2021S – discussion – paper collaboration - new ecology .....	24
b. PHI/ENS300_2021S – paper – new ecology .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI/ENS300_2021S – discussion – new ecology .....	31
b. PHI/ENS300_2021S – paper – rubric (new ecology) .....	46

### **PHI/ENS300: Assessing Online Discussion Forums**

Given the isolated nature of learning at the height of the pandemic, I created systems that would (i) bolster robust peer engagement in the classroom and (ii) build redundancies into the assessments that drew upon these engagement resources. Here is an example of such. When students would write a paper, they would be assigned a collaboration discussion forum at the same time. These discussion forums would allow students to identify others in the class writing on the same or similar themes. This would provide students the means by which to discuss their ideas with peers in the class. It also provided students the opportunity to produce part of their papers in a low-stakes environment. This model followed a maxim of mine regarding the teaching of writing, i.e., that good writing is re-writing (a motto which all my students got sick of hearing me repeat again and again).

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## 06 Discussion Forum: Paper 03 The New Ecology

### This is a two part - one week assignment

1. The first part is due Wednesday (04/21 by 11:59pm)
2. The second part is due Friday (04/23 by 11:59pm)

If you need to consult the instructions submission instructions or grading criteria, consult the [Discussion Forum Instructions](#).

- drop the lowest scoring discussion forum score

### Part I: Idea for Paper 03 - one paragraph

For Part I, I want you to **post one paragraph with header**. In this paragraph, I would like you to provide an abstract or précis of the paper you plan to write

1. First line, Post a **header** of your paragraph. This header should be something like the **title of our paper or brief explanation of topic**.
  - This header will give everybody a sense of what you will be talking about in the video. This information is important to the second part of this discussion forum assignment
2. Second, post a paragraph in which you **explain briefly what you are writing your third paper on**. Explain what the topic is and why you think it is an important topic to clarify in the history and/or philosophy of ecology.

This is an exercise in which you articulate an abstract of the paper. So, please limit yourself to one paragraph, ca. 300 words.

### Part II: Collaborate on Paper 03 - Video

In part II, I want you to **read through six paragraphs** posted by your colleagues. **Select those that are all related in some way to the thematic area of your own paper**. If you don't see six that are directly relevant, choose ones which you think might be the most helpful to your own work.

**Respond by video to ONE author.**

- Place a header above your video with (i) the name of your colleague to whom you are responding and (2) a short identification of the topic of your video, e.g., title of the paper (just a phrase, not a full sentence). When you refer to your colleagues in your paragraphs, please **bold their names**.
- In your video, provide *at least one helpful concrete suggestion* to your discussants to help them clarify their position.

This paragraph should be brief, ca. 3-5 minutes.

### Collaborate together

Don't hesitate to use the People link in Canvas to send an email and strike up a conversation with your colleagues in the class, esp. to those whom you responded in your video. The aim of this discussion forum is to help direct just this sort of community interaction.

## Paper 3 - The New Ecology

### a 3 to 5 page analysis paper

**Goal:** This is an exercise in clarification and precision. Select a topic area and analyze evidence that results in clear explication of that topic.

**Deadline:** Sunday, April 25th by 11:59pm E.S.T.

#### Explanation of Task:

For this paper (only), you have two options. As a first option, you may write a new original 3 to 5 page analysis paper. That is, this first option is exactly like the previous two paper assignments. As a second option, you may decide to rewrite a previous paper for a better grade. When submitting your paper, please indicate which option you've chosen (see formatting requirements).

#### Option 2 - Rewrite option

- By choosing this second option you are not guaranteed a better grade than the original paper. See automatic deductions below.
- The rewrite will be graded using the standard paper rubric here.

#### Option 1 - New paper option

Identify a topic area from the learning objectives below. Explain the significance of the task selected to the development of ecology. Clarify the topic by a selective analysis of evidence from sources studied in class (and elsewhere, if you wish).

- Citing Sources
  - For citations in your paper, use the system here: [Chicago Manual of Style: Notes and Bibliography: Sample Citations](#) unless otherwise directed.
    - In-paper citations:
      - Use the "*Shortened notes*" style indicated in the *Chicago Manual of Style*.
      - When **quoting from primary source matter in Keller and Golley**, use the "Chapter or other part of an edited book" style.
        - "I can only conclude that the term *quasi-organism* is justified in its application to vegetation, but that the terms *organism* or *complex organism* are not" (Tansley, "The Use and Abuse of Vegetational Concepts and Terms," 59).
    - Bibliographic entries for Works Cited Section
      - Examples
        - Tansley, A.G. "The Use and Abuse of Vegetational Concepts and Terms," In *The Philosophy of Ecology: From Science to Synthesis*. Edited by David R. Kelley and Frank B. Golley. Athens: University of Georgia Press, 2000.
        - Warming, Eugenius. *Oecology of Plants: An Introduction to the Study of Plant-Communities*. Translated by P. Groom and I.B. Balfour. Oxford: Clarendon Press, 1909.
- Language
  - At the very least, write a good draft of the paper over the class break.
    - I recommend outlining this draft. This outlining process allows you think through the organization and structure of your argument.
  - I recommend that each of you schedule an appointment with [Robert E. Hemenway Writing Center](#) either during the week of class break or the week we return. During this meeting, you can review and polish the linguistic presentation of your argument.

### Grading Rubric for Paper Assignments

Grading Rubric for Paper Assignments					
Outcomes		Evaluation Criteria			
		Exemplary (A)	High Achievement (B)	Satisfactory Achievement (C)	Inadequate (D)
I.	Topic Selection Identification of manageable thematic area of significance.	Identifies a creative, focused, and manageable topic that is profoundly significant to the understanding of the historical development or the philosophy of ecology.	Identifies a focused and manageable/usable topic that is appropriately significant to the understanding of the historical development or the philosophy of ecology.	Identifies a topic that while manageable/usable, is too broadly focused and/or indirectly relevant to the understanding of the historical development or the philosophy of ecology.	Identifies a topic that is too wide-ranging to be usable and/or is not clearly relevant to the understanding of the historical development or the philosophy of ecology.
II.	Evidence	Synthesizes all evidence	Most evidence employed reveals	Application of evidence is generally	May list evidence, but it does not



	Effectiveness of texts and arguments brought to bear in clarifying issue.	presented to reveal insightful and clear analysis of topic area.	insight into problem area but elements of analysis not entirely clear.	not entirely effective to insightful or clear.	clearly apply or is unrelated to analysis of topic area.
IV.	<b>Language &amp; Style</b> Grammatical and presentational character of the writing.	Uses graceful language that skillfully communicates meaning to readers with clarity and fluency and is virtually error free.	Uses clear language that conveys meaning to readers. The language may have errors but none are substantive.	Uses language that generally conveys meaning to readers but some sections tend to obscure rather than clarify. Include at least one substantive grammatical error.	Uses language that impedes meaning because of errors in usage.
	<ul style="list-style-type: none"> <li>• Rubric Scoring <ul style="list-style-type: none"> <li>◦ <i>Exemplary</i> = 10 - 9 points</li> <li>◦ <i>High Achievement</i> = 9 - 8 points</li> <li>◦ <i>Satisfactory Achievement</i> = 8 - 7 points</li> <li>◦ <i>Inadequate</i> = 7 - 6 points</li> </ul> </li> <li>• Cumulative Score: <ul style="list-style-type: none"> <li>◦ A paper or <i>Exemplary</i> = 30 - 27 points</li> <li>◦ B paper or <i>High Achievement</i> = 36.99 - 24 points</li> <li>◦ C paper or <i>Satisfactory Achievement</i> = 23.99 - 21 points</li> <li>◦ D paper or <i>Inadequate</i> = 20.99 - 18 points</li> <li>◦ &lt; 18 points: you must schedule a meeting with the professor.</li> </ul> </li> <li>• See the course syllabus for the grading scale employed in this class. To determine the score of this paper according to that scale, apply this formula: (total points earned / 30 points) x 100.</li> </ul>				

## Learning Objectives

			<b>1st Half of Unit: Foundations of the New Ecology</b>
Mar 01	Mar 03	Mar 05	
<ol style="list-style-type: none"> <li>1. explain the important difference between floristics and physiology in the development of ecology as E. Warming makes this distinction;</li> <li>2. describe the teleological nature of succession in Eugenius Warming's view</li> <li>3. explain the basic methodological difference between two American theories of plant succession;</li> </ol>	<ol style="list-style-type: none"> <li>1. name three figures important to the establishment of ecology as a science, and their important works;</li> <li>2. define the concept of formation, i.e., vegetation-form or growth-form;</li> <li>3. explicate the distinction between floristic and ecological plant-geography.</li> </ol>	<ol style="list-style-type: none"> <li>1. explicate the influence of evolutionary theory on Warming's theory of ecological plant geography; <ul style="list-style-type: none"> <li>◦ distinguish Larmarkian from Darwinian evolutionary theory;</li> </ul> </li> <li>2. define Warming's concept "epharmony";</li> <li>3. describe the "definite order" articulated in Warming's theory of plant succession;</li> <li>4. explain in what sense, if any, Warming employs teleological explanatory principles in his ecological plant geography.</li> </ol>	
Mar 08	Mar 10	Mar 12	
<ol style="list-style-type: none"> <li>1. explain Warming's ecological concept of epharmony;</li> <li>2. describe the difference between the organismic and reductionist models of plant association;</li> <li>3. articulate the three ontologies indicative early scientific ecology;</li> <li>4. understand Clements' organismic theory of plant succession.</li> </ol>	<ol style="list-style-type: none"> <li>1. explain Clements' hological theory of plant succession;</li> <li>2. articulate the Kantian influence in this theory;</li> <li>3. describe seral succession as Clements' articulates this.</li> </ol>	<ol style="list-style-type: none"> <li>1. coherently and precisely explain the individualistic concept of the plant association</li> <li>2. using both readings, explicate Gleason's argument.</li> </ol>	
Mar 15	Mar 17		
<ol style="list-style-type: none"> <li>1. explain Tansley's argument against a solely progressive theory of successional change;</li> </ol>	<ol style="list-style-type: none"> <li>1. Tansley <ul style="list-style-type: none"> <li>◦ define ecosystem;</li> </ul> </li> </ol>		

2. distinguish autogenic from allogenic succession; 3. define ecosystem; 4. explain the universal tendency of ecosystems toward equilibrium 5. describe the place of the human being in nature by reference to the concept of allogenic succession	<ul style="list-style-type: none"> <li>◦ explain the universal tendency of ecosystems toward equilibrium;</li> </ul> 2. Lindeman <ul style="list-style-type: none"> <li>◦ differentiate different ecological views of biological communities;</li> <li>◦ explain how the trophic-dynamic viewpoint <ul style="list-style-type: none"> <li>▪ takes as its foundation Tansley's ecosystem concept</li> <li>▪ insinuates a reconceptualization of the ecosystem concept</li> </ul> </li> </ul>	
	Mar 31	Apr 02
<b>2nd Half of Unit: The New Ecology</b>	1. reconsider paradigms in the development of scientific ecology; 2. understand the place of ecological thinking in conservation ideas in first half of 20th century; 3. explicate the basis for an ecological ethic in the work of Aldo Leopold.	1. explicate the Aldo Leopold's concept of the biotic pyramid; 2. describe Aldo Leopold's attitude toward predators; 3. assess the land organism concept in light of the history of ecological thought to Leopold's day.
Apr 05	Apr 07	Apr 09
1. Explicate the four principles of the natural community as an economy according to Elton; 2. Explain how according to Elton ecology is necessarily interdisciplinary, at least in scope if not in method; 3. describe the fallacy in the traditional model of evolution and Elton's revision thereof.	1. articulate the tension between understanding ecology as a science and as a worldview; 2. explicate the consolidation of the ecosystem concept in the work of the Odum brothers; 3. explicate the Gaia hypothesis.	1. analyze the presuppositions underlying the organismic and mechanistic presuppositions at play in the development of ecology in the 1960s and 1970s. 2. explain how the ecology transitioned from a study of order and stability to the study of disorder and probability; 3. discuss what role ecology has to play in addressing anthropogenic extinction of species.

## Paper Formatting Requirements

*(double-check these requirements before uploading)*

- Papers must be formatted as either Word documents with the extension .docx or .doc, or PDF documents.
- Length: 3- 5 pages - defined by word count
  - no less than 1,000 words
  - no more than 1,800 words
- Formatting Requirement
  - Margins: 1" top/bottom and left/right.
  - Font: Times New Roman, 12 pt
  - Pagination: each page should be numbered. Number should be placed bottom center.
  - Line Spacing: Paper should be double-spaced
- First Line of Paper:
  - Student's Number AND Word Count in parenthesis:
    - Example: Student number: 111222333 (1,750 words)
- Second Line of Paper:
  - "By submitting this essay, I attest that it is my own work, completed in accordance with University regulations."
- Third Line of Paper:
  - "Option x." (where x equals 1 or 2)
- Works Cited section (not a new page)
  - append to the end of the document

## Automatic deductions:

### Option 2 Requirement

- 10% option 2 is, by definition a rewrite of an earlier paper. Hence, if the rewrite paper submitted is for all intents and purposes identical or nearly identical to the original, you will receive the score of the original paper minus this deduction.

### Class Readings

- 10% automatic 1 grade deduction for failure to use cite from any class reading materials

### Paper Formatting Requirements

- 2.5% if upload requirements not followed, each instance

### Citation Requirements

- 2.5% improper in-paper citation format (per instance)
- 5% no works cited section
- 10% no quotations from pertinent texts cited in paper used to support your arguments

### Late Submission Policy

- 2.5% for every day late or fraction thereof
- 100% no submissions later than 48 hours after original due date/time will be accepted

## Plagiarism: Definition & Consequences

First, read the [Plagiarism: What is it?](#) text from the UK Ombud.

### Academic Integrity (from the [syllabus](#))

Everyone understands that while cheating may be tempting, in all cases it is wrong. Do not cheat or plagiarize! If the professor determines that a student or group of students has cheated, or that a student has plagiarized any part of any assignment, he/she/they may, at the very least, receive a grade of zero for the assignment without the possibility of redoing the assignment. Be forewarned, though, that *evidence of cheating or plagiarism may also result in course failure*. If the case is especially egregious, the issue will be directed to the appropriate University Dean and the student will receive a grade of XE/XF for the course.

As per the [Ombud's definition](#), academic integrity requires creating and expressing one's own ideas in all course work including draft and final submissions; acknowledging all sources of information properly; completing assignments independently or acknowledging collaboration; accurately reporting one's own research results; and honesty during examinations. Further, academic integrity prohibits actions that discriminate and harass on aspects such as race, color, ethnic origin, national origin, creed, religion, political belief, sex, and sexual orientation. **By participating in this class, you accept the injunction not to cheat in any way. You also agree to comport yourself with integrity and honor throughout the semester.** You further agree to have all or some of your assignments uploaded and checked by anti-plagiarism or other anti-cheating tools.

Further, each student affirms that they will act with honor and integrity to fellow students, the professor, and the course grader.

Each student is advised to become familiar with the various forms of academic dishonesty as explained in the Code of Student Rights and Responsibilities. Complete information can be found at the following website: <http://www.uky.edu/Ombud>; see especially "Rights and Responsibilities" and "Academic Integrity." A plea of ignorance is not acceptable as a defense against the charge of academic dishonesty. It is important that you review this information.

## Sandmeyer – Course Materials – PHI/ENS300 History & Philosophy of Ecology (experimental)

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI/ENS300_2021S – syllabus (COVID – fully online) .....	5
b. PHI/ENS300_2021S – schedule.....	10
<b>2. LESSONS – GENERATING DISCUSSION (COVID CLASS) .....</b>	<b>14</b>
a. Mar 12 lesson – Gleason's Individualistic Concept of Plant Assoc. ....	16
b. Mar 12 lesson – in-class discussion tracker .....	19
<b>3. ASSESSMENT .....</b>	<b>22</b>
a. PHI/ENS300_2021S – discussion – paper collaboration - new ecology .....	24
b. PHI/ENS300_2021S – paper – new ecology .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI/ENS300_2021S – discussion – new ecology .....	31
b. PHI/ENS300_2021S – paper – rubric (new ecology) .....	46

### PHI/ENS300: Student Work

The examples of student work included here are correlated to the assessments laid out in the previous section.

Included in these documents is the paper rubric which I used to grade paper submissions. While I did embed some comments in student papers, the primary means by which I commented on papers was via the paper rubric. The rubric was identical for all papers written over the course of the term. My comments to student's writing were progressive. That is, I would focus my comments on the weakest element of the paper as submitted, make recommendations to improve these deficiencies, and ask students to fulfill these recommendations in the next submission. Hence, whenever I received a new paper by a student, I would look back to my comments and recommendation to the previous paper (in the earlier submitted rubrics). I would then focus my evaluative regard in the newer paper on two areas: the redressing of areas of concern identified in earlier work and improvements needed still as exemplified in the newer paper.

*(left blank intentionally)*

This is a graded discussion: 5 points possible

[Show Due Dates](#)



## 06 - Paper 03 Collaborations

[Bob Sandmeyer \(He/Him/His\)](#)

Apr 17, 2021 at 5:24pm

28 35

[Technology Problems: 859-218-HELP \(4357\)](#) [\\_ \(https://learnanywhere.uky.edu/tech-help\)](https://learnanywhere.uky.edu/tech-help)

Email Prof: [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

[\(mailto:bob.sandmeyer@uky.edu?subject=ENS-](mailto:bob.sandmeyer@uky.edu?subject=ENS-)

[Daily Schedule](#)

[PHI300\)](#)

[\(frontpage\)](#)

## 06 Discussion Forum:

### Paper 03

### The New Ecology

## This is a two part - one week assignment

1. The first part is due Wednesday (04/21 by 11:59pm)
2. The second part is due Friday (04/23 by 11:59pm)

If you need to consult the instructions submission instructions or grading criteria, consult the [Discussion Forum Instructions](#).

- drop the lowest scoring discussion forum score

## Part I: Idea for Paper 03 - one paragraph

For Part I, I want you to **post one paragraph with header**. In this paragraph, I would like you to provide an abstract or précis of the paper you plan to write

1. First line, Post a **header** of your paragraph. This header should be something like the **title of our paper or brief explanation of topic**.
  - This header will give everybody a sense of what you will be talking about in the video. This information is important to the second part of this discussion forum assignment
2. Second, post a paragraph in which you **explain briefly what you are writing your third paper on**. Explain what the topic is and why you think it is an important topic to clarify in the history and/or philosophy of ecology.

This is an exercise in which you articulate an abstract of the paper. So, please limit yourself to one paragraph, ca. 300 words.

## Part II: Collaborate on Paper 03 - Video

In part II, I want you to **read through six paragraphs** posted by your colleagues. **Select those that are all related in some way to the thematic area of your own paper**. If you don't see six that are directly relevant, choose ones which you think might be the most helpful to your own work.

**Respond by video to ONE author.**



- Place a header above your video with (i) the name of your colleague to whom you are responding and (2) a short identification of the topic of your video, e.g., title of the paper (just a phrase, not a full sentence). When you refer to your colleagues in your paragraphs, please **bold their names**.
- In your video, provide *at least one helpful concrete suggestion* to your discussants to help them clarify their position.

This paragraph should be brief, ca. 3-5 minutes.

## Collaborate together

Don't hesitate to use the People link in Canvas to send an email and strike up a conversation with your colleagues in the class, esp. to those whom you responded in your video. The aim of this discussion forum is to help direct just this sort of community interaction.






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Apr 20, 2021

## The True Definition of Ecosystem

For this 3rd paper I decided to revisit what I wrote for the 2nd paper. As you can tell by the title, I am going to define what we know as the ecosystem. Before **Arthur Tansley** released his article in 1935 *The Use and Abuse of Vegetational Concepts and Terms*, **Frederic Clements** and **John Phillips** believed they had the idea of an ecosystem thought out. They believed only the biotic factors affected the ecosystem and nothing more, **Clements** even believed that the plants develop and interact in the way that any other organism does so he called them a complex organism. While many might think this is because they weren't fully educated on this topic of conversation that is wrong. **Henry Gleason** stepped up to **Clements** many years before **Tansley** stating that the abiotic factors are just as important the biotic factors. **Clements** and **Phillips** just fired back at the rest of the ecological community until **Tansley** spoke out and used for the first time the word Ecosystem. **Tansley** defined this word as the Biotic and Abiotic factors which interact in a environment. This definition in itself is the root of ecology, the foundation which built everything else. Ecology is simply defined as, "The scientific study of the processes influencing the distribution and abundance of organisms, the interactions among organisms, and the interactions between organisms and the transformation and flux of energy and matter." This whole point that **Tansley** argued to the world is what we define as ecology today. These two words and not just words, they are monuments in the grand scheme of things. Without the term Ecosystem and people such as **Gleason** and **Tansley** speaking out, we would not have what we know today as Ecology.



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Apr 23, 2021

## some suggestions on Tansleys ecosystem concept

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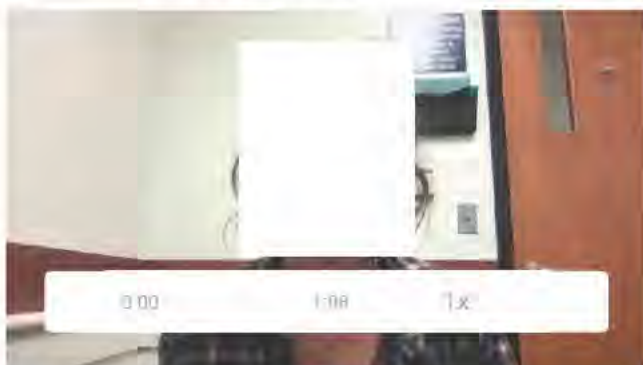


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Apr 25, 2021

To: - Evidence and Arguments of Tansley's Definition of the Ecosystem



← Reply

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<https://uk.instructure.com/courses/1991241/users/6890726>

Apr 20, 2021

### Succession and Tansley's Ecosystem Concept

I intend to revise my previous essay on Tansley's ecosystem concept and his view of succession. I thought writing paper number #2 was interesting, so going back to explore the topic more and make the paper better will be enjoyable. I touch on the Clements model of succession and then discuss the allogenic and autogenic succession that Tansley presents. I think this is an important topic to revisit in ecology, due to the fact that the ecosystem concept is still used heavily today. The ecosystem concept has changed somewhat, such as the argument that it does not actually tend to go towards equilibrium and that most functions are of mere chance. I wont discuss this in the paper just interesting point and shows how the introduction of the ecosystem concept is so important.



← Reply

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Apr 20, 2021

Explicate the four principles of the natural community as an economy according to Elton.

Out of all the learning targets I think that this one definitely interests me the most. I still have to do a lot of research on the topic to better understand it; but overall, it is something that I find interesting enough to write a paper on. I am definitely excited to do further research and dig deeper into the topic. This topic is an important topic when clarifying the

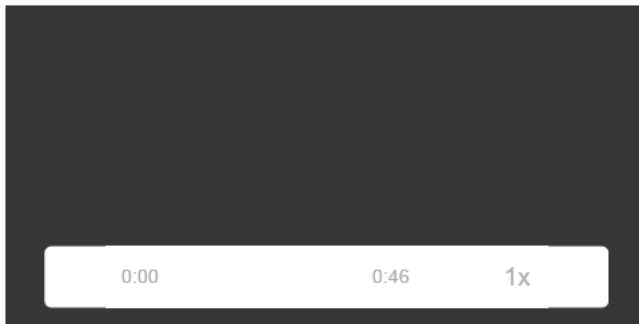


history and/or philosophy of ecology. One reason this topic is so important is because of Charles Elton. He is a very important figure in ecology. I wrote my last paper on three significant figures and it's cool to see all of these people's views on things. In addition, it's interesting to see how ecology has changed overtime as new theories are introduced. One of the main reasons Charles Elton was so important to the history of ecology was because he introduced the concepts of the food chain, food web, ecological niche, and the pyramid of numbers. Elton said that all animal communities are organized in a similar way; and I found that really interesting. Again, like I said, I have to do a lot more research to fully understand what he's talking about. Right now I really only understand the basics. However, I think that with more time spent on learning about Charles Elton and the four principles I'll understand it a lot better. I'm excited to learn about this topic in greater detail!



Apr 23, 2021

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← Reply



Apr 20, 2021

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The three figures that are important to the establishment of ecology as a science, and their important works. Going to talk about Linnaeus, Kant, and Thoreau as the three figures and what important works they did for ecology as a science.

This paper topic was my topic for the last paper, I am choosing to rewrite/revise it because I actually really enjoyed writing this paper and doing the research on these three figures. I found a lot of cool and interesting things to write about. For this paper I am going to do all of the revisions that are needed, but I am also planning on adding in a lot more detail as to why these three figures are the most important figures to the establishment of ecology as a science. I believe that this topic is a very important topic to write about for this class since it has a lot of the history of ecology behind it, the works that these three figures did within ecology helps you understand ecology and the history of a lot more. Before I took this class I didn't know much about ecology, and when I decided to write about the three figures most important I picked these three because their writing was the most helpful and useful to me to be able to understand this course a little better. When you read about Linnaeus, Kant, and Thoreau's work it truly is inspiring and does give you an inside look into the brains of themselves but also of ecology. I find this topic to be very investing and helpful. The paper that I originally wrote needed some work, but I think that I covered all the basic needs of why their work has helped build the establishment of ecology as a science very well.



← Reply



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Apr 20, 2021



### The Balance of a Biotic Pyramid

For my paper, I will be explaining the concept of Aldo Leopold's biotic pyramid. In first going into the structure of the pyramid and how each layer is not only essential to the next but also how it is representative of the role of the layer. The concept of each chain being both cooperative and competitive is what allows the whole to function. I will then go into how the pyramid is able to adapt and overcome human change as well as the cases in which it does not and why they differ. I will end the paper with an evaluation of Leopold's claims that the less violent humans are the better the chance of the pyramid's survival. This topic is important because it not only provides imagery into each living thing's standings in the world and this circuit, it gives a call to action on the outcomes of human activity and the effects those can cause to everything else in the stream.



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Apr 25, 2021



To Olivia, regarding the balance of the biotic pyramid

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← Reply



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Apr 20, 2021



### An Expansion of the Arguments Posed by Arthur Tansley

I should start by saying that I will be rewriting my second paper. In my second paper I argued the importance of Arthur Tansley's contribution to establishing ecology as a scientifically rooted field. I focused a lot on Tansley's objection to organicism. I elaborated heavily on his preference of his concept of the quasi organism as opposed to the super organism theory. I also went into his ideas of the way the definition of organism is used. What I failed to do in this paper is include examples from the works of Clements and Phillips that Tansley objects to. In order for Tansley's ideas to be clear I need to have contrast. I also needed to stronger support Tansley's contribution to ecology by discussing his ecosystem concept. The quasi organism concept is one idea that falls under Tansley's ecosystem concept that moved the subject of ecology toward one of science. In conclusion, I will elaborate on Tansley's ecosystem concept while differentiating it from those whose work he denounced.

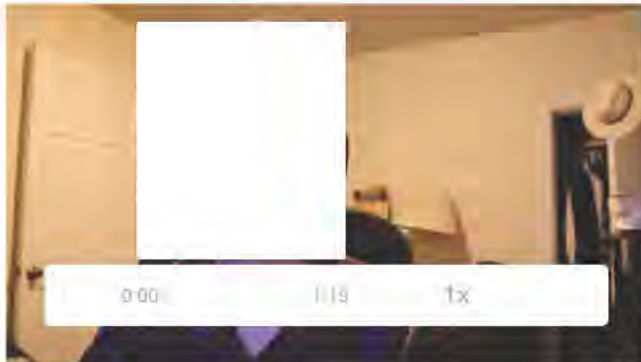


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Apr 23, 2021

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Tansleys concept of the ecosystem and does it make ecology more of a science



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Apr 21, 2021

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Paper 3 - Grosz's interpretation of Darwin

In the third paper, I am doing a rewrite of the first paper that I wrote which discussed how Grosz drew from Darwin's work to argue that the new ontology of life that his theory of evolution which she argues must be applied to both the social and natural spheres and dissolved definite forms. Her interpretation applies ecology to anthropogenic influence, drawing cultural processes into ecological consideration, and also addresses the need for ecological consideration in cultural thought. I will be addressing how her perspective is important to the development of future ecologies, and how it expanded upon Darwin in a critical way, as he did not fully trace the philosophical implications of his own theory.



← Reply

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Apr 21, 2021

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### GLEASON'S EFFECT ON ECOLOGY

Gleason discussed the individualistic concept of plant association. Gleason's thesis argues that the plant community is an individualistic phenomenon where every plant association is independent from other plant association. This phenomenon is the result of incidental factors; "the primary causes are migration and environmental selection operating independently on each area" (Gleason, 25). Gleason lists various arguments against Clements' approach (plant associations being super organisms) to show each plant association as an individual phenomenon. **Associations**



cannot be counted as an organism when they don't reproduce their own kind, but rather a new association. **Plant associations are determined externally** unlike an organism rather than internally like Clement's super organism idea. **Boundaries of plant associations are indeterminate through physiographic conditions** which undermines the organismic conception of community. Gleason's theory came, in contrast to Clement's holological approach, demonstrating how plant associations are unlike an organism and should not be compared to one. This merological conception Gleason builds upon goes against the teleological approach, causing a fundamental shift in the study of ecology.

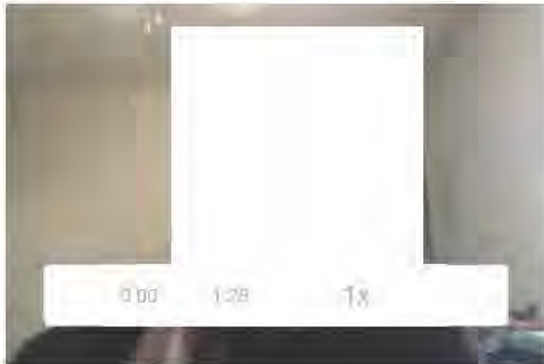
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Apr 23, 2021

**John, Gleason's effect on ecology**



← Reply

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Apr 21, 2021

### "The Four Principles of the Natural Community as an Economy"

For my third paper I have decided to write about the 4 principles of the natural community. In his first book Charles Elton developed these 4 principles in an attempt to try and understand animal communities. He found that all the different types of animal communities that exists, are organized in a similar way. This is an important topic because topics like food chain, food size, niche, and pyramid of numbers were all developed by Charles Elton. These important topics are still being discussed by ecologists all over the world to this day.

Edited by <https://uk.instructure.com/courses/1991241/users/7009555> on Apr 21, 2021 at 8:15pm



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Apr 23, 2021

Hey my video isn't working so i am just going to type this out.

Maybe **helpful tips** because me and you have similar topics, is that maybe you could bring up, in your paper, the limitations of the linkages in a food chain and talk about the upper and lower limits that we talked about in class, I

think on April 16th (on the daily schedule to help you have ideas for your paper). Also what you and Olivia told me was a great idea, to talk about the links of different communities, about rabbits and plants and how they explain the importance of ecology. Also since you're talking about the food chain you can talk about how the size of the animal is based on the food size as well, and how that plays an important part in Eltons theory.

Hope this helps, email me if you need anything, i will try to help out :)



← Reply



Apr 21, 2021

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## Rewrite on the difference between efficient causality and teleology

For paper 3, I am going to revise and rewrite my first paper. That paper was on the differences between efficient causality and teleology as explanatory frameworks for phenomena and existence. There were some aspects of the contents of that paper that I seemed to misunderstand, so I am going to rewrite any explanations that weren't correct or did not make sense. On top of that I am going to be simplifying my language so that my analysis is more clear and to the point.

Teleological and efficient causality are intertwined in the philosophy of ecology. They seek to achieve a similar goal, to explain existence, but take differing paths to get there. The similarity in the way they explain phenomena stems from the view of things having an end purpose. However, efficient causality focuses on the how whereas teleology focuses on the why. Many different philosophers, ecologists, and other scholars of the sort have contributed their way of understanding how and why ends are pursued through certain philosophically explainable processes. In the realm of ecology, these ways of thinking have provided continuously evolving viewpoints to explain individual organisms, communities, and ecosystems. This evolution of understanding living beings and their interactions has consequently caused evolution in the definition of ecology over time. In short, the reason this topic is important to write on is because viewpoints within the history of the philosophy of ecology have both influenced and been greatly shaped by different causal explanations such as teleological and efficient causality.

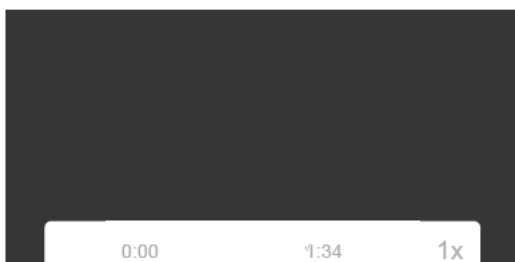


Apr 23, 2021

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Carly on the difference between efficient causality and teleology.





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Apr 21, 2021



### **New Age Ecology: A Study of the Odum Brothers and Lovelock's Gaia Theory**

For the third paper, I am choosing to write about what I feel is an interesting time period not just for the study of ecology, but scientific thought as a whole. The second half of the 20th century was a time of great upheaval for many established schools of thought; the tech boom following WWII led to leaps in scientific innovation that gave birth to new theories and the abandonment of many old ones. The introduction of artificial fertilizers, industrial farming, and explosive growth in manufacturing laid the groundwork for a revolution in "green thinking" that sought a balance between progress and environmental consciousness. Following a brief explanation of the rising tensions between ecology as a scientific discipline and ecology as a general life philosophy, the bulk of the paper will be focused on the work of four scientists: Eugene and Howard Odum, James Lovelock, and Lynn Margulis. The Odum brothers were ecologists who worked to create a holistic, unified theory of ecology; the theory they proposed incorporated elements of ecological thought from both Tansley and Clements. Their work would transform the study of ecology into the standalone discipline that we know today. Lovelock and Margulis are widely regarded as the pioneers of the "Gaia Hypothesis/Theory" in the 1970s. The Gaia Theory, what originally drew me to this topic, is a controversial theorem that essentially states that the biotic and abiotic components of Earth form a giant planetary system that is self-regulating. This system is what creates and maintains the Earth's ability to support life. I felt compelled to write about this topic because it represents a watershed moment in the history of scientific thought; a rebranding of ancient philosophy in a modern age of technology.



← Reply

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<https://uk.instructure.com/courses/1991241/users/6943012>

Apr 21, 2021



### **Individualistic vs. Organismic Concept**

For my third paper, I am going to do a rewrite of my second paper. In my second paper, I focused on the individualistic concept from Henry Gleason and the organismic concept from Frederic Clements. I introduced each topic and talked about what each concept meant. For my rewrite, I am going to focus on improving my language and style of writing and organizing my work better. I have some unnecessary information that distracts from the main point of my paper and can cause some confusion. Another main thing that I am going to try to improve in my rewrite is including why the individualistic and organismic concepts are important to the history of ecology. This is something I struggled with when I was first writing the second paper, so I ended up not really including it at all. If anyone has any suggestions on how these two concepts are important to the history/philosophy and how I could include them in my paper it would be much appreciated. From the feedback I got, the evidence and quotes I used were good and went with my argument well. My main goal for this third paper is to organize my thoughts better and take out the unnecessary information, as well as discuss how the concepts are related to and important to the history of ecology.

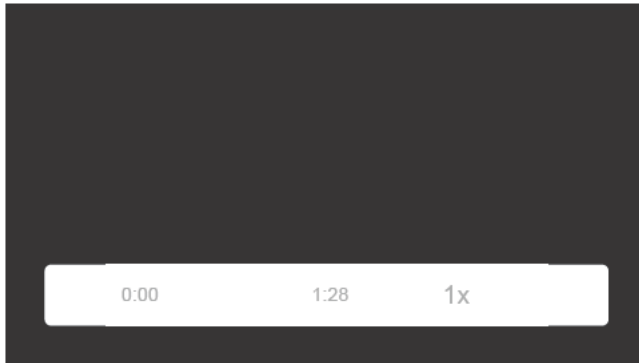




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Apr 23, 2021

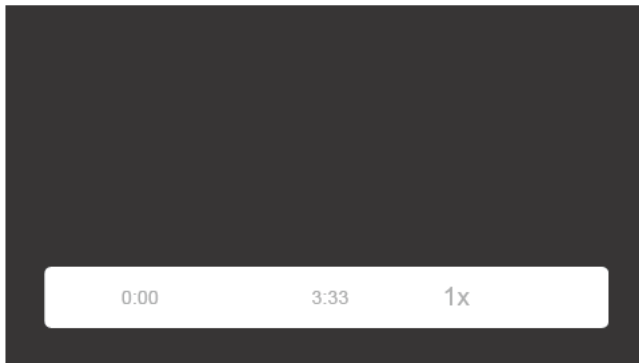
To on Individualistic vs. Organismic Concepts,



<https://uk.instructure.com/courses/1991241/users/6928697>

Apr 23, 2021

For on the Individualistic vs. Organismic Concepts and *how they are important*



← Reply



<https://uk.instructure.com/courses/1991241/users/6923493>

Apr 22, 2021

### Elton's Convincing case in Nature

This paper I wanted to talk more about Elton's convincing case in nature that we talked about in class. First, Elton talked about the four principles of the natural community as an economy. First, we have food chains and food webs which are a biggest factor in peoples lives because it forms the connecting link between members of the communities. Also Elton explained how ecology is necessarily interdisciplinary, its important and seems probably because the process of evolution takes place in a genotypic variation that arises in one or few individuals. Then to describe the fallacy in the traditional model of evolution and Elton's revision thereof.

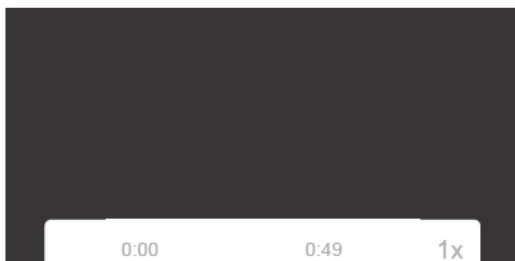




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Apr 23, 2021

### Elton's Food Chains:



(1 like)



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Apr 23, 2021

### Food Chains

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(1 like)

Reply



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Apr 22, 2021

### Charles Elton and the four principles of the natural community as economy

For my third paper, I decided to focus on Charles Elton and his work to the study of ecology. I am going to focus on his four principles of the natural community as economy. His four principles are food chain, food webs, niche, and pyramid of numbers. Food chains focuses on nutrition and how big a factor it is for animals in nature. Food webs looks at producers and consumers and how it affects where animals are placed on these webs. Niche is the status of an animal in nature and what it is doing. Lastly, pyramid of numbers focuses on the flow of energy through the ecosystem.



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Apr 23, 2021

### Elton and the four principles

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Reply





Apr 23, 2021

<https://uk.instructure.com/courses/1991241/users/6995118>



### Significance of the Arcadian Tradition Articulated in Thoreaus Writing.

For my third paper assignment I will be rewriting by first paper about how Thoreau articulated the Arcadian tradition. I think that it is important to write about this because he was one of the first ecologist to treat nature as an equal. Many men and ecologist during this time period thought that they were superior to nature. My paper will point out various times where Thoreau articulated the Arcadian tradition and pull quotes from the book Natures Economy. My paper will also look at the two major traditions that emerged in the eighteenth century.

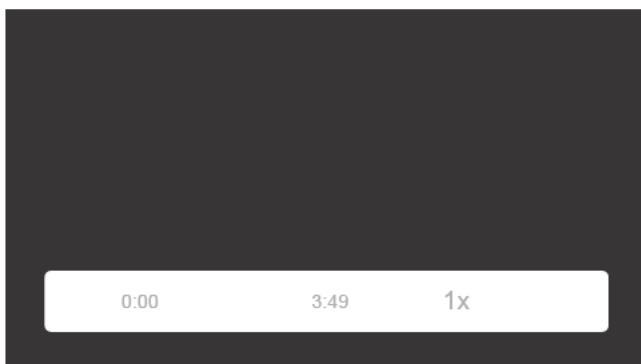


Apr 23, 2021

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- Arcadian Tradition



← Reply



Apr 23, 2021

<https://uk.instructure.com/courses/1991241/users/6929911>



### Frederic Clements's Organismic, Dynamic Ecology

For the third paper, I will be rewriting Paper 2, Foundations of New Ecology. Originally, I had written about Frederic Clements's ideology of plant succession and the organismic character of plant formations. While my paper highlighted how Clements's work studying vegetation populations and communities created the study of dynamic ecology, as previous scientists had just reported status-quo lists and definitions and had not taken into account the developmental stages occurring within the formations as Clements's did. However it did not have a clear thesis connecting the varying observations made. In the rewrite, I will base my analysis around how Kant's organismic approach to nature directly influenced Clement's ideologies and findings of plant succession. Kant's organismic approach holds that organisms are self-organized, self-moderating, self-preserved, and that they have a teleological goal to complete their life cycle.

Clement's theory of plant succession holds the goal of plant communities is to reach climax in which all needs of the components of the community are met within and that it has reached equilibrium within itself by moderating its parts, and very similarly to Kant believes that the goal of communities, what occurs in climax, is the security of ensuring the reproduction and continuance of itself, to be self-preserving. I will connect this theme with Clements's research of the American Grasslands, which was the basis study/ instance of observations of vegetation succession.



← Reply



Apr 23, 2021

<https://uk.instructure.com/courses/1991241/users/6945069>



### "Struggle for Existence"

I intend to revise the first paper I wrote which talks about the large significance in the struggle for existence in *Darwin's Origin*. This includes him emphasizing that he used the phrase "struggle for existence" in "a large and metaphorical sense, including dependence of one being on another." In this piece of work, he also describes the struggle resulting from population growth. Also, Charles Darwin discusses ecological interdependencies and notes that competition is at the most competitive between closely related forms of life, and animals that share similar traits and characteristics. Darwin's concept was used to revolutionize different forms of struggles that animals and creatures encounter in nature. One being, cooperative mutualism between individuals in the same species as well as between different species, competition between individuals in the same species or between one species with another, and strategies that enhance fitness when confronted by harsh environments. I think this is an important topic to talk about, after revisiting my previous paper and learning from what Professor Sandmeyer left comments I feel like this is a very important foundation and the basis of all ecological foundations.



← Reply



Apr 23, 2021

<https://uk.instructure.com/courses/1991241/users/6892777>



### Teleological vs Mechanistic

For the third paper, I have decided to rewrite the first paper. I chose the topic of explaining the difference between mechanistic and teleological explanations. I believe this an important topic which to clarify in the history and/ or philosophy of ecology. Knowing the difference between mechanistic and teleological explanations can help with explaining the how and why processes happen in nature. These two explanations/ views can be better understand using Kant's conception of the organism. The teleological explanation would be the why things happen. The mechanistic explanation would be the how things happen. This explanation is how the different parts of an organism can work together (cause) to make different processes happen (effect). By knowing the difference, we can then better understand other principles/ concepts of organisms.

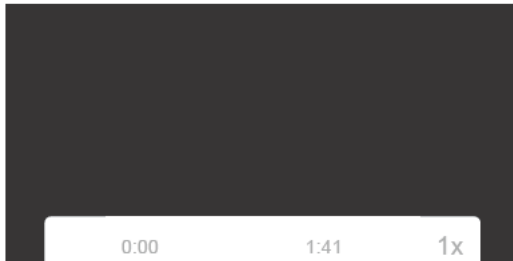




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Apr 23, 2021

### Teleological vs Mechanistic



← Reply



<https://uk.instructure.com/courses/1991241/users/6952010>

Apr 25, 2021

### The Biotic Pyramid - Aldo Leopold

For my third paper, I will be explicating the biotic pyramid demonstrated by Aldo Leopold. I will be discussing what the biotic pyramid is, the layers of the biotic pyramid, the concern Leopold has for agricultural development/ the way humans are altering the natural organism as a whole, and explaining the importance of each organism as they all play their own part in the community of life. This topic is important to clarify in the history and philosophy of ecology because the structure of the biotic pyramid gives a visual representation of the food chain and how every living organism contributes to each other. Whether that is to supply food, be the food, or the bones for decay and enriched soil, every part of the revolving energy circuit is important to the communities. Lindemann contributes to Leopold's biotic pyramid for coming up with the trophic dynamic aspect, and Leopold understanding the land as an organism refers to Clements. Discussing the land as an organism in terms of its energy availing relationships contributes to the paradigm which arises between the hological and merelological viewpoints of ecology.



← Reply



<https://uk.instructure.com/courses/1991241/users/6907421>

May 11, 2021

### Leopold and the development of his ecological view

For my paper, my focus will be on Leopold and his significance to ecology. I think it will be important to discuss Leopold's history of viewpoints, primarily in terms of the way he saw large predators. In order to discuss the way Leopold

developed and changed his perspective over time, I'm going to go over the history of conservation in America and what effect that had on predatory animals. Because this began with Gifford Pinchot and Theodore Roosevelt, I will describe the way they viewed predatory animals, especially wolves and coyotes, as varmints. Their hatred for these creatures, and others who posed any sort of risk towards humans, was reflected in government policy and resulted in the extermination of wolves in the American west. This is relevant to Leopold because he had his beginnings in conservation at Pinchot's Yale School of Forestry and Pinchot's teachings eventually led Leopold to publish his book *Game Management*. In this writing, Leopold argued in favor of hunting down predatory animals in order to preserve deer populations and protect farmland. Leopold's shift from this utilitarian conception of nature is recorded in "Thinking Like a Mountain," when he shot a wolf and watched her die. This was a pivotal moment because Leopold recognized the intrinsic value of the wolf and the mountain as a whole. Following this experience, Leopold went on to publish his Land Ethic, which removes human beings from the position as masters over nature and embeds them within the food chain, as "plain citizens." Leopold's land ethic was revolutionary, not only for him, but for the rest of the country who had so long been considering conservation to mean conservation of human utilities rather than the ecosystem itself. Leopold began to come out of the system which he learned from, developing his own ideas and presenting them to the rest of the country. Although there were many other key players in this shift towards conserving ecosystems, he did play an important role.



← Reply

912296351 (1047 words)

By submitting this essay, I attest that it is my own work, completed in accordance with University regulations.

Option 2

The living beings and interactions between them studied in ~~the~~ realm of ecology have been understood through an evolving set of philosophical lenses throughout time. Different explanations have varying foundations, ranging from largely holistic to simply reductionist perspectives. In ~~contemporary~~ <sup>early</sup> ecology, the declaration of purposiveness in organismic relationships is central because ecosystems are understood as built on interaction between its inhabitants. ~~This purposiveness has come to be understood with the contributions of many people with multiple explanatory frameworks. Significant amongst them is the idea of causality. More narrowly within the concept of causality,~~ teleological causal explanations and efficient causal explanations offer similar, yet fundamentally different approaches. Although they are similar, the distinction between the causal explanations has proven essential to the development of ecology to what it has become today.

There is a fundamental difference in the way the causal explanations of efficient causality and teleological causality explain existence. The difference is found in the paths they take. Immanuel Kant has found that inherent to causality, efficient causes are the basis of phenomena in terms of what internal and external forces configure its final purpose (Kant, *Critique*, 244). For example, “the house is certainly the cause of the sums that are taken in as rent, while conversely the representation of this possible income was the cause of the construction of the



nice quote

house” (Kant, *Critique*, 244). Kant goes on to explain that “final causes” also drive phenomena, but in a more ideal way than the concrete way that efficient causes do (Kant, *Critique*, 244).

These causes serve to categorize the processes and purposes for which phenomena play out, because causality as a whole offers explanations in terms of the processes by which the being physically arises to create an intended product. Teleology as a causal explanation on the other, yet corresponding, hand is held on the basis of the purpose something will fulfill by reaching its final form: a focus more on the why of its existence instead of the how. A teleological explanation of the same house would argue that its purpose of being lived in is what catalyzes its material creation or collection of rent. Certain aspects of the two explanations overlap, such as in the concepts of final cause and teleology’s telos; they are both the intended end purpose or role of a being or phenomenon. Although the methods of thought reason in different ways and intend to explain slightly different aspects of existence, they are related and have proven essential to each other’s development.

more simply: the end or purpose explains the operations of the parts

Teleological causality and efficient causality can be seen as integral parts of each other’s definitions. According to Ernst Mayr, teleology is included in the three aspects of causality itself (Mayr, “Cause and Effect,” 1501). Alongside explanation and prediction, teleology provides

understanding of the ends of a phenomenon. Knowing what the purpose is of an organism provides the motive behind a series of actions or a series of developmental stages. Just as “final cause” proposed by Aristotle seeks to explain the purpose or goal of behavior, so do telos. Despite differing core goals of teleological causality and efficient causality, the use of common language reflects their similarity and reliance on one another as explanatory frameworks. It is not uncommon for concepts and aspects of the methodologies overlap, as seen in the concepts of

causes; after all, they are branches of the same ideological understanding. In terms of providing a whole, rounded explanation of a system or phenomenon, they pick up on each other's slack. This allows them to be used interchangeably, often without even realizing it. The frameworks are so integrated into one another within the realm of philosophy of ecology that distinguishing when one or the other is being used can be blurred.

In order to understand a being in its entirety, it is required to recognize the how and why of its existence. Aristotle did so with the view of every natural thing having “within itself a principle of motion and stability in place, in growth and decay, or in alteration” (Aristotle, *Phys*, 43). Aristotle's belief of this inherent motion and growth is supported by Kant's belief of organisms “as natural ends” and “organized beings” (Kant, *Critique*, 242). By this he means that the telos of beings are created through processes driven by intrinsic, purposeful forces. An example of this process is illustrated with the life cycle of an oak tree. It starts off as an acorn that grows its own roots, then sprouting its own sapling, and eventually becoming a fully grown tree. This tree is capable of reproducing by means of its acorns going through the same self-formative process. Through the lens of teleological causality and efficient causality, the tree is understood as growing itself through progressive, circulatory cycles. Dynamism is not confined to individuals however, it also applies to wider, multi-organismic ecosystems. Species can work together in the same way as the dynamic and circulatory systems within an individual, relying on one another in order to achieve collective purposes within their environment. The argument of dynamism and interrelatedness between species differs based on who is being asked. Individualistic counterarguments have been offered, such as Eugenius Warming's claim of “egoism [reigning] supreme” within plant communities (Warming, *Oecology of Plants*, 95). Both

*what is this*

perspectives stem from the concept of relationships and interactions driving nature's systems, but they challenge each other in a way that has caused definitions of ecology to continue to shift over time.

Efficient causality and teleology as methods of thought seek to philosophically explain interactions between both separate individuals and bodily systems within individuals. Within a wider scope of understanding nature, they have directly fed the development of modern ecological knowledge. Ecology today is of course concerned with the what and where of ecosystems and interactions within them, but the why is also important. Teleology and efficient causality provide explanations for both, therefore making them essential, individually and collectively, to the study of ecology. Despite differing perspectives, they are intertwined, and without distinguishing the role of the two in terms of each other, it would be difficult to recognize their larger contributions. Especially without the clarifications the methods of thought offer for purposes of nature's creations, the claim that there is reason in the distribution, abundance, and interactions of organisms with their surroundings would fall short.

#### Works Cited

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Kant, I. *Critique of the Teleological Power of Judgement*. Translated with Introduction and Notes by J.H. Bernard. London: Macmillan Publishers, 1914.

Mayr, E. (1961, November 10) Cause and Effect in Biology. *Science*, 134 (3489).

Warming, E. *Oecology of Plants: An Introduction to the Study of Plant-Communities*. Translated by P. Groom and I.B. Balfour. Oxford: Clarendon Press, 1900.



# ENS-PHI300 2021S

## Grading Rubric for Paper 03

Name: (omitted)

### Evaluation Criteria

Exemplary (A)

High Achievement  
(B)

Satisfactory  
Achievement (C)

Inadequate (D)

### Score

10

#### Topic Selection

Identification of manageable thematic area of significance.

Identifies a creative, focused, and manageable topic that is profoundly significant to the understanding of the historical development or the philosophy of ecology.

Identifies a focused and manageable/doable topic that is appropriately significant to the understanding of the historical development or the philosophy of ecology.

Identifies a topic that while manageable/doable, is too broadly focused and/or indirectly relevant to the understanding of the historical development or the philosophy of ecology.

Identifies a topic that is too wide-ranging to be doable and/or is not clearly relevant to the understanding of the historical development or the philosophy of ecology.

9

#### Evidence

Effectiveness of texts and arguments brought to bear in clarifying issue.

Synthesizes all evidence presented to reveal insightful and clear analysis of topic area.

Most evidence employed reveals insight into problem area but elements of analysis not entirely clear.

Application of evidence is generally not entirely effective to insightful or clear.

May list evidence, but it does not clearly apply or is unrelated to analysis of topic area.

8.5

#### Language & Style

Grammatical and presentational character of the writing.

Uses graceful language that skillfully communicates meaning to readers with clarity and fluency and is virtually error free.

Uses clear language that conveys meaning to readers. The language may have errors but none are substantive.

Uses language that generally conveys meaning to readers but some sections tend to obscure rather than clarify. Include at least one substantive grammatical error.

Uses language that impedes meaning because of errors in usage.

Deductions:

28

### Cumulative Score

#### • Rubric Scoring

- Exemplary = 10 - 9 points
- High Achievement = 9 - 8 points
- Satisfactory Achievement = 8 - 7 points
- Inadequate = 7 - 6 points

#### • Cumulative Score:

- A paper or Exemplary = 30 - 27 points
- B paper or High Achievement = 26.99 - 24 points
- C paper or Satisfactory Achievement = 23.99 - 21 points
- D paper or Inadequate = 20.99 - 18 points
- < 18 points: you must schedule a meeting with the professor.

- See the course syllabus for the grading scale employed in this class. To determine the score of this paper according to that scale, apply this formula: (total points earned / 30 points) x 100.

A simpler structure would have strengthened this paper:

Thesis: teleological and efficient causal explanations offer different but intertwined explanations of biological entities (such as organisms or ecosystems)

1. The nature of explanation by reference to ends, i.e., teleological explanation
2. The nature of explanation by reference to function of parts, i.e., efficient explanation

3. In the realm of biological objects, both manners of explanation are intertwined

Your papers show consistent improvement. This paper still falls into your one trap though, using high language to explain concepts simply. In your final paper, write a draft. Put it down for a day (if you can). When you pick it up, ask yourself – for each sentence – whether you can express the idea more simply. This doesn't mean necessarily using simple language, though that might do the trick. Rather, is the *idea* you are trying to convey expressed as simply as you can make it.

### Sandmeyer – 3. Course Materials – ENS400 Senior Capstone Class: Sustainability in Action

Jump to each section for a brief discussion of those materials.

Page

<b>1. SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
a. ENS400_2018S – syllabus .....	5
b. ENS400_2018S – schedule .....	11
<b>2. PROJECTS .....</b>	<b>16</b>
a. ENS400_2018S – project I – UK SSP (group) .....	18
i. ENS400_2018S – project I – group evaluation rubric .....	21
ii. ENS400_2018S – project I – self & group peer review .....	24
b. ENS400_2018S – project II – public film screening (group) .....	29
<b>3. PAPERS .....</b>	<b>31</b>
a. UK GCCR FAQ .....	33
b. ENS400_2018S – paper I – the meaning of sustainability .....	35
c. ENS400_2018S – paper II – the measure of sustainability .....	38
<b>4. STUDENT WORK .....</b>	<b>41</b>
a. ENS400_2018S – project I presentation .....	43
b. ENS400_2018S – project I rubric (Sandmeyer and Tedder) .....	46
c. ENS400_2018S – paper I (meaning) .....	52
d. ENS400_2018S – paper 2 (measure) .....	64

#### ENS400: STATEMENT OF GENERAL PEDAGOGY

The ENS400 Senior Capstone: Sustainability in Action class was, at once, the most complicated and in some respects most difficult class which I have taught. Shane Tedder, the Sustainability Coordinator at UK who had to that date no curricular experience, and I were tasked to teach the class. We were notified of this duty just 10 days before the first day of the semester. Additionally, the ENS capstone class is **fulfills the University-wide major Graduation Composition and Communication Requirement (GCCR)**. Hence the course design had to accommodate a lot of different tasks, and we had precious little time to think through how to build it.

As the semester proceeded, a further unanticipated complication arose. The ENS degree was rather new at that time. Students in this capstone were the first to have completed the Senate-approved major requirements for the degree by the time they took the capstone. The ENS requirements are five, not including ENS400 and include: ENS201 & ENS202, ENS300, PHI336 Environmental Ethics (my class, see dossier documents), and ENG425. Of these five, only three expressly deal with the concept of sustainability: ENS201, ENS202, and PHI336. We knew that only a few students in the class had completed PHI336 by the time they would complete this capstone class. So, we **presumed that students had an introduction** to concepts fundamental to sustainability from their earlier work in ENS201 & ENS202. However, we later discovered that this presumption was false.

In short, ENS400 was not my most successful class. However, it is that class from which I have learned the most. The documents included herein indicate the design of the course as well as the **lessons learned** while teaching it.

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	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. ENS400_2018S – syllabus .....	5
b. ENS400_2018S – schedule .....	11
<b>2. PROJECTS .....</b>	<b>16</b>
a. ENS400_2018S – project I – UK SSP (group) .....	18
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d. ENS400_2018S – paper 2 (measure) .....	64

### **ENS400: Syllabus & Daily Schedule**

Looking at the syllabus, one can see that our design of ENS400 was complicated. In fact, it was too complicated. It attempted in a single class for students to complete two service-learning projects, two writing projects including rewrites built into those assignments, and a career assessment and preparation project – all within a single semester. The idea underlying this complexity was motivated the subtitle of the class: Sustainability in Action. Indeed, as designers we were explicitly instructed to structure the class around the concept and practice of sustainability. Further, the class has the responsibility to fulfill the by the Graduation Composition and Communication Requirement (GCCR) set by the University.

The structure of the major in the ENS major was laid out in our original plan, which I helped draft. As I was the Director of Undergraduate Studies for ENS at the time, I understood that the capstone class was to be geared to having students apply what they had learned over their career in the major. 100 & 200-level classes introduce concepts, themes, and methods. The 300-level classes reinforce this learning and introduce new skills. The 400-level capstone class thus tasks students to apply this learning.

I have learned two important lessons from teaching this class. First, the complexity of design imposed a burden on the students. The best class design is, rather, structured around basic outcomes. Since teaching ENS400 I have consequently designed all my classes around achieving three fundamental outcomes: developing good writing skills, good speaking skills, and good reading skills. Second, in interdisciplinary classes having a wide-diversity of students having different disciplinary aptitudes, it is important to assess prior-knowledge of the subject matter at the start of the semester. Class design should emphasize simplicity, and the implementation of that design should account for student aptitudes as they exist in that course.

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# Syllabus: ENS Senior Capstone

## Sustainability in Action

ENS 400.001

R 3:00pm – 5:30pm

CB 240

Spring 2018

This course fulfills the UK Graduate Composition and Communication Requirement (GCCR).

Contact Information	Required Texts
<p>Bob Sandmeyer ph. 859-257-7749 <a href="mailto:bob.sandmeyer@uky.edu">bob.sandmeyer@uky.edu</a></p> <p>Shane Tedder Office of Sustainability <a href="mailto:shane.tedder@uky.edu">shane.tedder@uky.edu</a></p> <hr/> <p>Canvas Site: ENS400 <a href="https://uk.instructure.com/">https://uk.instructure.com/</a></p> <p>Sandmeyer's Office: 1429 Patterson Office Tower</p> <p>Office Hours: Mondays: 12:30pm – 1:30pm; 3:15pm-4:15pm Wednesdays: 12:30pm – 1:30pm (or by <a href="#">appointment</a>)</p>	<ol style="list-style-type: none"><li>1. Kopnina, Helen &amp; Shoreman-Ouimet, Eleanor. <i>Sustainability: Key Issues</i>. Routledge, 2015. [ISBN: 9780415529860]</li><li>2. Klein, Naomi. <i>This Changes Everything: Capitalism vs. The Climate</i>. Simon &amp; Schuster, 2015. [ISBN: 9781451697391]</li><li>3. Articles available in Canvas: Files: Library.</li></ol>

### Course Description

As the course name suggests, this class is meant to conclude your academic career as an Environmental & Sustainability Studies major (or minor). The course subtitle, "sustainability in action," expresses the fundamental thrust of the course. Where your earlier coursework in the major introduced you to the core concepts and/or reinforced specific knowledge necessary to analyze arguments and solve problems based on the economic, environmental, and social aspects of sustainability, this class asks you to apply these concepts and this knowledge. Class time will be typically spent in group discussion or working in groups on projects designed to enhance student engagement in sustainability initiatives here at the University of Kentucky. Consequently, sustainability in action signifies the application of concepts and knowledge by you as well as engagement of the broader UK community in sustainability initiatives.

### Learning Outcomes

At the conclusion of this class, students will be able to:

- Explain clearly and coherently the concept of sustainability.
- Discuss proper measure(s) of sustainability and analyze fundamental problems associated with sustainability metrics.
- Appraise and evaluate the current job market for suitable career options.
- Appraise and evaluate graduate school options suitable for ENS majors.
- Demonstrate competency in designing and implementing concrete sustainability initiatives.

## Sustainability in Action Projects

### Long-term Project: UK Strategic Plan

Sustainability has blossomed at the University of Kentucky over the last decade and is now manifest in a broad set of initiatives, programs and guiding documents. A team of students, staff and faculty assisted the UK Office of Sustainability in the creation of a strategic plan to guide the University's efforts relative to sustainability in campus operations for the next five years. Tactic teams, working with input from the campus community, selected operational areas of focus and developed strategies, tactics and action items for each. These are described below. Our class will divide into five groups with each assigned to one of the core areas of the Sustainability Strategic Plan. Each group will be responsible for developing a deliverable which is focused on student engagement and that supports their core area of the plan.

**BUILDINGS AND GROUNDS:** Design, construct, operate and maintain spaces that support the mission of the University while promoting environmental stewardship and the well-being of our community.

**ENERGY:** Reduce the financial, social and environmental impacts of campus energy consumption through conservation, efficiency, production, and system improvements.

**FOOD AND DINING SERVICES:** Implement innovative strategies for a comprehensive and increasingly sustainable campus food system. Enhance existing practices and develop new initiatives in the areas of procurement, operations, and disposal across all dining services.

**MATERIALS MANAGEMENT:** Gain a deeper understanding of the life of materials at UK, engage in education, waste reduction, landfill diversion, and seek to improve the sustainability of material purchased across all areas of the University. Our efforts will include materials from day-to-day operations, public-private partnerships, and new construction.

**TRANSPORTATION:** Promote safety, health, and environmental stewardship by providing incentives and programs designed to increase the number of faculty, staff and students using sustainable transportation options.

The parameters of the project will be announced on February 1<sup>st</sup>. Final presentation of the projects will take place on April 19<sup>th</sup>. Prior to the formal presentation, each group must practice and revise once their presentation via peer review in class. This practice exercise will take place one week before the formal presentation.

### Shorter-term Project: *This Changes Everything*

On March 29<sup>th</sup>, the ENS capstone class will present the film, [\*This Changes Everything\*](#), to the University of Kentucky and the broader public. This film, directed by Avi Lewis, is based on the book by Naomi Klein of the same name. "Throughout the film, Klein builds to her most controversial and exciting idea: that we can seize the existential crisis of climate change to transform our failed economic system into something radically better." More than just a film showing, though, students in the class are to use this event to mobilize the university community around the problem of climate change and sustainability efforts here at the University of Kentucky. This project is, indeed, not unrelated to the long-term project outlined above. Greenhouse gas



emission reductions at the University of Kentucky are the intended product of the integrated sustainability plan discussed above. The primary aim of this class project is to develop and implement an action plan to educate the UK community about the problem of climate change, the steps the University is taking to mitigate greenhouse gas emissions, and to critically analyze these steps for their effectiveness. Students will divide into five groups, and each group will devise a student engagement plan around the showing the film. These disparate events will showcase specific sustainability initiatives at the University of Kentucky. The class as a whole will lead a discussion of the film's message at the viewing.

## **Writing Assignments**

Each student will write two 8-10 page analysis papers. The first of these papers concerns the meaning of sustainability as you believe it should be understood. The second of these papers concerns what you believe the proper measure(s) of sustainability to be as well as the fundamental problems you see to be associated with creating an adequate measuring matrices for sustainability initiatives. Each of these papers are required to engage the readings assigned in the Daily Schedule. But as this is a capstone class, each student is also required to engage source material of their choosing garnered from their studies in the major. That is to say, another basic objective of this assignment is to demonstrate information literacy in the discipline.

Both papers will be revised once via instructor review. Students must earn an average grade of C or better on the papers in order to successfully complete the assignment.

## **Classroom Group Exercises**

The class as a whole will participate in two group exercises. The first group exercise is meant to act as an icebreaker and allow us to get to know one another. Students will form groups based on their primary area of study in the major, i.e., economics, environment, or society. The aim of this exercise is to present to the class what each group considers essential to the meaning of sustainability, how sustainability initiatives ought to be measured, and to identify the most significant courses to the career here at UK. This first exercise is designed to spur work on the writing assignments described above. The second group exercise is meant to familiarize the class as a whole about the current job market and graduate school options for students majoring in ENS.

## **Participation in the ENS Speaker Series**

Each student is required to attend the four lectures organized for the ENS Speaker Series throughout the term. The dates for each event are as follows:

1. Tom Fitzgerald from [Kentucky Resource Council](#)  
Tuesday, January 23<sup>rd</sup> from 5:30-6:30pm in CB 118, Tuesday
2. Sharon Murphy from [Kentuckians for the Commonwealth](#)  
Tuesday, February 20th from 5:30-6:30pm in FB 200
3. Speaker tbd  
Tuesday, March 20th from 5:30-6:30pm in CB 106
4. Speaker tbd  
Wednesday, April 11th from 5:30-6:30pm in JSB 321

Please make a note in your calendar as the timing for these talks are outside of our normal class meeting time. You will need to have at least two questions (printed with your name on them to turn in at the end of the event) to ask the speaker about their work. The goal of this exercise is to help you network in the field in order to find a job after graduation.

## Grading

See the Daily Schedule in Canvas for all assignment dates. Details for each assignment will be placed in Canvas and discussed in class.

### Sustainability in Action Projects:

- Strategic Plan Project..... 35 %
- *This Changes Everything* Project ..... 20 %

### Writing Assignments ..... 30 % (15% per paper)

- 8-10 page paper on the meaning of sustainability
- 8-10 page paper on the proper measure of sustainability

### Group Exercises ..... 10 % (5% per exercise)

- Primary Area Groups on Meaning & Proper Measure of Sustainability
- Career and/or Academic Planning

### Participation Exercises ..... 5 %

Students will be provided with a Midterm Evaluation (by the midterm date) of course performance based on criteria laid out above.

## Active Participation

- Student participation is essential to the success of the class. Students should come prepared to answer basic questions about the scheduled reading each class.
- Expectations within the classroom:
  - Students are encouraged and, in point of fact, required to critique the views expressed in the readings, by the professor, or by their peers in class or online. This critique requires, however, respectful engagement. Uncivil and disrespectful discourse or behavior contradicts the very requirement of critique and, as such, will not be tolerated. If after a first warning, any student continues such behavior, expulsion from the class may result.
  - Electronic devices, e.g., cellphones, computers, tablets, are allowed to be used in class. However, these devices may be used for only class related activities. If after a first warning any student continues to use an electronic device for non-classroom activities, the student may be banned from using any such devices in the class.

### Attendance

- Regular attendance is required and a necessary condition to succeed in this class.
- The professor will take roll regularly in class.
  - Students are responsible for keeping track of their own attendance in class.

### **Grading Scale**

A = 100% - 90%

B = 89% - 80%

C = 79% - 70%

D = 69% - 60%

F = ≤59%

- *Excused absences will not count against the student unless excessive* (see below).
  - Students need to notify the professor of absences prior to class when possible, or within one week after the absences. S.R. 5.2.4.2 defines the following as acceptable reasons for excused absences: (a) serious illness, (b) illness or death of family member, (c) University-related trips, (d) major religious holidays, and (e) other circumstances found to fit “reasonable cause for nonattendance” by the professor.
    - Either a [Tier 2 or a Tier 3 document](#) provided to the student by [University Health Service](#) is appropriate verification for an excused absence for illness.
  - Students anticipating an absence for a major religious holiday are responsible for notifying the instructor in writing of anticipated absences due to their observance of such holidays no later than one week *before* the absence. Information regarding dates of major religious holidays may be obtained through the religious liaison, Mr. Jake Karnes (859-257-2754).
- Tardiness, especially if repeated, may result in a 5% deduction of the total grade.
- Students are expected to withdraw from the class if more than 20% of the classes scheduled for the semester are missed (i.e., with excuse) per university policy SR 5.2.4.2.

## Academic Integrity

If the professor determines that a student or group of students has cheated on any exam or has plagiarized any part of any assignment, at a minimum he/she/they will receive a grade of zero for the assignment without the possibility of redoing the assignment. *Typically, though, evidence of cheating results in course failure.* If the case is especially egregious, the issue will be directed to the appropriate University Dean and the student will receive a grade of XE/XF for the course.

Cheating not only robs other students of a fair grade, it also fundamentally threatens the mission of this institution of higher education. Unfortunately, cheating and plagiarism – though not frequent – does exist here at UK. By taking this class, you accept the injunction not to cheat in any way and comport yourself with integrity and honor throughout the semester. You also agree to have all or some of your assignments uploaded and checked by anti-plagiarism or other anti-cheating tools.

Each student is advised to become familiar with the various forms of academic dishonesty as explained in the Code of Student Rights and Responsibilities. Complete information can be found at the following website: <http://www.uky.edu/Ombud>. A plea of ignorance is not acceptable as a defense against the charge of academic dishonesty. It is important that you review this information as all ideas borrowed from others need to be properly credited.

Part II of Student Rights and Responsibilities (available online <http://www.uky.edu/StudentAffairs/Code/part2.html>) states that all academic work, written or otherwise, submitted by students to their instructors or other academic supervisors, is expected to be the result of their own thought, research, or self-expression. In cases where students feel unsure about the question of plagiarism involving their own work, they are obliged to consult their instructors on the matter before submission.

When students submit work purporting to be their own, but which in any way borrows ideas, organization, wording or anything else from another source without appropriate acknowledgement of the fact, the students

are guilty of plagiarism. Plagiarism includes reproducing someone else's work, whether it be a published article, chapter of a book, a paper from a friend or some file, or something similar to this. Plagiarism also includes the practice of employing or allowing another person to alter or revise the work which a student submits as his/her own, whoever that other person may be.

Students may discuss assignments among themselves or with an instructor or tutor, but when the actual work is done, it must be done by the student, and the student alone. When a student's assignment involves research in outside sources of information, the student must carefully acknowledge exactly what, where and how he/she employed them. If the words of someone else are used, the student must put quotation marks around the passage in question and add an appropriate indication of its origin. Making simple changes while leaving the organization, content and phraseology intact is a form of plagiarism. However, nothing in these Rules shall apply to those ideas which are so generally and freely circulated as to be a part of the public domain (Section 6.3.1).

### **Accommodations**

If you have a documented disability which requires academic accommodations, please contact the professor as soon as possible. In order to receive accommodations in this course, you must provide the professor with a Letter of Accommodation from the Disability Resource Center. If you have not already done so, please register with the Disability Resource Center (Suite 407 of the Multidisciplinary Science Building, 725 Rose Street, 859-257-2754, [dtbeac1@uky.edu](mailto:dtbeac1@uky.edu)) for coordination of campus disability services available to students with disabilities.

# ENS 400.001 Spring 2018 Schedule

R 3:00 pm - 5:30 pm, [CB 240](#)

Jump to [Assignments Sorted By Deadline](#)

Day	Date	Class	Reading/Homework/Project
1/11	R	(i) <a href="#">Syllabus</a> (ii) Group Exercise I explained (iii) <a href="#">Career Center</a> - Ray Clere	<b>Group Exercise I:</b> Primary Areas - Meaning & Measure of Sustainability
1/18	R	(i) <b>Group Exercise I:</b> <a href="#">Presentations</a> (ii) Group Exercise II explained	<b>Group Exercise II:</b> Career and/or Academic Planning Reading: <i>Sustainability: Key Issues</i> , pp.3-24 Kopnina & Shoreman-Ouimet, "Introduction: emergence and development of sustainability"
1/23	T	<b>ENS Speaker Series:</b> Tom Fitzgerald from <a href="#">Kentucky Resource Council</a> Tuesday, January 23rd from 5:30-6:30pm in CB 118	Participation Exercise
1/25	R	(i) <b>Group Exercise II:</b> <a href="#">Career and/or Academic Planning Presentations</a> (ii) <b>Tedder</b> - The landscape of sustainability on UK's campus	Reading: <i>Sustainability: Key Issues</i> , pp. 88-108 Waas et. al., "Navigating toward sustainability: essential aspects of assessment and indicators" <b>Assignment:</b> Self & Peer Review (due by Jan 28 at 11:59pm - <i>ungraded</i> )
1/30-31	T-W		UK Strategic Plan Survey (1/30 noon - 1/31 noon)
2/1	R	(ii) <b>Tedder</b> : Explanation of Strategic Plan and Deliverables (i) <b>Project I</b> explained * blended groups (5 teams/projects) * Initial project planning	Reading: <i>Sustainability: Key Issues</i> , pp. 40-69 Nemetz, "Reconstructing the sustainability narrative: separating myth from reality" <b>Project I: UKSSP (due 4/19)</b>
2/8	R	(i) Sustainability: its meaning, and its measure ( <i>Key Issues</i> articles) (ii) <b>Writing I</b> explained	Reading: <i>Sustainability: Key Issues</i> , pp. 359-376 Washington, "Is 'sustainability' the same as 'sustainable development'?" <b>Writing I: 8-10 page paper on the meaning of sustainability (due 2/22)</b>
2/15	R	(i) <b>Project II</b> explained (ii) In-Class Group Work	<b>Project II: This Changes Everything (individual &amp; group due 3/29)</b>
2/20	T	<b>ENS Speaker Series:</b> Sharon Murphy and Nikita Perumal from <a href="#">Kentuckians for the Commonwealth</a> Tuesday, February 20th from 5:30-6:30pm in FB 200	Participation Exercise
2/22	R	<a href="#">DOPE 2018</a> no class)	Networking at DOPE 8

			<b>Writing I: 8-10 page paper on the meaning of sustainability (draft)</b>
3/1	R	(i) Career - <a href="#">Spring Job and Internship Fair</a> & DOPE recap (ii) <b>Writing II</b> explained (iii) <b>Tedder</b> * UK Climate Plan: history and current status * STARS & Benchmarking Tutorial	Reading: <i>Sustainability: Key Issues</i> , pp.73-87 Fredericks, "Ethics in sustainability indexes" <b>Writing II: 8-10 page paper on the proper measure of sustainability (due 3/22)</b>
3/8	R	(i) <b>Writing I: In-class meetings</b> (ii) <b>Project I/II planning</b>	
3/15	R	<b>Spring break</b>	Finish reading Klein's <i>This changes everything</i>
3/20	T	<b>ENS Speaker Series:</b> Amy Sohner from <a href="#">Bluegrass Greensource</a> Tuesday, March 20th from 5:30-6:30pm in CB 106	Participation Exercise
3/22	R	<b>Class Project Planning:</b> <i>This Changes Everything</i>	Writing II: 8-10 page paper on the proper measure of sustainability - draft
3/29	R	<b>Project II Film Showing:</b> <a href="#">This Changes Everything</a>	UKAA Auditorium (Library) <b>Project II:</b> <a href="#">This Changes Everything</a> (film showing)
4/04	W		<b>Writing II: 8-10 page paper on the proper measure of sustainability - draft</b>
4/5	R	(i) Film Showing Recap (ii) <b>Writing II: In class meetings</b> (ii) <b>Project II UKSSP planning</b>	<b>Assignments:</b> * TCE - <a href="#">Group Advertising Artifact</a> * TCE - <a href="#">Individual Paper</a>
4/7	Sat		<b>Writing I: 8-10 page paper on the meaning of sustainability - GRADED SUBMISSION</b>
4/11	W	<b>ENS Speaker Series:</b> Ben Gilmer from <a href="#">Refresh Appalachia</a> Wednesday, April 11th from 5:30-6:30pm in JSB 321	<a href="#">Participation Exercise</a>
4/12	R	<b>Project I: Peer review of UKSSP Presentations (draft) - Room CB 234</b>	
4/19	R	<b>Project I: UKSSP Presentations - Room CB 234</b> (Assessors: Sandmeyer and Tedder)	<b>Project I: Presentations</b>
4/22	Sun		<b>Writing II: 8-10 page paper on the measure of sustainability - GRADED SUBMISSION</b>
4/26	R	ENS review, Student plans, and celebration	

## Assignments Sorted by Deadline

Due Date	Assignment
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01/18	Group Exercise I
01/23	ENS Speaker I
01/25	Group Exercise II
02/20	ENS Speaker II
02/22	Writing I: Meaning – Draft
03/08	Writing I: Meaning – Meetings
03/20	ENS Speaker III
03/29	Project II: TCE (paper & showing)
04/04	Writing II: Measure – Draft
04/05	Writing II: Measure – Meetings
04/05	TCE - Group Advertising Artifact
04/05	TCE - Individual Paper
04/07	Writing I: Meaning – Final
04/11	ENS Speaker III
04/12	Project I: Peer Review of Presentations
04/19	Project I: UKSSP Presentations
04/22	Writing II: Measure - Final

## Suggested Writing and Project Flow Chart

<b>3/01</b>	<p>Writing</p> <p>Paper I: n/a (under instructor review) Paper II: assignment handed out today</p> <p>Projects</p> <p>Project I</p> <ul style="list-style-type: none"> <li>• Phase 1 complete</li> <li>• Phase 2 (benchmarking) in progress</li> </ul> <p>Project II</p> <ul style="list-style-type: none"> <li>• Group project <ul style="list-style-type: none"> <li>○ phase 1 complete</li> <li>○ List of campus-wide events established</li> </ul> </li> </ul>
<b>3/08</b>	<p>Writing</p> <p>Paper I: class meetings</p> <ul style="list-style-type: none"> <li>• Need to meet with 5-10 outside of class before 3/08</li> </ul> <p>Paper II:</p> <ul style="list-style-type: none"> <li>• complete analysis of <i>Key Issues</i> articles</li> <li>• consider how Project I: Phase 2 results fit into paper</li> </ul> <p>Projects</p> <p>Project I</p> <ul style="list-style-type: none"> <li>• groups have completed benchmarking exercise</li> <li>• Group has finished document: phase 3</li> <li>• Initiate Phase 4</li> </ul> <p>Project II</p> <ul style="list-style-type: none"> <li>• Low impact planned campus-wide events initiated</li> <li>• Plan high impact campus-wide events <ul style="list-style-type: none"> <li>▪ These events may/should be tied to Project I: phase 3 programs identified</li> </ul> </li> </ul>
<b>3/15</b>	<p>Spring Break</p> <ul style="list-style-type: none"> <li>• Papers <ul style="list-style-type: none"> <li>○ I: revise/rework</li> <li>○ II: complete draft version</li> </ul> </li> <li>• Projects <ul style="list-style-type: none"> <li>○ I: n/a</li> <li>○ II: complete final draft of 5-7 page paper (due 3/22)</li> </ul> </li> </ul>
<b>3/22</b>	<p>Writing</p> <p>Paper I: n/a Paper II: finished revised draft for submission today</p> <p>Project</p> <p>Project I</p> <ul style="list-style-type: none"> <li>• Phase 4 complete: consult with Stakeholders</li> <li>• Consider Project I: phase 5 campus wide event in planning</li> </ul> <p>Project II</p>



### Suggested Writing and Project Flow Chart

	<ul style="list-style-type: none"> <li>• Individual 5-7 page paper due</li> <li>• Finalize any last minute advertising events for showing (3/29)</li> <li>• In class: class planning of the showing <ul style="list-style-type: none"> <li>○ Set up</li> <li>○ Film Introduction</li> <li>○ Discussion</li> <li>○ Breakdown</li> </ul> </li> </ul>
<b>3/29</b>	<p>Writing</p> <p>Paper I: one last final revision</p> <ul style="list-style-type: none"> <li>• Submission deadline: 4/1</li> </ul> <p>Paper II: n/a (under instructor review)</p> <p>Projects</p> <p>Project I: Plan campus outreach effort</p> <p>Project II: film showing</p>
<b>4/05</b>	<p>Writing</p> <p>Paper II: class meetings</p> <ul style="list-style-type: none"> <li>• Need to meet with 5-10 outside of class before 4/05.</li> </ul> <p>Projects</p> <p>Project I</p> <ul style="list-style-type: none"> <li>• Implement campus outreach effort</li> <li>• Prepare final presentation</li> </ul>
<b>4/12</b>	<p>Writing</p> <p>Paper II: revise/rework for final submission on 4/22</p> <p>Projects</p> <p>Project I</p> <ul style="list-style-type: none"> <li>• Present project before peers</li> <li>• Critique</li> </ul>
<b>4/19</b>	<p>Writing</p> <p>Paper II: final touches</p> <ul style="list-style-type: none"> <li>• Final submission due 4/22</li> </ul> <p>Projects</p> <p>Project I: FINAL PRESENTATION</p>

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
a. ENS400_2018S – syllabus .....	5
b. ENS400_2018S – schedule .....	11
<b>2. PROJECTS .....</b>	<b>16</b>
a. ENS400_2018S – project I – UK SSP (group) .....	18
i. ENS400_2018S – project I – group evaluation rubric .....	21
ii. ENS400_2018S – project I – self & group peer review .....	24
b. ENS400_2018S – project II – public film screening (group) .....	29
<b>3. PAPERS .....</b>	<b>31</b>
a. UK GCCR FAQ .....	33
b. ENS400_2018S – paper I – the meaning of sustainability .....	35
c. ENS400_2018S – paper II – the measure of sustainability .....	38
<b>4. STUDENT WORK .....</b>	<b>41</b>
a. ENS400_2018S – project I presentation .....	43
b. ENS400_2018S – project I rubric (Sandmeyer and Tedder) .....	46
c. ENS400_2018S – paper I (meaning) .....	52
d. ENS400_2018S – paper 2 (measure) .....	64

## **ENS400: Projects**

With only 10 days to design the class, Shane Tedder and I decided that we would structure much of the class around the newly developed UK Strategic Sustainability Plan or UKSSP. While this plan had only recently been completed by the Office of Sustainability, it had yet to be approved by the President's Office. Nevertheless, we both agreed that there was no project better fitted to the needs of the class than the UKSSP. Additionally, including the UKSSP into the curricular design would integrate Shane Tedder's work into the class, which was a basic desideratum motivating its design.

ENS400 was my first class that contained a service-learning component in its design. I have since integrated service-learning as a central element of my Food Ethics class. The service-learning projects in ENS400 were designed around needs defined by the Office of Sustainability, particularly the need to implement a public relations campaign around the UKSSP. Having now studied service-learning pedagogy (see my TEACHING statement), I have since altered my view of the structure and importance of service-learning pedagogy. More than providing important service experience in an academic setting, critical service-learning pedagogy defines these sorts of projects as tools for connecting students to the community outside the university and cultivating in them an understanding of the social good and the value of social responsibility.

The SLO projects as I designed them included some of the most sophisticated evaluative rubrics which I have used to date. There is a fundamental problem when assigning and evaluating group work, which is the inequality of effort that typifies the production process within any one group. To address this issue, self and the group evaluation rubrics were designed into the projects from the very start. Students not only evaluated their own work but also the work of each member of the group, and they understood this to be an essential component of the group project. The transparency of this evaluative framework incentivized all students to work at similar levels. While

this evaluative framework did not eradicate the problem of unequal effort, it did succeed at mitigating the problem.

## Background

Sustainability was included as one of the seven core principles in the [Campus Master Plan](#) adopted in 2014 and has been an important component of all the planning documents that have been adopted since, including the [Transportation Master Plan](#), the [Campus Landscape Guidelines](#) and the [Utilities Master Plan](#). In the fall of 2016, the [Sustainability Strategic Plan Steering Committee](#) was given a two-fold charge: (i) to develop a campus [Sustainability Strategic Plan](#) to guide the University's efforts and investment of resources relative to sustainability in campus operations for the next five years; and (ii) to engage the campus community in the development of the plan. This Sustainability in Action ENS Capstone Project is part and parcel of this charge, most particularly the engagement phase of this mission. In a very real sense, by participating in this Senior Capstone Project you will engage the UK Community as student sustainability leaders on campus.

More than 600 students, faculty, staff and community members have already provided input relative to the potential tactics for the plan. This data was obtained in February 2017 through a campus-wide survey. The results of this survey are available in [Canvas: Files: Projects: UK Sustainability Strategic Plan Documents](#). Tactic teams, working with this input, developed strategies, tactics and action items for the following operational areas of focus:

1. BUILDINGS AND GROUNDS, i.e., the design, construction and maintenance of campus structures and green space.
2. ENERGY, i.e., the production, delivery and consumption of the heat and electricity used by the campus.
3. FOOD AND DINING SERVICES, i.e., the sources and processes that provide food and dining options to the campus.
4. MATERIALS MANAGEMENT, i.e., the life cycle of the goods and services that we purchase, including use, reuse/recycling and disposal
5. TRANSPORTATION, i.e., the ways our community moves to, from and around our campus.

## The Project

Each student will be placed in one of five groups or study areas corresponding to the five areas above. Each group will study and evaluate the core area of the UK Sustainability Strategic Plan to which they are assigned. This analysis will engage a myriad of resources, some internal to UK and others external. Further, each group will conduct a comparative analysis of the plan relevant to their area against that of comparable plans inaugurated by [UK "benchmark" institutions](#). (Benchmarking parameters will be defined by the instructors separately.) As a key feature of this project, each group will develop a deliverable focused on student engagement and that supports their core area of the plan. This deliverable will take the form of a concrete campus outreach effort designed by the group.

Study Areas of the UK Strategic Plan				
Buildings and Grounds	Energy	Food & Dining Services	Materials Management	Transportation
Julianna	Lawrencia	Haven	Alexis	Rachel
Parker	David	Abigail	Sarah	Sophia
Riley	Natalie	Landon	Sarah	Michaela
Taylor	Meredith	Ryan	Jonathan	Adrienne
Dominik	Clay	Leigh Ann	Cassie	Adler
Bryan	Jackson		Lauren	



The ENS Capstone Project will consist of the following six phases:

1. Gain a solid working understanding of your focus area
  - Using the documents provided on course Canvas site\* (Files: Projects: UK Sustainability Strategic Plan Documents), each group should develop a clear understanding the following components of their focus area:
    - Strategies: the high level directives focused on sustainability define the mission area of their relevant group and the scope these directives have across multiple operational units
    - Tactics: the specific deliverables identified by each group to complete strategy
    - Action Items: the quantified targets related to fulfilling the tactics cataloged above
    - Measures of Success: the metrics used within the core area to track progress toward completion of the identified action items
      - These documents will be provided by the Office of Sustainability separately.
  - The information from these documents should be supplemented by additional research and the personal experience of group members relative to the connections between their focus area, sustainability and student engagement.
2. Comparative analysis and Benchmarking
  - Groups should use the [STARS website](#) to identify the top TEN highest performing institutions relative to the group focus area. Groups should filter for comparable benchmarks and/or consider the challenges of translating programs from institutions of different sizes or geographic locations
    - Groups will use websites of the top performers to identify the programs and policies that led to their success.
    - Based on a review of the top performing institutions, groups will compose a list (including a summary description) of at least FIVE of the most innovative/effective programs they found. Selection of programs for this list should also consider whether or not UK already has something similar AND if the group thinks the program would be a good fit for our campus.
3. Building from the list of innovative and effective programs identified in phase 2, groups will develop FIVE potential program concepts tailored specifically to the unique conditions at the University of Kentucky that would support the integration of sustainability with their focus area AND promote student engagement.
4. Working with the Shane Tedder, teams will identify key stakeholders from the SSP tactic teams and set up interviews with them to discuss the strengths, weaknesses, opportunity and threats for the FIVE program concepts developed in step 3. Groups will then select ONE potential program from their list for further development and use in items 5 and 6 below.
5. Teams will design and [implement a campus outreach effort](#) which raises campus/student awareness of the UK Sustainability Strategic Plan. The aim of this campus outreach effort is twofold: First, you are to educate UK community of the UK Sustainability Strategic plan generally. Second, you are to engage with your peers and the UK community, generally, in regard to the program you identified in 4.

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\* Bear in mind that at the time of this assignment the UK Sustainability Strategic Plan remains in draft form. This and many of the documents surrounding this project are, therefore, not for public consumption. If you have any doubts about which documents should be protected from public view, ask Shane Tedder.

6. Finally, you will synthesize the efforts of your group in a presentation of 20-30 minutes detailing the results of each element above

Basic Timeline of Class Activities	
Date	Task
2/1	Strategic Plan Assignment
3/8	Project planning (film &/or UKSSP)
3/22	Project planning (film &/or UKSSP)
3/29	Film showing: This Changes Everything
4/12	Peer Review (in class)
4/19	Formal Presentations (location tbd)

Parameters for the formal presentation will be provided at a later date. Along with these parameters, you will receive at that time the rubric from which you and your group will be graded.

Presenting GroupEvaluator

Group Grade (in percentage)

A = Excellent; B=Good; C=Fair; D=Weak. See syllabus for grading scale.			Excellent	Good	Fair	Weak
1.	UKSSP: Explanation of SSP & Core Area	20% of total				
	A. The UKSSP and Your Core Area					
	<ul style="list-style-type: none"><li>Explain <i>Core Area relative to UKSSP</i> as a whole<ul style="list-style-type: none"><li>Define strategies</li><li>Identify tactics</li><li>Identify action items</li><li>Describe measures of success</li></ul></li></ul>					
	B. Significance of Core Area for Students					
	<ul style="list-style-type: none"><li>Discuss significance of core area emphasizing <b>connections between focus area and students</b></li><li>Summarize <i>personal experiences of group members</i> that came to be applied to project relative.</li></ul>					
2.	Benchmarking & Comparison	20% of total				
	A. Identify the highest performing institutions via Benchmarking					
	<ul style="list-style-type: none"><li>Provide a list of <i>institutions that are leaders in this area</i> of sustainability and describe the methodologies used to generate this list.</li><li>Provide a list of the <i>most innovative/effective programs found</i> at these institutions and describe the methodology used to generate this list.</li></ul>					
	B. Assess most innovative/effective programs found					
	<ul style="list-style-type: none"><li>Explain whether UK already has <b>something similar</b></li><li>Would program be <b>good fit</b> for UK</li></ul>					

A = Excellent; B=Good; C=Fair; D=Weak. See syllabus for grading scale.			Excellent	Good	Fair	Weak
3.	Program Concepts & Campus Outreach Effort	50% of total				
	A. Describe ( <i>up to five</i> ) potential program concepts tailored specifically to the unique conditions at the University of Kentucky					
	<ul style="list-style-type: none"><li>Explain how program concepts are <i>focused on student engagement</i></li><li>Demonstrate how it supports <i>core area</i></li></ul>					
	B. Key stakeholders & Selection of Campus Outreach Effort by group					
	<ul style="list-style-type: none"><li>Identify &amp; explain <i>role of stakeholder(s)</i> from SSP tactic team</li><li>Explain how discussion with stakeholder led to <i>selection of ONE PROGRAM</i> from development</li></ul>					
	C. Design and implementation of group's campus outreach effort					
	<ul style="list-style-type: none"><li>Describe <i>CAMPUS OUTREACH EFFORT</i> selected</li><li>Demonstrate how group project engaged and <i>educated peers about CORE AREA of UKSSP</i></li></ul>					
Presentation Evaluation		10% of total				
	A. Content					
	<ul style="list-style-type: none"><li>Organized &amp; clear explanation</li><li>Accurate</li></ul>					
	B Style					
	<ul style="list-style-type: none"><li>Appropriate volume and eye contact</li><li>Effective use of visual aids</li></ul>					
	C. Stays on Schedule					



## Parameters

Evaluation Notes	
1.	UKSSP: Explanation of SSP & Core Area
2.	Benchmarking & Comparison
3.	Program Concepts & Campus Outreach Effort
	Presentation Evaluation

## ENS 400 – Group Project: Self & Peer Review

Your name: \_\_\_\_\_

Group: \_\_\_\_\_

Please describe the participation and work of yourself and your peers honestly and with sufficient detail for me to develop a composite view both. This is merely an informational exercise. Grades are determined without reference to this data.

### General Assessment Parameters

Excellent	Leadership role in group; kept group on track, made sure all goals met. Ensured effective communication. Came to all meetings prepared. Took up slack, when necessary.
Very Good	Proactive role in group; contributed unique ideas. Ensured effective communication. Came to all meetings prepared. Did your share of work.
Satisfactory	Active role in group. Communicated effectively. Came to all meetings and did your share of work.
Inadequate	Ineffective group member. Communicated ineffectively. Missed meetings. Did not complete your share of work. Negative effect on group success.
Draining	Work level that negatively affected cohesion and end-product. Lack of communication. Missed meetings. Fail to share work. Serious negative effect on group success

### Self-Assessment

For each category below, assess your contribution to and performance in the group to which you were assigned. Use the classification system above as a guide. Be honest and fair. Provide an example or two in order to fill out the picture. Ca. 50-75 words per category.

<b>Contributed good ideas</b>	
<b>Listened to and respected the ideas of others</b>	
<b>Compromised and cooperated</b>	
<b>Took initiative where needed</b>	

## ENS 400 – Group Project: Self & Peer Review

### Self-Assessment

For each category below, assess your contribution to and performance in the group to which you were assigned. Use the classification system above as a guide. Be honest and fair. Provide an example or two in order to fill out the picture. Ca. 50-75 words per category.

**Came to meetings prepared**

**Communicated effectively with teammates**

**Did my share of the work**

**My greatest strengths as a team member are:**

**The group work skills I plan to work to improve are:**

**Optional: Any observations you would like to share about your work in a group?**

## ENS 400 – Group Project: Self & Peer Review

<b>Peer Evaluation Form</b>	
For each category below, assess your contribution to and performance in the group to which you were assigned. Use the classification system above as a guide. Be honest and fair. Provide an example or two in order to fill out the picture. No more than 100 words per category.	
<b>All members attended group meetings regularly and arrived on time.</b>	
<b>All members contributes meaningfully to group discussions.</b>	
<b>All members completed group assignments on time.</b>	
<b>Each member prepared their assigned work in a quality manner.</b>	

## ENS 400 – Group Project: Self & Peer Review

<b>Peer Evaluation Form</b>	
For each category below, assess your contribution to and performance in the group to which you were assigned. Use the classification system above as a guide. Be honest and fair. Provide an example or two in order to fill out the picture. No more than 100 words per category.	
<b>Each member demonstrated a cooperative and supportive attitude.</b>	
<b>Each member contributed significantly to the success of the project.</b>	

### General Feedback on Team Dynamics

<b>How effectively did your group work overall? (no more than 100 words)</b>
<b>What could have been done better by the group? (no more than 100 words)</b>
<b>Were the behaviors of any of your team members particularly valuable or detrimental to the team? Explain. (no more than 150 words)</b>
<b>What did you learn about working in a group that you will carry into your next group experience? (no more than 150 words)</b>

Adapted from a peer evaluation form developed at Johns Hopkins University (October, 2006)

During the announcement of UK's strategic commitment to reduce greenhouse gas emissions, Sustainability Coordinator, Shane Tedder, stated unequivocally "this (commitment) also highlights to our students that climate change is an issue they will be challenged to address regardless of the career path they choose" ([UKnow, Dec. 16, 2016](#)). President Capilouto, himself, has said of sustainability initiatives at UK, "For rich learning to take place, you need expertise. And in an area like sustainability, you need expertise in an array of disciplines... To make recommendations about our own space, that means a lot to the people that call this place home" ([UK President Eli Capilouto Discusses New Sustainability Efforts](#)). This Sustainability in Action campus/student awareness project seeks to combine these two ideas.

### *This Changes Everything*

On Thursday, March 29<sup>th</sup>, the ENS capstone class will present the film, [This Changes Everything](#), to the University of Kentucky and the broader public. UKAA Auditorium (in the UK Library) has been reserved for this purpose from 3:00pm until 5:30pm, and we have purchased public performance rights for the film. This specific ENS Capstone project revolves around this film presentation. Like any outreach project that you may be asked to develop and implement in the business world, here you are asked to implement a unique and effective campus outreach effort. The aim of this project is to raise campus/student awareness of the **UK Sustainability Strategic Plan**, specifically the Greenhouse Gas Emissions Reduction Commitment that is a component part of this Strategic Plan. This project, consequently, has an identical aim to the UKSSP Project (see especially phase 5 of that project), though the specific deliverable is different in this case.

The long-term UKSSP Project centers on the five core areas articulated in the UK Sustainability Strategic Plan, i.e., Building and Grounds, Energy, Food and Dining Services, Materials Management, and Transportation. This second project, i.e., the *This Changes Everything* Project, centers on the sixth core area of this plan, greenhouse gas emissions. As you know from the UK Sustainability Strategic Plan, the university intends to reduce the greenhouse gas emissions of the campus to 25% below 2010 levels by 2025. For more detailed information on the Greenhouse Gas Emissions Reduction Commitment, please visit [www.uky.edu/sustainability/greenhouse-gas-emissions-reduction-commitment](http://www.uky.edu/sustainability/greenhouse-gas-emissions-reduction-commitment). These reductions will be achieved primarily by means of the sustainability actions undertaken within the five core areas outlined in the Sustainability Strategic Plan. You are to use the film showing of *This Changes Everything* to advertise and explain the UK greenhouse gas emission commitment, especially as it is a component part of the broader UK Sustainability Strategic Plan, to the UK community.

This project includes an individual and a group component.

- **Individual Component:** 50% of the grade
  - You are each individually to read Naomi Klein's book, *This Changes Everything* in preparation for the movie presentation.
  - Write a 5-7 page paper in response to the book that addresses the following interrelated questions:
    - What are the most effective steps in your core area that are being taken (or planned) to combat climate change, i.e., that will reduce greenhouse gas emissions, here at UK?
    - Given the basic thesis of the work (state what this is), do you think these steps are sufficient to the threat. Please explain your reasoning behind this assessment.
  - This paper is due March 29<sup>th</sup> at 11:59pm (via this Canvas assignment).
- **Group Component:** 50% of the grade

- This short-term project is meant to supplement your work for the long-term UKSSP Project.
  - The first phase of the UKSSP Project is gain a solid working understanding of your focus area. Use this particular campus outreach project to familiarize yourself with the specific tactics and action plans identified your core area. Working within your group, identify specific plans and tactics that seem (i) most effective toward reducing greenhouse gas emissions, and (ii) easily leveraged in an advertising campaign for the film around campus.
  - Working within your groups, implement events around campus that highlight both the film showing and the action plans and tactics identified above.
    - The notion of "event" can mean anything from hanging signs to public performances. Try to be creative. The aim is to create buzz about the UKSSP and the film showing.
  - As you consult with key stakeholders, discuss specifically those action plans and tactics that you have identified in this project. Discuss with them explicitly how these plans and actions will help to achieve the greenhouse gas emission targets to which UK has committed.
- The class as a whole will [introduce the movie and lead a discussion](#) of the film's message at the viewing.
  - We will spend the entire class on March 22<sup>nd</sup> planning for this event. Essentially you have to decide how you want to introduce the film, and how you want to guide discussion after the film. You should anticipate just a brief introduction and a 20-30 minute discussion after the film. Each group will have to participate in the discussion by highlighting those actions and tactics that appear to them to have the most promise to reduce greenhouse gas emissions within their core area.
- The grade for this element of the project will be based on the success of the event, and most especially on the success of the post-film discussion.
  - Address at least this one central question in the post-screening discussion: what are the steps that we at UK are taking together to combat climate change in our community, and do you think these steps are sufficient to the threat?



## Sandmeyer – Course Materials – ENS400 Senior Capstone Class: Sustainability in Action

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
a. ENS400_2018S – syllabus .....	5
b. ENS400_2018S – schedule .....	11
<b>2. PROJECTS .....</b>	<b>16</b>
a. ENS400_2018S – project I – UK SSP (group) .....	18
i. ENS400_2018S – project I – group evaluation rubric .....	21
ii. ENS400_2018S – project I – self & group peer review .....	24
b. ENS400_2018S – project II – public film screening (group) .....	29
<b>3. PAPERS .....</b>	<b>31</b>
a. UK GCCR FAQ .....	33
b. ENS400_2018S – paper I – the meaning of sustainability .....	35
c. ENS400_2018S – paper II – the measure of sustainability .....	38
<b>4. STUDENT WORK .....</b>	<b>41</b>
a. ENS400_2018S – project I presentation .....	43
b. ENS400_2018S – project I rubric (Sandmeyer and Tedder) .....	46
c. ENS400_2018S – paper I (meaning) .....	52
d. ENS400_2018S – paper 2 (measure) .....	64

### **ENS400: The GCCR Writing Requirement - Papers**

The two papers in this class were put into the syllabus to meet the Composition and Communication Requirement. An assumption underlying the ENS400 course design was that students had already been introduced to the concept, history, and policies of sustainability. Hence, these writing projects were designed to reinforce and extend their understanding of this concept and of the metrics of assessment. While students in ENS400 gained substantive understanding both of the idea of sustainability and the regime of sustainability assessment in these writing exercises, the lack of prior work studying the concept of sustainability or its history had a profound impact. Remedial education had to be introduced and these extra lessons proved burdensome for many students.

The lessons I learned in this class, particularly regarding the teaching exercises, came to alter my understanding of interdisciplinary pedagogy. I have since integrated knowledge assessments into the earliest stage of a class. I structure these assessments around fundamental concepts and terms which we study over the term. Whenever we turn to a new subject matter in the course, I return to reconsider the assessment questions. Not only does this technique help students identify central concepts and terms, but also it provides a sense of progress and enlightenment as they gain mastery of previously unknown or little understood concepts and terminology.

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# Graduation Composition & Communication Requirement (GCCR)

## *Frequently Asked Questions*

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1. **What is the “GCCR”?**

The GCCR is the new Graduation Composition and Communication Requirement, which replaces the former GWR (Graduation Writing Requirement). It's intended to help students vertically integrate their written, oral, and visual communication skills in a way that is consistent with their disciplines.

2. **When will the GCCR go into effect?**

The GCCR will be implemented university-wide in the fall 2015. Each program has a program learning outcome and course(s) designated to meet the GCCR.

3. **What are the requirements and components of the GCCR?**

The GCCR requirements essentially include a combination of formal writing and a second mode of communication (either formal oral or formal visual communication). To satisfy the GCCR, students must complete:

a. One or more formal written assignments that total at least 4500 words (a significant portion of this assignment or assignments should be revised at least once- either via peer review or instructor review).

AND EITHER

b. An oral assignment in which students must give a formal presentation at least 10 minutes long. This assignment should be practiced and revised at least once (either via peer review or instructor review).

OR

c. A visual assignment, in which students create at least one formal visual/electronic artifact (e.g., a website or video). This assignment should be revised at least once (either via peer review or instructor review).

d. The GCCR must also include an assignment that requires students to demonstrate information literacy in the discipline.

e. Students must earn an average grade of C or better on the GCCR assignments themselves (not the course) in order to satisfy the GCCR requirement.

4. **How will the GCCR be assessed?**

The GCCR outcome will be directly\* assessed at the program level at least once every 3 years, as part of the formal assessment cycle of the programs student learning outcomes for

the major. Each program is responsible for the assessment of their GCCR outcome and will report the evidence of that assessment to the Office of University Assessment in October of each year. This is in alignment with their Annual Student Learning Outcomes Assessment Reports.

*\*Direct evidence shows student achievement through the measurement of their performance of knowledge and skills. Direct evidence can be gathered using tools like papers, projects, and performances using a rubric. A rubric is a focused, documented set of guidelines, usually in matrix form, that faculty can use to evaluate student work and provide feedback. Rubrics provide a clear articulation of how student performance is linked to a specific outcome.*

5. **Where can I go for help teaching GCCR concepts and/or developing rubrics to assess multimodal communication products?**

Feel free to reach out to Tara Rose, Director, Office of University Assessment at [tara.rose@uky.edu](mailto:tara.rose@uky.edu) OR Jami Warren, Assessment Coordinator, Presentation U at [jami.warren@uky.edu](mailto:jami.warren@uky.edu). You can also visit Presentation U @ the Hub anytime which is located in the WT Young library.

For more information visit: <http://www.uky.edu/UGE/writing>

You can also apply to be a Faculty Fellow at: <http://www.uky.edu/UGE/pres-u-apply>

The aim of this 8-10 page paper is to explain the meaning of sustainability as you believe it should be understood. To be clear, this is not an opinion piece. This is a thesis defense paper, most specifically, a conceptual clarification paper. Consequently, your job in this paper is to explicate the concept of sustainability in a clearly and coherently argued manner. Any rational auditor of your paper should find your final thesis regarding the meaning of sustainability, if not convincing then, at least, plausible and well-substantiated.

## Component Elements of Paper

The paper will have three distinct sections. Though you are free to organize your paper how you best see fit. However, these three components must be clearly evident.

### A. Literature Review (Analysis)

Where your earlier coursework in the major introduced you to the core concepts and/or reinforced specific knowledge necessary to analyze arguments and solve problems based on the economic, environmental, and social aspects of sustainability, this class asks you to apply these concepts and this knowledge. Consequently, one of the most significant outcomes of this capstone class is that students demonstrate their information literacy in the discipline. In your literature review, therefore, you are to refer both to readings required in this class and to significant source material for this project which you studied in your coursework here at UK.

1. Readings from this class: *Sustainability: Key Issues* (not every article listed here is directly relevant to this first paper).

- Fredericks, "Ethics in sustainability indexes," pp.73-87
- Kopnina & Shoreman-Ouimet, "Introduction: emergence and development of sustainability," pp. 3-24.
- Nemetz, "Reconstructing the sustainability narrative: separating myth from reality," pp. 40-69.
- Waas et. al., "Navigating toward sustainability: essential aspects of assessment and indicators," pp. 88-108.
- Washington, "Is 'sustainability' the same as 'sustainable development'?", pp. 359-376.

2. Significant readings from your coursework at UK, broadly.

- The choice of which materials to include in this literature review is up to you. It is your job, in other words, to identify the articles or other source materials (e.g., websites, blogs, podcasts, etc.) which are most significant for this conceptual clarification in your mind. This list is not meant to be quantitatively exhaustive but rather qualitatively selected. Select the most important literature relevant to this project, i.e., to the clarification of the meaning of sustainability.
- Documents to which you refer in your literature review should be uploaded to the class-wide library of materials, i.e., the Document Library in the ENS Capstone Sharepoint Group (<https://luky.sharepoint.com/sites/ENSCapstone>), where feasible.
  - I have already placed some important documents into this library. For instance, the full copy of the 1972 Club of Rome "Limits to Growth" report, the 1987 WCED report, "Our Common Future" (aka the Brundtland Commission report), the 2015 papal encyclical "Laudato Si" or "On Care for our Common Home" in this library. I have also placed all the articles on sustainability that I have used in my classes into the library. You are not required to use any one of these documents. But I expect some will be fundamental to your project, so I have made them available for your convenience.
  - File Naming convention (please follow): "AuthorLastName – Title"

- e.g., "Daly – Sustainable Economic Development," Gudmusson et al – Sustainable Development.
- I have also created a group Excel document in which to identify those online resources you use in the ENS Capstone Sharepoint Group. This document (00 Online Resources for Paper 1) is also located in the Document Library.

### B. Synthesis of Material

Whereas in the preceding section, you inspected literature relevant to your project, in this section you are to organize, integrate, and formulate important insights into the concept of sustainability on the basis of this review. More than merely summarizing the results of the preceding review, you are to articulate carefully considered judgments regarding what is essential to the concept of sustainability.

### C. Conclusion – Explicit Thesis Articulation

Finally and in conjunction with the preceding section, you are to advance a clear and explicit thesis regarding the meaning of sustainability. The standard definition of sustainability reaches back to 1987, i.e., the Brundtland Commission report: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs." You may conclude, for instance, as does Hayden Washington, that the concept of sustainability must be conceptually distinguished from sustainable development. (Notice, however, that this begs the question what sustainability means.) Or you may conclude that the concept of sustainability remains incoherent in the literature and is so because of socio-political forces that seek to keep the concept vague. Whatever conclusion you advance, this must be presented on the basis of evidence you have explicitly brought forward in the paper.

### **Process**

- First Deadline: February 22<sup>nd</sup>
- After initial submission, your paper will be revised once via instructor review. No grade will be assigned at this stage.
- Based upon recommendations from your instructor, you will revise and resubmit this paper for a grade.
- Resubmission deadline: April 1<sup>st</sup>
  - Students must earn an average grade of C or better on the papers in order to successfully complete the assignment.

### **Upload Requirements (to Canvas)**

- Minimum paper length: 2,250 words.
  - Include a word count at the conclusion of the paper, including footnotes but not works cited page.
- Papers must be formatted as Word documents with the extension .docx or .doc.
- Text
  - margins should be 1 inch for top/bottom and left/right.
  - paper should be double-spaced
- Except for the paper title, which should be at the top of the paper, please include the following information at the conclusion of the paper:
  - Student's Name

- Word Count (minus works cited page).
- Number every page

## **Grading Rubric**

An "A" paper (100-90 points) has the following elements:

- Good, clear thesis and complete and consistent discussion of major parts of the topic
- Concise, engaging and comprehensive introductory and closing paragraphs
- All the parts of the paper fit together clearly and elegantly into a single coherent whole
- Accurate, skillful use of argument and evidence
- No significant grammatical, syntactical or stylistic errors

A "B" paper (89-80 points) has the following:

- Weakly stated thesis
- Bland or inadequate introductory and closing paragraphs
- Merely adequate argument and evidence offered but obvious objections not considered
- Transitions tentative or not clearly logical
- Some grammatical, syntactical or stylistic errors but does not affect clarity of central argument

A "C" paper (79-70 points) has:

- Sometimes inconsistent discussion of thesis
- Overly brief introduction or conclusion
- Loosely related arguments or evidence to which objections are obvious
- Missing transitions
- Grammatical, syntactical or stylistic errors that disrupt clarity of overall presentation

A "D" paper (69-60 points):

- Incompetent discussion of thesis or thesis merely implicit, not readily apparent
- Missing either opening or closing paragraphs
- Garbled, inaccurate discussion in which little evidence or argument is presented; abuse of quotations
- Gaps in organization
- Significant grammatical, syntactical or stylistic errors make the paper unreadable in part or in whole

The aim of this 8-10 page paper is to explain how best, if at all, it is possible measure progress toward sustainability. Where the previous paper asked for a conceptual clarification of the idea of sustainability in the abstract, in this paper you are to take as your main example the [University of Kentucky Strategic Sustainability Plan](#) (UKSSP). That is to say, you are to examine the idea of measuring progress using sustainability indicators and assessment tools by reference, specifically, to the UKSSP.

## **Component Elements of Paper**

The paper will have three distinct sections. Though you are free to organize your paper how you best see fit. However, these three components must be clearly evident.

### A. Analysis

Where you are required in the first paper assignment, i.e., the meaning of sustainability assignment, to apply the concepts and knowledge garnered in your ENS coursework here at UK generally, in this paper you are asked to apply these concepts and this knowledge to a particular question: how, if at all, is the best way to assess progress toward sustainability? For this paper, you are to refer both to readings required in this class, and to the materials you are working through in the UKSSP project.

1. Readings from this class: *Sustainability: Key Issues*, particularly.
  - Fredericks, "Ethics in sustainability indexes," pp.73-87
  - Waas et. al., "Navigating toward sustainability: essential aspects of assessment and indicators," pp. 88-108.
  - Washington, "Is 'sustainability' the same as 'sustainable development'?", pp. 359-376.
2. The University of Kentucky Strategic Sustainability Plan.
  - The UKSSP plan itself (in Canvas: Files: Projects).
  - All the SSP Measures of Success documents: Buildings & Grounds, Energy, Food and Dining, Materials Management, Transportation (in Canvas: Files: Projects: UKSSP Documents).
3. Ideally, you can integrate your comparative research for the UKSSP project into this analysis.

### B. Synthesis

In this section you are to organize, integrate, and formulate important insights into the possibility and difficulties of creating proper sustainability metrics. You are to formulate carefully considered judgments regarding whether progress toward sustainability can be measured, how it ought to be measured, i.e., what criteria determines the most effective measures and what distinguishes these best measures from the least effective measures, and what are the most significant obstacles to establishing effective assessments and indicators of sustainability.

### C. Conclusion

John Elkington has said, "Very often, we will be unable to say whether or not a particular company or industry is 'sustainable' but we will become increasingly sophisticated in terms of our ability to assess whether or not it is moving in the right direction" (Elkington, "Making Capitalism Sustainable," 533). So, finally and in conjunction with the preceding section, you are to advance a clear and explicit thesis whether and how best progress toward sustainability can best be measured.



## Process

- First Deadline: March 22<sup>nd</sup>
- After initial submission, your paper will be revised once via instructor review. No grade will be assigned at this stage.
- Based upon recommendations from your instructor, you will revise and resubmit this paper for a grade.
- Resubmission deadline: April 22<sup>nd</sup>
  - Students must earn an average grade of C or better on the papers in order to successfully complete the assignment.

## Upload Requirements (to Canvas)

- Minimum paper length: 2,250 words.
  - Include a word count at the conclusion of the paper, including footnotes but not works cited page.
- Papers must be formatted as Word documents with the extension .docx or .doc.
- Text
  - margins should be 1 inch for top/bottom and left/right.
  - paper should be double-spaced
- Except for the paper title, which should be at the top of the paper, please include the following information at the conclusion of the paper:
  - Student's Name
  - Word Count (minus works cited page).
- Number every page

## Grading Rubric

### An "A" paper (100-90 points) has the following elements:

- Thesis: good, clear thesis and complete and consistent discussion of major parts of the topic
- Open/Close: concise, engaging and comprehensive introductory and closing paragraphs
- Unity: all the parts of the paper fit together clearly and elegantly into a single coherent whole
- Evidence: accurate, skillful use of argument and evidence
- Grammar/Style: no significant grammatical, syntactical or stylistic errors

### A "B" paper (89-80 points) has the following:

- Thesis: weakly stated thesis
- Open/Close: bland or inadequate introductory and closing paragraphs
- Unity: transitions tentative or not clearly logical
- Evidence: merely adequate argument and evidence offered but obvious objections not considered
- Grammar/Style: some grammatical, syntactical or stylistic errors but does not affect clarity of central argument

### A "C" paper (79-70 points) has:

- Thesis: sometimes inconsistent discussion of thesis
- Open/Close: overly brief introduction or conclusion
- Unity: missing transitions
- Evidence: loosely related arguments or evidence to which objections are obvious
- Grammar/Style: grammatical, syntactical or stylistic errors that disrupt clarity of overall presentation

A "D" paper (69-60 points):

- Thesis: incompetent discussion of thesis or thesis merely implicit, not readily apparent
- Open/Close: missing either opening or closing paragraphs
- Unity: gaps in organization
- Evidence: garbled, inaccurate discussion in which little evidence or argument is presented; abuse of quotations
- Grammar/Style: significant grammatical, syntactical or stylistic errors make the paper unreadable in part or in whole

## Sandmeyer – Course Materials – ENS400 Senior Capstone Class: Sustainability in Action

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE .....</b>	<b>3</b>
a. ENS400_2018S – syllabus .....	5
b. ENS400_2018S – schedule .....	11
<b>2. PROJECTS .....</b>	<b>16</b>
a. ENS400_2018S – project I – UK SSP (group) .....	18
i. ENS400_2018S – project I – group evaluation rubric .....	21
ii. ENS400_2018S – project I – self & group peer review .....	24
b. ENS400_2018S – project II – public film screening (group) .....	29
<b>3. PAPERS .....</b>	<b>31</b>
a. UK GCCR FAQ .....	33
b. ENS400_2018S – paper I – the meaning of sustainability .....	35
c. ENS400_2018S – paper II – the measure of sustainability .....	38
<b>4. STUDENT WORK .....</b>	<b>41</b>
a. ENS400_2018S – project I presentation .....	43
b. ENS400_2018S – project I rubric (Sandmeyer and Tedder) .....	46
c. ENS400_2018S – paper I (meaning) .....	52
d. ENS400_2018S – paper 2 (measure) .....	64

### **ENS400: Student Work**

The work provided here represent both group and individual work by the students of ENS400. The project presentation was a group effort, and the rubric thus evaluates the work of the group as a whole making this presentation. The two papers were produced by two different individuals in the class.

*(left blank intentionally)*





## St. Olaf College: Take Back the Tap



Many other schools either have full or partial bans:

- Full Ban: bottled water sales are banned at all campus location, including dining facilities and vending machines
- Partial Ban: Bottled water sales are banned in certain locations or events, but the sale is not banned on the entire campus

Materials Management

13

## Take Back the Tap UKY Pitch

Feedback/ Comments:

- Tap water stigma
- Installment of filtered water dispensers only in new projects and out of necessity

The first step would be a campus wide vote on a partial ban of bottled water. UK has already implemented filtered water dispensers throughout campus, so the switch would be simple. The next step would be promoting the use of reusable water bottles and banning the sale of water in campus dining and stores. We would need continued education campaign for students, faculty, and staff about why bottled water is not a wise commodity for social justice, economic, and environmental reasons.

Materials Management

14

## Deskside Recycling System

UGA has an optional program employees can choose to be apart of by giving up their traditional wastebasket in exchange for a 7 gallon bin for mixed recyclables and a small side saddle for landfill items.

Benefits:

- Reduces the amount of plastic bags used for office waste
- It helps participants be more mindful of things they discard
- Frees up building service workers to focus on other tasks



Materials Management

15

## Deskside Recycling System at U.K.

We have a lot of new buildings up and coming which could be the forefront of implementing this. The system would be targeted at employees, but would engage students as a lot of students are also employees

We have a lot of faculty and staff interested in recycling- if they participate they won't feel like they are being forced to do something which will lend better outcomes.

If it's received well, we could then start to make it mandatory for all buildings

Comments From Stakeholder:

- We have something similar to this with the recycling bins outside of the hallway
- Will be difficult for people who have more waste
- But it is a good system- it would just need a little tweaking to be implemented on our campus

Materials Management

16

## DorMania at William & Mary College

DorMania is a student run program at William & Mary College in West Virginia that aims to tackle waste streams when students move out of dorms in the spring. They collect donations and items meant to be discarded, cleans, sorts and stores them until the next fall. That fall they facilitate a yard sale/thrift store for incoming dorm students, with all of the proceeds going to pay for the program operations.



Materials Management

17

## DorMania at William & Mary College

Focuses on student engagement as all workers were volunteers from other student organizations or from around campus

Help divert thousands of pounds of previously discarded waste thru either recycling or reselling

Prevents incoming students from having to buy all new products, and at cheaper prices

A sample list of some of the donations they accept:

- Mini-fridges, microwaves, small furniture
- electronics
- Mirrors, lamps or lights
- school supplies
- resettable power strips, hampers
- storage bins/baskets, decorations, rugs
- Dishes, shelves, upright storage containers

Materials Management

18

## DorMania at William & Mary College



Stakeholder Comments:

There is a similar program as this already happening on UK's campus thru the recycling office, where items are donated during move out and are sent to goodwill or other charities. Could work at UK, since it merges the idea of the thrift store with an already existing program.

Materials Management

19



A non-profit thrift store operated by student volunteers at UC-Berkeley that accepts donations of office supplies, books, clothes, small household items, etc.

"One-for-one" trades are available as well as items that are "\$3 or less."

Money gained from the "\$3 or less" sales go towards program maintenance and charities.

Materials Management

20

## Additional remarks about ReUSE

Thoughts from our stakeholder...

She mentioned that something similar is already in the works at UK.

The thrift store model would likely be a good fit for our campus.

Strengths: diverts materials from landfills, scale can be adapted to different student population sizes, encourages reuse, and convenience.

Weakness: thrifting could be just another trend

Student Engagement opportunities:

A chance to trade-in something unwanted for something wanted at no cost.

Volunteering for community service.

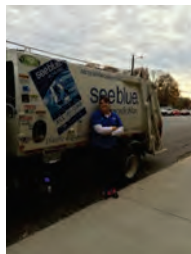
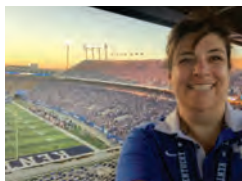
Convenience is enough encouragement for student involvement.

Materials Management

21

## Materials Management Stakeholder: Esther Moberly

Waste, Recycling, and Trucking Manager



ENS400 Teaching Materials

22

## Outreach: Pop-Up Thrift Shop



Tuesday, April 17th  
4:00-6:30pm  
Bowman's Den Lawn

Donation-optional thrift store and informal sewing workshop

Engagement & Partners:

- United Students Against Sweatshops (USAS)
- KY Student Environmental Coalition (KSEC)
- UKSPSP Informational Table



Materials Management

ENS 400 Packet, page 44

23



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Overview of event

Funds Raised: \$75+  
Students Reached: 40-

- "This is a great idea, I'm glad UK is stepping up their sustainability game."
- "How did you do this? How can I do this?"
- "Woah, love this."
- "When is the next one?"

## **Grading Methodology**

- Sandmeyer and Tedder evaluated each presentation separately over the weekend. There was no consultation between them during this phase.
  - Sandmeyer and Tedder, individually, reviewed the notes they each took during the presentations. They also reviewed the presentations, themselves, uploaded to Canvas.
- After the weekend, Sandmeyer and Tedder came together to discuss their evaluation of each presentation and determine a Consensus Grade for the group.
  - In some instances rather wide disagreement about elements of certain presentations arose
    - Sandmeyer tended to favor presentational and logical coherency
    - Tedder tended to favor fidelity to UKSSP assignment and accuracy of UKSSP data.
  - Summary meeting notes at the conclusion of Sandmeyer rubrics (Sandmeyer-Tedder Meeting Notes) give an indication of areas of predominant discussion between Sandmeyer and Tedder
- Project grade is thus a consensus between Sandmeyer and Tedder.
  - Project grade uploaded to Canvas is the average of scores by Sandmeyer and Tedder.
  - This Consensus Grade is the score for the group, which is to say it is the score each member of the group earned. The UKSSP project was a group project and so the score is a group grade.

<b>Sandmeyer</b>	<b>Tedder</b>		<b>Score</b>
95.00%	89.50%	<b>Materials Management</b>	<b>92.25%</b>



Presenting Group  
Materials Management

Evaluator  
Sandmeyer

Group Grade (in percentage)

**95%**

A = Excellent; B=Good; C=Fair; D=Weak. See syllabus for grading scale.			Excellent	Good	Fair	Weak
1.	<b>UKSSP: Explanation of SSP &amp; Core Area</b>	20% of total	✓			
	<b>A. The UKSSP and Your Core Area</b>		✓			
	<ul style="list-style-type: none"> <li>Explain <i>Core Area relative to UKSSP</i> as a whole               <ul style="list-style-type: none"> <li>Define strategies</li> <li>Identify tactics</li> <li>Identify action items</li> <li>Describe measures of success</li> </ul> </li> </ul>		<ul style="list-style-type: none"> <li>Nice intro of UKSSP</li> <li>Good intro of core area</li> </ul>			
	<b>B. Significance of Core Area for Students</b>		✓			
	<ul style="list-style-type: none"> <li>Discuss significance of core area emphasizing <b>connections between focus area and students</b></li> <li>Summarize <i>personal experiences of group members</i> that came to be applied to project relative.</li> </ul>		<ul style="list-style-type: none"> <li>Very good transition to core members' experience               <ul style="list-style-type: none"> <li>Post-landfill conference</li> </ul> </li> </ul>			
2.	<b>Benchmarking &amp; Comparison</b>	20% of total		✓		
	<b>A. Identify the highest performing institutions via Benchmarking</b>		✓	✓		
	<ul style="list-style-type: none"> <li>Provide a list of <i>institutions that are leaders in this area</i> of sustainability and describe the methodologies used to generate this list.</li> <li>Provide a list of the <i>most innovative/effective programs found</i> at these institutions and describe the methodology used to generate this list.</li> </ul>		<ul style="list-style-type: none"> <li>Very interesting explanation of why you decided not to use STARS</li> <li>Without use of visual corroboration (a style issue in part)</li> </ul>			
	<b>B. Assess most innovative/effective programs found</b>			✓		
	<ul style="list-style-type: none"> <li>Explain whether UK already has <b>something similar</b></li> <li>Would program be <b>good fit</b> for UK</li> </ul>		<ul style="list-style-type: none"> <li>Addressed – a bit quick but good</li> </ul>			

A = Excellent; B=Good; C=Fair; D=Weak. See syllabus for grading scale.			Excellent	Good	Fair	Weak
3.	Program Concepts & Campus Outreach Effort	50% of total	✓			
	<b>A. Describe (<i>up to five</i>) potential program concepts tailored specifically to the unique conditions at the University of Kentucky</b> <ul style="list-style-type: none"> <li>Explain how program concepts are <i>focused on student engagement</i></li> <li>Demonstrate how it supports <i>core area</i></li> </ul>		✓			
	<b>B. Key stakeholders &amp; Selection of Campus Outreach Effort by group</b> <ul style="list-style-type: none"> <li>Identify &amp; explain <i>role of stakeholder(s)</i> from SSP tactic team</li> <li>Explain how discussion with stakeholder led to <i>selection of ONE PROGRAM</i> from development</li> </ul>		✓	✓		
	<b>C. Design and implementation of group's campus outreach effort</b> <ul style="list-style-type: none"> <li>Describe <i>CAMPUS OUTREACH EFFORT</i> selected</li> <li>Demonstrate how group project engaged and <i>educated peers about CORE AREA of UKSSP</i></li> </ul>		✓			
	<b>Presentation Evaluation</b>	10% of total	✓			
	<b>A. Content</b> <ul style="list-style-type: none"> <li>Organized &amp; clear explanation</li> <li>Accurate</li> </ul>		✓			
	<b>B. Style</b> <ul style="list-style-type: none"> <li>Appropriate volume and <b>eye contact</b></li> <li>Effective use of visual aids</li> </ul>			✓		
	<b>C. Stays on Schedule</b>		✓	✓		



Evaluation Notes	
1.	UKSSP: Explanation of SSP & Core Area
2.	Benchmarking & Comparison
3.	Program Concepts & Campus Outreach Effort
	Presentation Evaluation

Excellent job. Study Areas of the UK Strategic Plan				
Buildings and Grounds	Energy	Food & Dining Services	Materials Management	Transportation
			Alexis	
			Sarah	
			Sarah	
			Jonathan	
			Cassie	
			Lauren	

### Meeting Summary: Sandmeyer-Tedder

- Area of weakness: not a very clear distinction between innovative programs 2.A and what would be a good fit for UK.
- Campus outreach was the just the kind of thing the designers of the project envisioned. Excellent design and execution. A model for student engagement in UKSSP.
- Best in show! Nicely done. Set the bar high from the get go.

Presenting Group**1. Materials Management**Evaluator**Tedder****Group Grade (in percentage)**

A = Excellent; B=Good; C=Fair; D=Weak. See syllabus for grading scale.			Excellent	Good	Fair	Weak
<b>1.</b>	<b>UKSSP: Explanation of SSP &amp; Core Area</b>	20% of total	X			
	<b>A. The UKSSP and Your Core Area</b>			X		
	<ul style="list-style-type: none"> <li>Explain <i>Core Area relative to UKSSP</i> as a whole               <ul style="list-style-type: none"> <li>Define strategies</li> <li>Identify tactics</li> <li>Identify action items</li> <li>Describe measures of success</li> </ul> </li> </ul>		Good job putting waste diversion into sustainability context. Room for improvement with the description of impact of purchasing protocols and its connection to sustainability.			
	<b>B. Significance of Core Area for Students</b>		X			
	<ul style="list-style-type: none"> <li>Discuss significance of core area emphasizing <b>connections between focus area and students</b></li> <li>Summarize <i>personal experiences of group members</i> that came to be applied to project relative.</li> </ul>		PLAN and work with UK Recycling as examples of previous experience.			
<b>2.</b>	<b>Benchmarking &amp; Comparison</b>	20% of total	X			
	<b>A. Identify the highest performing institutions via Benchmarking</b>		X			
	<ul style="list-style-type: none"> <li>Provide a list of <i>institutions that are leaders in this area</i> of sustainability and describe the methodologies used to generate this list.</li> <li>Provide a list of the <i>most innovative/effective programs found</i> at these institutions and describe the methodology used to generate this list.</li> </ul>		Good description of STARS and listing of high scoring schools. Good transition from STARS to PLAN schools. Repair Fair, Take Back the Tap, Deskside Recycling, DorMania, reuse sore. Slides for the programs were wordy and hard to read.			
	<b>B. Assess most innovative/effective programs found</b>			X		
	<ul style="list-style-type: none"> <li>Explain whether UK already has <b>something similar</b></li> <li>Would program be <b>good fit</b> for UK</li> </ul>		Good job connecting each program to UK context and talking about fit.			



A = Excellent; B=Good; C=Fair; D=Weak. See syllabus for grading scale.			Excellent	Good	Fair	Weak
3.	Program Concepts & Campus Outreach Effort	50% of total	X			
	<b>A. Describe (<i>up to five</i>) potential program concepts tailored specifically to the unique conditions at the University of Kentucky</b> <ul style="list-style-type: none"> <li>Explain how program concepts are <i>focused on student engagement</i></li> <li>Demonstrate how it supports <i>core area</i></li> </ul>			X		
		All of the programs focused on student engagement and were clearly connected to the core area. There was not a clear transition between the innovative programs identified through benchmarking and the program concepts tailored for UK.				
	<b>B. Key stakeholders &amp; Selection of Campus Outreach Effort by group</b> <ul style="list-style-type: none"> <li>Identify &amp; explain <i>role of stakeholder(s)</i> from SSP tactic team</li> <li>Explain how discussion with stakeholder led to <i>selection of ONE PROGRAM</i> from development</li> </ul>		X			
		Yes, and a good introduction of Esther. Room for improvement in your explanation of how Esther helped you select your ONE program from the list you developed.				
	<b>C. Design and implementation of group's campus outreach effort</b> <ul style="list-style-type: none"> <li>Describe <i>CAMPUS OUTREACH EFFORT</i> selected</li> <li>Demonstrate how group project engaged and <i>educated peers about CORE AREA of UKSSP</i></li> </ul>		X			
		Pop up thrift shop. Yes. The pop up was a GREAT outreach event for the SSP and also a powerful proof of concept for your program recommendation				
Presentation Evaluation		10% of total	X			
	<b>A. Content</b> <ul style="list-style-type: none"> <li>Organized &amp; clear explanation</li> <li>Accurate</li> </ul>		X			
	<b>B. Style</b> <ul style="list-style-type: none"> <li>Appropriate volume and eye contact</li> <li>Effective use of visual aids</li> </ul>			X		
		Some slides wordy and hard to read.				
	<b>C. Stays on Schedule</b>		X			

### Definition of Sustainability

The way sustainability is defined is inherently dependent upon the framework of the society defining it. Thus, this paper will detail a personal definition of sustainability, in-so-far that ~~it is an~~ this attempt seeks to interpret a definition designed for all through a lens informed primarily by prevalent ideologies of capitalistic societies of the Global North and historical context of environmentalism in the United States. The way sustainability is defined inevitably dictates the way that a society will shift to realize said definition. Thus to attempt to define sustainability for societies that that function entirely outside of this cultural framework would be unwise.

**Commented [BS1]:** A mouthful. Try not to say everything in just one sentence.

**Commented [BS2]:** Not sure your point. Is there no adequate definition. Or the only adequate definition is one situationally anchored.

Sustainability is frequently depicted in terms of three pillars—economics, environment, and society, or defined using the triple-bottom-line: society, the economy, and the environment. John Elkington, for instance, explains this concept as three tectonic plates shifting independently of one another but are all stacked above one another, which leads to “shear zones” which can cause earthquakes (Elkington 1999). The economic plate rests on physical, financial, and human capital. Physical capital is inherently derived from the environmental plate and, likewise, social capital from the societal plate. Thus, the three plates are interdependent, and changes to one can readily disrupt all—for instance, if the economy was doing well, but was creating pollution that had a significant impact on the environment, it could harm natural capital, like fish, or societal capital, like public health, which would in turn harm the economy by removing an industry input. As such, sustainability initiatives must take all three into consideration to actually succeed. Of course, this exists within the context of a capitalistic society, but following this idea, literature will be discussed regarding economic, environmental, and social sustainability.

In 1987, the United Nations World Commission on Environment and Development (WDEC) published *Our Common Future*, or the Brundtland Report in which it outlined the challenges facing the environment and development and detailed solutions for fixing it. Notably, it is the origin of the most frequently cited definition of sustainable development as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (WDEC 1987).

Since 1987, the meaning of sustainable development has become highly contested. In his article, Herman E. Daly says it is broadly interpreted in two very different ways: one implies sustaining “the average per capita utility [or happiness] of members of a generation”, the other implies preserving “the capacity of [an] ecosystem to sustain energy/food flows [or throughput] over the long term” (Daly 2003). Daly then argues that the latter throughput interpretation is the only valid one, as it is measurable and, unlike happiness, can physically be passed to future generations.

Similarly, the terms sustainability and sustainable development have frequently been confounded. In his piece “Is ‘sustainability’ the same as ‘sustainable development’” Haydn Washington states that “sustainable development has [...] been seen as the *transition strategy* to reach sustainability,” but argues that because the WDEC definition posits that environmental problems will be solved through further (albeit sustainable) development, it is inherently problematic because most development simply cannot be sustainable (Washington 2015). Washington acknowledges that although some, like Daly, feel WDEC’s meaning of development implied development of a qualitative nature (rather than implying oxymoronic perpetual physical growth), Washington himself feels WDEC’s language is, at the very least, ambiguous, and thus

**Commented [BS3]:** Very good beginning. But given the fact that Brundtland preceded Elkington, it would make sense to begin with Brundtland. Then you can turn to Elkington to see how this concept is modified by him.

**Commented [BS4]:** New idea = new paragraph

allows either interpretation to count, which has led to integration of the perpetual-physical-growth interpretation into modern sustainability initiatives.

Rather than depict the perpetual physical growth side as entirely oxymoronic, Washington's argument can instead be framed in a light of cornucopians and environmentalists. According to Judith A. Layzer in his text *The Environmental Case*, cornucopians represent this limitless growth idea through a lens of innovation and technological improvements, so although clearly physical resources are finite, they believe that there will always be another innovation or solution to prevent catastrophic scarcity. Environmentalists, on the other hand, are more cautious, believing that natural resources should be conserved for the future in case human innovation fails to advance rapidly enough to prevent major planetary issues (Layzer 2016). Layzer then splits environmentalists between pragmatics and idealists—those who believe a reliance on technology (that currently exists) is enough to save us from major environmental problems, and those who feel a major societal shift is necessary to successfully avoid catastrophe. In *A Declaration of Sustainability*, Paul Hawken astutely notes that “if every company on the planet were to adopt the environmental and social practices of the best companies [...] the world would still be moving toward environmental degradation and collapse” (Hawken 1993). Hawken is a good example of an idealist environmentalist, and his call for an upheaval of the present economic system is worth noting.

Additionally, Layzer explains several other iterations of environmentalist lenses, each of which move primarily beyond an economic focus, instead emphasizing environmental sustainability. Before delving into them, some historical context will be given to provide a basis for these predominating environmentalist lenses as well as a cultural context for present-day Americans. In her book *Something in the Soil*, Patricia Nelson Limerick details the history of

Commented [BS5]: Is Daly relevant here?



Americans' perception of wilderness. When Europeans initially ventured to the New World, they were frightened of the wilderness, which is not surprising, given that this unfamiliar terrain frequently lead to their demise. This fear was followed by a period of domination of nature as an attempt to control it—the influence of which, Limerick argues, is still quite evident today. Once people felt more in control, there was a drastic shift in perception to one of appreciation of nature. This fell in tandem with the Romanticism and Transcendentalism movements, as well as the United States searching for an independent identity, separate from British rule, which was found, in part, in the vast expanses of pristine landscapes found in the US. (Limerick 2001). Given this newfound identity and appreciation, people in the United States in the early 1900s began calling for the protection of the environment. Here Layzer begins to explain several other distinctions of environmentalists. Some, like Gifford Pinchot of the US Forest Service, argued for conservation of lands, in which they would be utilized for economic benefit but only to the extent that they could continue to be beneficial for generations to come. Others, like John Muir of the Sierra Club, felt that certain lands should be set aside entirely to be protected from human use altogether, providing the theory behind Wilderness Areas (Layzer 2016). Although Pinchot and Muir both call for protection of nature, their ideas inherently both assume a level of human dominance and distinction over and from nature. A definition of sustainability based on either of these ideals would differ drastically in the level of acceptable environmental protection, however both would inherently distinguish humans and nature as entirely separate entities.

As time progressed, some environmentalists began to look more deeply at this distinction between humans and nature. Layzer brings up two other categories of environmentalists, both of which stem from preservationist ideals—Aldo Leopold's Land Ethic and Arne Naess' concept of deep ecology. The former acknowledges human separation but uses it to implicate a

**Commented [BS6]:** Slow down a bit.

(Excellent discussion, but you're moving over some substantive terrain in a way that elides over some very important considerations.)

**Commented [BS7]:** See my previous comment

responsibility of stewardship, the latter challenges this distinction entirely, reframing the concept from an anthropocentric perspective to an ecocentric one. Aldo Leopold's *A Sand County Almanac* begins with incredibly poetic and sentimental descriptions of nature, gradually and subtly leading to the culminating argument of the Land Ethic, that all life—and the land itself—has intrinsic value beyond anthropocentric utility, and that as comprehending beings humans have an obligation to be stewards of the earth (Leopold 1949). This idea is the basis for the Endangered Species Act of 1973—a rather progressive piece of legislation, likely only passed because of the inherent valuation of nature as a part of American identity. The Land Ethic also led to Arne Naess' concept of deep ecology, which goes beyond an anthropocentric viewpoint altogether and argues that all living things have not only inherent but equal value, and that human quality of life is contingent on a deep relationship with nature (Layzer 2016). Deep ecology challenges the notion that humans are separate from nature, and, unlike the other ideologies, is not yet largely represented in some act of United States Legislation. In William Cronon's *Trouble with Wilderness*, he warns that defining wilderness as something far removed from human touch is dangerous for the overall success of ecological functioning. Othering nature implicates that it is okay to degrade other creature's environments because they are already seen as lesser in value than humans (Cronon 1995).

Although an ecocentric perspective eventually rose from a historically anthropocentric cultural basis, it is clear that the historical fear and subsequent dominion of nature basis has largely shaped American understanding of humanity's role relative to the environment. An understanding of this evolution, as well as what each theory represents, is important. Even though a definition of sustainability stemming from each of these dominant ideologies—conservation, preservation, Land Ethic, and deep ecology—would first and foremost emphasize

environmental sustainability, each conception leads to a distinctly different understanding of what environmental sustainability is, as demonstrated by the ideas embodied by the Forest Service, Wilderness Areas, or the Endangered Species Act.

As seen in the iterations of prevalent environmentalist theory in the United States, cultural context plays an enormous role in dictating common perspectives. Similarly, importance of underlying societal assumptions can be seen in dominant environmental economic theory as well. Garrett Hardin's well-known "Tragedy of the Commons," conveys the idea that when commons resources are left unregulated—that is, when resources lack sufficient property rights—everyone acts in their own rational self-interest and exploits the resource, inevitably leading to overconsumption and degradation of the resource (Hardin 1968). Elinor Ostrom's "Governing the Commons," refutes Hardin's theory, drawing from observations of how, globally, other cultures successfully manage commons resources without individual property rights, dispelling implicitly tragic notions of commons governance with success stories (Ostrom 1990). These drastically varying theories are distinguished by the cultures they are based on. Thus, cultural diversity is an incredibly valuable resource that should be valued just as highly as biological diversity in a definition of sustainability, as it provides frameworks and solutions inconceivable within American society.

Take ethnobotanist Wade Davis' TED Talk "Dreams from Endangered Cultures," wherein he describes what is truly being lost each time a culture dies out—an entirely different way of being. He provides many examples, like the "Barasana in the Northwest Amazon, [...] who [...] must marry someone who speaks a different language [...] yet [...] where there are six or seven languages spoken [...] you never hear anyone practicing a language. They simply listen and then begin to speak" (Davis 2003). Drastically differing sets of ideologies provide for the

**Commented [BS8]:** Excellent analysis of literature – if too quick. But excellent!

possibility of drastically differing solutions, and eliminating ideologies from a cultural framework may result in their permanent loss. Even if they are to arise, as when deep ecology surfacing out of a culture of anthropocentrism, they are likely to be perceived as radical and fail to dominate in general thought (as seen in deep ecology's failure to be translated into United States' legislation). It is dangerous for humanity to become so entrenched within one belief system when other cultures can no longer be acknowledged—therein lies a road to extinguishing pathways of knowledge that are inconceivable to those born and raised into a Westernized, capitalistic society. Maintaining cultural diversity is key to maintaining social sustainability.

Having reviewed dominant American theory behind economic, environmental, and societal sustainability, the importance of defining the cultural framework at hand becomes apparent in the distinctions between theories that draw from a historically Western ideologies and theories that do not. As ideologies and definitions grow within a society, particular words become associated with certain connotations, and inevitably entire bodies of literature form to debate minutia—take the aforementioned argument over “development”. Failing to understand the full implications of any singular word can lead to obfuscation of the entire definition itself. In this sense, trying to define sustainability across Western capitalistic societies, even those with generally aligned ideologies, is difficult given the precision necessary to create a standing definition. If the translation fails to account for some connotation or ambiguity, the definition may fail to hold weight. Allowing individual societies to form their own definitions is the surest way to achieve a definition that will make for successful implementation. This does not mean that the definition cannot have global implications, but that the originator's cultural framework will be important in informing a global perspective of a definition.

**Commented [BS9]:** It wasn't especially clear that the focus of the preceding discussion was intentionally American theory. Your introduction of the Brundtland Commission Report, as an example, obscures this point.

**Commented [BS10]:** If you have a chance, check out the work of Kyle Whyte. Your thesis is consistent with his work.

Drawing from the United States' historical framework, nearly every conception of sustainability has an ethical implication of needing to live in a way that protects resources for the future. Thus, basing the sustainability definition will be that of sustainable development in *Our Common Future* is appropriate. In this case, the definition will operate under the assumption that sustainable development is a means in which to reach sustainability, and as such, living in a way that achieves this framework would be sustainability. The ambiguity of development in the Brundtland Report is hugely problematic. In response to Daly's descriptions of the two different definitions for sustainable development, utility and throughput, I disagree with his disregard for the notion of utility. Although no, utility cannot be concretely measured, utility can be easily integrated into his argument of halting uneconomic growth for developed nations. After some requisite amount of material wealth, the benefits of each additional good will begin to diminish, especially relative to those that lack this basic requisite amount. Both the utility and throughput definitions play a key role in this—if attempting to allocate finite resources to individuals in a way that redistributes global wealth, inherently a utility judgement is being made—that one individual will have a greater use for it than the other. Thus, the goal should be sustainable development that shifts our throughput economic society to a cyclical one and curbs uneconomic growth (growth that has more negative effects, like pollution, than it does positive ones) while simultaneously stimulating economic growth by means of equilibrating material wealth globally.

Although curbing uneconomic growth would require a drastic societal shift from the Global North, in actuality the ideology behind it does not have to be so terrifying. All that must be done is focus on developing qualitatively. After all, Western culture may have already hit 'peak stuff', meaning that this is potentially the pinnacle of material demand, and that from this point forward effectively our culture will begin downsizing (Hutton 2016). Downsizing

**Commented [BS11]:** Very good. Would be useful to revisit Daly here.

physically does not mean worsening—certainly a sleek 2018 model of a phone is far preferable to a clunky computer from the 1970s. Continuous improvement and development are fully possible without continuous physical growth—it would instead look like using innovation to demand less, allowing culture and an eternal quest for knowledge to flourish.

Similarly to perpetual physical growth ideals, allowing preservationist ideals to prevail and holding wilderness areas as more sacred than other forms of nature has dangerous, unsustainable implications. Although maintaining wilderness areas may be important for things like ecological markers, setting aside a space cannot mean that other spaces are now okay to degrade. Humans must be a part of the natural system, and to hold some human-free region up as the most natural place implicates a psychological distinction between humans and nature. With such an expansive population, humanity cannot afford to write off the ecological integrity of every natural system that exists where people reside. Instead, we must learn to design our societies in a way that promotes ecological and human welfare simultaneously. ~~The~~ Elkington's triple bottom line concept dictates that humanity is reliant on the environment as a material basis for all we do, so environmental integrity must not be jeopardized by humanity's economic actions. In order to preserve environmental quality, human systems must learn to effectively integrate ecosystem conservation into average infrastructural projects. On some level, all people should feel some connection to place and obligation to protect it—a sense of deep ecology is important to continue protecting biological diversity and ecosystem integrity.

Preserving cultural diversity is just as important as maintaining biological diversity. In Elkington's discussion of the triple bottom line, he states, "some in the sustainable development community insist that sustainability has nothing to do with social, ethical, or cultural issues" (Elkington 1999). Even from a purely monetary lens, this is a poor argument. Any group of

people lacking the basic needs or rights to achieve their full potential are functioning below their efficient level, which is inherently a societal waste. When the Endangered Species Act was passed into law, the United States government acknowledged that Leopold's Land Ethic, agreeing it is unethical to exterminate a species from the planet. To think, then, that the permanent loss of a culture is acceptable within the confines of global development is incredibly misguided. The imposition of imperialistic globalization tactics that inevitably homogenize humanity's cultures is a devastating loss of resources. Not only are people forced to function at a lower level in their newly created, disadvantaged position in another society, but their rich cultural lifeways are discarded and forgotten as if they were nothing. Providing (without imposing) opportunity for all and valuing ideologies beyond our own is crucial to having a functioning sustainable global community.

Drawing from all of this, sustainability should be thought of as living in a way that meets (without exceeding) humanity's present material needs without significantly degrading environmental quality or homogenizing cultural diversity, thus preserving the ability of future generations of people and biota to meet their own needs. This encourages us to consume only what we absolutely must, allowing us to instead maximize our qualitative development. It encourages a more equitable distribution of material goods and highlights the importance of maintaining diversity of culture and species. Although the definition is anthropocentric, the rights of biota to continue existing are inherently worked into the definition as well, in that future generations of both people and biota are secured. Likewise, homogenizing cultural diversity is specifically protected as many feel cultural loss is not an issue. It is a modified version of the Brundtland Report's definition of sustainable development, but provides clarification and protection for key interests. Sustainability is not an easy thing to define, but when a definition

**Commented [BS12]:** Really nice development of your idea.

contradicts a physical possibility or results in the destruction of peoples or species, it is quite clearly conflicting with the true definition of the word.

Julianna Dantzer

Word Count: 3,076

Superb piece. With some editing and amplification, you could publish this. Also this could be a good writing sample, if you need one – with some work to fill in the holes and amplify your thesis. If you are interested in doing that, I'd be happy to help. A real pleasure to read.

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ENS 400

### The Measure of Sustainability at Universities

As the idea of pursuing a triple bottom line in community management becomes increasingly popular, questions begin to arise about how success in achieving sustainability goals can be measured. Several thoughts and criticisms have emerged as a result. In this paper, I seek first to identify how our university and others across the nation are measuring the efficacy of their sustainability policies. To do so I will use the University of Kentucky Sustainability Strategic Plan and the Sustainability Tracking, Assessment & Rating System (STARS) program; these are both powerful tools in analyzing trends in collegiate sustainability metrics. Secondly, I plan to compare these metrics and strategies to those identified by sustainability professionals and experts seeking to solidify sustainability indicators. I end with arguing that while the metrics currently in place at our university and others around the country do a good job at measuring for environmental sustainability, they are inadequate for assessing the true impact of sustainability policies, and must reevaluate and move to implement more measures to incorporate other spheres of sustainability.

Commented [BS1]: Excellent introduction

### STARS (Sustainability Tracking, Assessment & Rating System)

STARS, the Sustainability Tracking, Assessment & Rating System is a program hosted by AASHE, the Association for the Advancement of Sustainability in Higher Education. This program is a tool for colleges and universities around the world to become certified as a leader in collegiate sustainability. According to their website:

"(STARS) is a transparent, self-reporting framework for colleges and universities to measure their sustainability performance" (AASHE).

Colleges and universities submit a report every few years and are awarded one of five titles ranging from Participant, Bronze, Silver, Gold, and Platinum. According to the STARS website, only three schools have earned a platinum rating, 107 have earned Gold, 149 have earned Silver, 37 have scored Bronze, and 17 have been granted the Participant status. As of 2015, the University of Kentucky earned a silver rating, scoring a 45.25 out of 206 points overall. However, the Office of Sustainability is planning on submitting another report this coming year. These points are scored on a rubric according to various programs and categories that school are expected or encouraged to have in order to be considered sustainable.

The STARS report is completely self-reported by sustainability staff at colleges and universities. They report on nineteen different categories ranging from academics, engagement, operations, planning and administration, and innovation.

### **University of Kentucky Sustainability Strategic Plan**

The University of Kentucky is soon unveiling a Strategic Plan to guide all efforts in sustainability across the university for several years. The process in the creation of this plan has brought together stakeholders from across the university to engage several aspects of sustainability.

The plan is broken into six operational areas of which to focus: Materials Management, which tracks the life cycle of all materials bought and disposed of on campus; Energy, which seeks to reduce the negative impact of energy use on campus

**Commented [BS2]:** Why? Or, under what compulsion? Isn't this self-reporting? Is that important?



by increasing efficiency and conservation; Food and Dining services, which works towards a comprehensive and sustainable campus food system; Transportation, which plans to increase the number of UK community members choosing sustainable transportation options; Buildings and Grounds, which seeks to design, construct, operate and maintain spaces that promote environmental stewardship and social well-being; and finally, Greenhouse Gas Emissions Reduction, which commits the University to reducing overall greenhouse gas emissions by 25% below the levels recorded in 2010 by the year 2025.

Each of these areas and goals are further broken down into strategies, tactics, and action items. Each of these in turn are accompanied by measures of success, which the Office of Sustainability will track and report on each year.

These measures of success include mainly quantifiable measures that detail goals to track and survey different programs laid out across all operational areas in the Sustainability Strategic Plan. These metrics are, for the most part, highly effective at reporting on environmental sustainability throughout campus.

Commented [BS3]: Could you be more specific?

### **Problems in UKSSP and STARS Reporting**

However, the plan makes little attempt at substantively addressing or measuring issues of social sustainability. Social and economic sustainability are pointed to inconsistently throughout the document; mostly highlighted in the broad strategies given at the introduction to each area. For example, one part of Materials Management's strategy states:

Reducing the generation of waste decreases the flow of material to incinerators and landfills. These facilities produce greenhouse gas emissions, can

contaminate air and groundwater supplies and may have disproportionate negative impacts on low-income communities. Human rights and working conditions can also be improved through purchasing protocols that prioritize human rights throughout the supply chain (UKSSP).

**Commented [BS4]:** What sort of purchasing protocols, for instance?

While it is highly commendable that the University is willing to acknowledge and connect issues of social justice relating to consumption and waste, the area makes no further connection between how the university efforts will have a substantive impact on these issues. There is no discussion of how our practices may have previously exacerbated this problem, or how we will ensure that this premise is met.

Similarly, the strategy given for Energy states that the plan seeks to “reduce the financial, social and environmental impacts of campus energy consumption through conservation, efficiency and production/delivery system improvements” (UKSSP).

However, these social impacts are not mentioned in any tactic, action item, or measure of success for the area.

**Commented [BS5]:** What specifically is a social impact, and how ought it be assessed?

Likewise, Buildings and Grounds’ strategy states that the team seeks to “design, construct, operate and maintain spaces that support the mission of the University while promoting environmental stewardship and the well-being of the community” (UKSSP).

However, how the well-being of the community is being addressed by the Buildings and Grounds team remains unclear.

**Commented [BS6]:** What is well-being of a community? Is there any indication of what this expression signifies? More to the point, is the definitional problem distinct from the question about metrics you’re highlighting here?

The only area that both points to and addresses issues of social and economic sustainability is Food and Dining Services. They begin by pointing out that “food is one of the areas where the importance of sustainability’s triple bottom line is most clear.



Sustainable food systems have far-reaching impacts for environments, economies and communities" (UKSSP). They build on this by stating:

We bring attention to economic sustainability through a focus on locally and fairly sourced products. We focus on community sustainability by prioritizing efforts to track and reduce food insecurity. Through the tactics of this strategic plan, we hope to raise awareness of the importance of food to the sustainability of human and ecological communities near and far (UKSSP).

They address these issues in their tactics, action items, and measures of success. Two of their five tactics are related to social and economic sustainability, one addressing food insecurity both on and off campus, and one looking to increase local food purchasing and consumption and create and foster a local food economy. These are reflected in their action items and measures of success. In their fourth tactic "Expand programs that address food insecurity", they commit to increasing on-campus efforts to address food insecurity, increasing connections between UK and off-campus efforts to address food insecurity, and collect data related to food insecurity. In their third tactic, "Improve sustainability through local and sustainable purchasing goals", they commit to increasing the amount of local food purchased, establishing goals to purchase local products for UK Healthcare, measuring and increasing the variety of certified, sustainable food products served, and measuring and increasing the percentage of purchases that fall under one or more sustainability certifications (UKSSP).

The measures for success for the action items of the third tactic can be quantified by looking at amounts purchased. However, the measures for success for the fourth

**Commented [BS7]:** How is "expansion" to be measured?

tactic become very vague. For instance, under action item 5.1, increase on-campus efforts to address food insecurity, the measure of success is “track and report efforts”. For 5.2, the measure for success states: “increase connections between UK and off-campus efforts to address food insecurity”. The third, collect data related to food insecurity from UK community, is more clear, stating that there will be an annual survey. However, it is still highly concerning that there is no real outline for how two of the three action items in the final tactic are to be accomplished.

The overall lack of social and economic sustainability metrics in the University of Kentucky Sustainability Strategic Plan is an area that should be built upon and addressed further. The connections drawn between these areas that are closely related to environmental sustainability, and social and economic well-being seem to be mostly thrown in as a token, little more than an homage to the Venn diagram model included earlier in the plan.

STARS and AASHE in general has a similar problem in addressing social and economic sustainability. In the STARS reporting, just three of their nineteen categories make some mention of social or economic benefits or programs. These three are diversity, investment, and wellness. The rest of the nineteen categories focus on environmental operations (AASHE). While diversity is certainly a social issue that collegiate sustainability, and furthermore sustainability in general, needs to focus on, it is certainly not the only social issue at play on college campuses. Additionally, limiting economic sustainability to one category on investment policies is inadequate. While there is some overlap in measuring for economic and environmental sustainability, such

**Commented [BS8]:** But earlier you said the metrics were “mainly” quantitative. This implies some are not. I would expect that at least some of these are metrics of social sustainability. Why am I wrong about this? That is to say, do some metrics fall outside the sphere of quantitative measure (by design)?

in conserving energy, there are several ways in which economics overlap with social issues that go unnamed in the report.

While I realize that many Offices of Sustainability operate with this environment-first mindset at colleges and universities across the country, I believe that boxing the concept of sustainability into ~~the box of environmentalism on such an institutionalized level that involves so many in higher education~~ **one sphere** is a dangerous precedent.

One part of the University of Kentucky Sustainability Strategic Plan that makes the plan durable is the intersection of staff and faculty that it brings together. It involves stakeholders from across many operational units of the university all working on making individual areas more sustainable, and unites their efforts in order to decrease greenhouse gas emissions and function as an overall more environmentally sustainable place. This is why it seems odd that some of the social and economic concerns were not more addressed in the plan; there are people and departments on campus dedicated to issues intersecting with social and economic concerns, and there are likely people on the tactic teams that have a strong working knowledge of social and economic issues that come along with their environmental area. Thus, it seems that these areas could and should have been more integrated into the Strategic Plan to ensure that the plan was truly encompassing the triple bottom line.

### **Sustainability Metrics**

Sarah Fredericks (2015) points to this same issue in other attempts at sustainability metrics. In her essay “Ethics in Sustainability Indexes”, she summarizes



this issue that commonly arises when looking at the value and success of sustainability efforts:

The goals of the sustainability movement inherently involve ethical and normative claims as people envision not only what it is technically possible to sustain but also what they think is ethically right or culturally acceptable to sustain. Thus, it is not surprising that key ethical priorities of the sustainability movement such as justice are not well represented in indicators and indexes (Fredericks 2015).

The only section in the UK Sustainability Strategic Plan to mention issues of justice is Materials Management. The strategy for this section highlights the disproportional impact that waste has on low-income communities and communities of color. In line with what Fredericks is stating in her chapter, this ideology is not represented in the index.

**Commented [BS9]:** Not sure this is accurate. Isn't social justice a goal identified in the guiding vision of the document.

However, Fredericks goes on to propose one solution to this issue:

**Commented [BS10]:** good

The sustainability movement often emphasizes gaining and spreading knowledge to help people understand not only their contribution to pollution, climate change, and environmental injustice but also how their actions (e.g., recycling, voting, reducing consumption) can aid sustainability efforts (Fredericks 2015).

Three of the areas detailed in the Sustainability Strategic Plan seek to accomplish what Fredericks is identifying as being integral to the pursuit and measure of sustainability: education and empowerment. These three are Materials Management, Food and Dining Services, and Energy. The measures of success for some of these tactics are detailed, providing plans and timelines on how they intend to reach the UK community through websites, direct outreach, and surveys. Materials Management, for

example, details plans and timelines to survey the UK community, build online centers for recycling education, and base their outreach strategy on specific results from waste audits. Others, however, such as the Food and Dining Services seem to tack on the outreach component of their strategy at the end, leaving how they intend to accomplish their goals open.

### Conclusion

It is my belief that the current system and policies tracking sustainability at our own university and at those around the country are insufficient to the current climate surrounding sustainability. In the past few years, there has been a huge push to integrate issues surrounding social, economic, and environmental injustice, and this is reflected in neither the University of Kentucky Sustainability Strategic Plan, nor the AASHE STARS metric.

Commented [BS11]: Nicely said

I believe that in order to accommodate the growing demand for intersectional environmentalism, institutions for higher education have to take a step towards integrating social and economic concerns into their sustainability policy, beyond the low-hanging fruit of economic savings that come from conservation. To do this, more stakeholders need to be included. Fredericks (2015) points out that absolute inclusion on a local level is critical to the success of any sustainability policy, so that solutions are applicable to the involved community. To really get at the heart of sustainability, we must consider sustainability as a whole picture rather than severable parts, and bring together those who are working in all circles of sustainable policymaking at our university.

Measures for success in these areas may require more qualitative results such as surveys and narratives, to accurately reflect the impact that the policies have on the local community. However, building policies around these ideas is the only way to ensure that the policies remain relevant through the ever-changing climate of sustainability.

Lauren T

Word Count: 2,311

**Commented [BS12]:** Aha, here's the crux of my complaint of this very fine paper. You don't really analyze what delimits the subject area for a metric that must be qualitative from that subject area which is more naturally subject to quantitative analysis.

### References

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### Sandmeyer – 3. Course Materials – PHI516 Phenomenological Directions (Undergrad & Grad)

Jump to each section for a brief discussion of those materials.

Page

<b>1. SYLLABUS &amp; DAILY SCHEDULE</b> .....	<b>3</b>
a. PHI516_2022S – syllabus .....	5
b. PHI516_2022S – schedule .....	10
<b>2. LESSON STRUCTURE</b> .....	<b>13</b>
a. Feb 18 – Husserl's "Phenomenology & Anthropology" .....	15
<b>3. WRITING ASSIGNMENTS</b> .....	<b>20</b>
a. Analysis Paper (02 – Husserl) .....	22
b. Unit Paper (01 – Husserl) .....	25
<b>4. STUDENT WORK</b> .....	<b>29</b>
a. PHI516_2022S – analysis 02 - Husserl .....	31
b. PHI516_2022S – paper 01 - Husserl .....	36

#### PHI516: STATEMENT OF GENERAL PEDAGOGY

PHI516, Phenomenological Directions, is an **advanced undergraduate / graduate** level course. The class fulfills one of a cluster of required 500-level courses for the major, and it satisfies a content area highly sought after by our graduate students.

As is usual for me, the course is designed around three **outcomes**: developing good reading skills, expanding students' abilities to present their ideas orally, and refining students' skill at writing. The lessons are designed to present content in a structure but flexible format that encourages discussion during class. As this is an advanced-level class, special attention is given to **student writing**. Short papers are designed to provide clarification of a core idea central to a longer analysis. Hence while there appear to be many writing assignments, this is misleading. In essence, students write and rewrite four 7-page papers over the course of the term.

See the description of the writing exercises under WRITING ASSIGNMENTS in this packet for further clarification.

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## Sandmeyer – Course Materials – PHI516 Phenomenological Directions (Undergrad & Grad)

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI516_2022S – syllabus .....	5
b. PHI516_2022S – schedule .....	10
<b>2. LESSON STRUCTURE .....</b>	<b>13</b>
a. Feb 18 – Husserl's "Phenomenology & Anthropology" .....	15
<b>3. WRITING ASSIGNMENTS .....</b>	<b>20</b>
a. Analysis Paper (02 – Husserl) .....	22
b. Unit Paper (01 – Husserl) .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI516_2022S – analysis 02 - Husserl .....	31
b. PHI516_2022S – paper 01 - Husserl .....	36

### PHI516: Syllabus and Daily Schedule

PHI516 is an advanced requirement for philosophy majors. Typical of my pedagogical approach, this course is **outcomes-based**. These outcomes are not essentially different from those of my lower-level classes. Rather, the achievement of these outcomes is assessed at higher expectations. Working at a higher level of sophistication, students are asked to apply their abstract understanding concretely. In short, like all my courses, this course reinforces three outcomes, i.e., the ability to write, speak, and read well, to my pedagogical approach.

1. Every end of unit paper is a rewrite and expansion upon an earlier analysis paper.
2. Lessons are constructed with flexibility built into them to maximize class discussion.
3. The inclusion of extensive passages from the texts allows for guided reading practice in class.

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**PHI 516: 001**

Phenomenological Directions

**Spring 2022**

MWF 1:00pm - 1:50pm (CB 217)

*Syllabus***Contact Information**

Professor Bob Sandmeyer, Ph.D.

[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

pronouns: he/him/his

ph. 859-257-7749 (leave a message)

Two remarks on communications:

1. **Email Prof:** Email is preferred. Just click the "Email Prof" link at the top of every page in in Canvas. Do not send emails via the Canvas Inbox, since I probably won't see any of these emails. You may also call my office and leave a message.
2. **Response Time:** I will respond typically within 24 hours. Bear in mind, though, that I reply to emails only during business hours, i.e., M-F 9:00am – 5:00pm.

**Required Texts****Books:**

1. *The Essential Husserl: Basic Writings in Transcendental Phenomenology*. Edited by Donn Welton. Indiana UP, 1999. (ISBN: [978-0-2532-1273-3](#))
2. Max Scheler. *The Human Place in the Cosmos*. Northwestern UP, 2008. (ISBN: [978-0-8101-2529-2](#))
3. Martin Heidegger. *Being and Time*. 2nd rev ed. Translation by Joan Stambaugh. SUNY UP, 2010. (ISBN: [978-1-4384-3276-2](#))

**All other readings**

- available in Canvas via the [Daily Schedule](#) and located in [Files: Library](#).
  - Wilhelm Dilthey, *Ideas Concerning a Descriptive and Analytic Psychology*
  - Franz Brentano, *Psychology from an Empirical Standpoint*
  - Max Scheler - "The Nature of Philosophy"
  - Max Scheler - "Ordo Amoris"
  - Edmund Husserl - "Epilogue" to *Ideas I*
  - Edmund Husserl - "Phenomenology and Anthropology"
  - Martin Heidegger - Letter to William Richardson

**Sandmeyer's Online "Office" Hours****M, W, F 2:00pm - 3:00pm, E.S.T.****Schedule an Appointment:**[calendly.com/dr-sandmeyer/office-hours](https://calendly.com/dr-sandmeyer/office-hours)

(contact me, if scheduled times are inconvenient)

**Zoom Address** (for meetings online):[uky.zoom.us/j/9123456789](https://uky.zoom.us/j/9123456789)**Course Description**

This class is an introduction into phenomenology for advanced students of philosophy. Our focus will revolve around the work of three philosophers central to the founding of the phenomenological movement: (i) Edmund Husserl, (ii) Max Scheler, and (iii) (the earlier "phenomenological") Martin Heidegger. We will start the semester by examining the expression of a proto-phenomenology aka descriptive psychology in the works of Wilhelm Dilthey and Franz Brentano. We'll then turn to study Husserl, Scheler, and Heidegger in that order. Our reading of this figures will allow us to understand the basic ideas motivating the phenomenological movement generally.

Our aim will be to understand ideas central to the founding of phenomenology. The course will give students the background necessary to appreciate and/or vitally develop phenomenological work today. Entry into this course implies background knowledge of the history of

## Schedule

See the [Daily Schedule](#) for the daily agenda (the official calendar of the class).

1. Introductions
  - The Phenomenological Movement
  - Proto-phenomenology
    - Wilhelm Dilthey, *Ideas Concerning a Descriptive and Analytic Psychology*
    - Franz Brentano, *Psychology from an Empirical Standpoint*
2. Edmund Husserl
  - Transcendental Phenomenology
3. Max Scheler
  - Eidetic Phenomenology
4. Martin Heidegger
  - Hermeneutic Phenomenology

## Learning Outcomes

At the conclusion of this class, students will be able to:

- understand the plurality of conceptions of phenomenology at the origin of the phenomenological movement;
- formulate insightful analysis in class concerning complex and difficult reading material.
- clarify a philosophical position with precision in writing.
- evaluate the strengths and weaknesses of various philosophical positions, including their own.
- defend a thesis well orally and in writing.

## Grading

Students will be provided with a midterm evaluation grade (by the midterm date) that reflects course performance based on criteria laid out below.

### Grading Scale

A = 100% - 90%  
B = 89% - 80%  
C = 79% - 70%  
D = 69% - 60%  
F = ≤59%

1. Four 3 page analysis paper: minimum of one per unit
  - **Undergraduate students:** 40% total
    - undergraduates may drop the lowest scoring paper in this category
  - **Graduate students:** 20% total
2. Three 7 page papers: one on Husserl, Scheler, and Heidegger, each
  - **Undergraduate students:** 60% total
    - undergraduates may drop the lowest scoring paper in this category
  - **Graduate students:** 40%
    - graduate students may drop lowest scoring paper in this category
3. One 15-20 page final paper
  - Only **graduate students**
  - 40% of total grade

## Teaching and Learning in a Time of Crisis

The pandemic does not appear to be diminishing, and its impacts will be long lasting. Hence, in my opinion we are still operating in a time of crisis.

By definition, a crisis is a time of decision. While the virulence is currently waning in this country, local conditions can create unique difficulties. It is up to each of us to take responsibility for the decision to learn and expand ourselves in this unique setting and to make this

semester as successful as possible.

- First, I want to say that **if you ever need to talk to me**, please contact me ([bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)). If you are struggling, I will do what I can to help you.
- There will be many uncertainties this semester. The key to confronting these is **consistent and clear communication** between the instructor and students.
  - Coursework
    - Follow the [Daily Schedule](#).
      - **Check this page regularly**, at least three times a week.
        - Alterations to this schedule will be indicated by the "Date of last update" marker at the top of the page.
        - Links to all readings and assignments will be embedded the [Daily Schedule](#).
      - Homework assignments will be announced in both the Daily Schedule and the Daily Lessons.
  - Class-wide messages
    - I will send messages to the class as a whole via the [Announcements](#) function in Canvas.
    - Make sure your Canvas settings push these notifications to your email or your phone: [check your notification settings](#).
  - Individual Communications
    - Send emails by clicking the "Email Prof" link at the top of every page in Canvas.
    - Or email the professor at [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)
      - Always include the phrase **"PHI516" in the subject of your email**.
      - Do not use Canvas Inbox for email communication.
  - Be Proactive
    - Contact me *before* a problem arises. I will try to do the same.
    - If you are unable to contact me in advance of an issue, you must - at the latest - contact me as soon as you return to the class.

## Academic Integrity

**Students shall not plagiarize, cheat, or falsify or misuse academic records.** The minimum penalty for a first offense is a zero on the assignment on which the offense occurred. If the offense is considered severe or the student has other academic offenses on their record, more serious penalties, up to suspension from the University may be imposed. Each student is advised to become familiar with the various forms of academic dishonesty as explained in the Code of Student Rights and Responsibilities. Complete information can be found at the following website: <http://www.uky.edu/Ombud>; see especially "Rights and Responsibilities" and "Academic Integrity." A plea of ignorance is not acceptable as a defense against the charge of academic dishonesty.

See [Academic Offenses Rules for Undergraduate and Graduate Students](#) for official University policy regarding academic offenses. In short, as per the [Ombud's definition](#), academic integrity requires creating and expressing one's own ideas in all course work including draft and final submissions; acknowledging all sources of information properly; completing assignments independently or acknowledging collaboration (when collaborations are allowed); accurately reporting one's own research results; and honesty during examinations. Further, academic integrity prohibits actions that discriminate and harass on aspects such as race, color, ethnic origin, national origin, creed, religion, political belief, sex, and sexual orientation.

**By participating in this class, you accept the injunction not to cheat in any way. You also agree to comport yourself with integrity and honor throughout the semester.** You further agree to have all or some of your assignments uploaded and checked by anti-plagiarism or other anti-cheating tools. Further, each student affirms that they will act with honor and integrity to fellow students, the professor, and the course grader.

## Diversity, Equity, & Inclusion as Core Values

As faculty within the University of Kentucky, we in the Department of Philosophy are committed to our core values of diversity and inclusion, mutual respect and human dignity, and a sense of community ([Governing Regulations XIV](#)). We acknowledge and respect the seen and unseen diverse identities and experiences of all members of the university community (<https://www.uky.edu/regs/gr14>). These identities include but are not limited to those based on race, ethnicity, gender identity and expressions, ideas and perspectives, religious and cultural beliefs, sexual orientation, national origin, age, ability, and socioeconomic status. We are committed to equity and justice and providing a learning and engaging community in which every member is engaged, heard, and valued.

We strive to rectify and change behavior that is inconsistent with our principles and commitment to diversity, equity, and inclusion. If students encounter such behavior in a course, they are encouraged to speak with the instructor of record and/or the [Office of Institutional Equity and Equal Opportunity](#). Students may also contact a faculty member within the department, program director, the director of undergraduate or graduate studies, the department chair, any college administrator, or the dean. All of these individuals are mandatory reporters under University policies.

## COVID-19 Policies Regarding In-Person Instruction

- For the official policy from the University about spring 2022 operational plans, see the [Spring 2022 Guide](#)
- All individuals, irrespective of vaccine status, are required to wear [UK-approved face coverings](#) in the classroom and academic buildings (e.g., faculty offices, laboratories, libraries, performance/design studios, and common study areas where students might congregate). If UK-approved face coverings are not worn over the nose and mouth, students will be asked to leave the classroom.
  - Masks and hand sanitizer can be found in the class building, if needed
- Whenever feasible, students should socially distance, leaving a six (6) foot radius from other people.
  - Students should leave enough space when entering and exiting a room. Students should not crowd doorways at the beginning or end of class.
- If a student or students refuse these policies, in-person class may be canceled by the instructor until the situation is resolved to the satisfaction of the instructor and the Administration.

## Attendance & Make-Up Work

**Do not attend class if you are feeling unwell, or if someone with whom you've been in contact is feeling unwell. Contact me (via "Email Prof" above) before class or that same day, at the latest, if you miss class because of (suspected) illness.**

The University is officially back in-person this semester. Consequently, in-person attendance during class is required in this class. This means, you must attend in-person every day, unless the class has moved to an online modality. In the case of a changed modality, attendance confirmation will be altered accordingly but attendance everyday for the entire class period is still required. The instructor will take attendance at the beginning of each class to confirm class attendance. Students bear the responsibility for confirming their attendance at the beginning of class and of keeping track of their own attendance over the course of the term.

If a student misses two weeks of class (i.e., six class meetings) *unexcused*, then that student will receive a zero for the class and fail for the semester. A plea of ignorance either of this rule or of one's own attendance status is no excuse.

Per university policy SR 5.2.5.2.3.1, if a student has excused absences for the dates and times associated with more than one-fifth of the required interactions for a course (i.e., nine days), the student shall have the right to receive a "W." In these cases of extreme absence, the instructor will ask the student to withdraw from this course.

**Excused Absences:** *Senate Rules 5.2.5.2.1* defines the following as acceptable reasons for excused absences: (a) significant illness, (b) death of a family member, (c) trips for members of student organizations sponsored by an educational unit, trips for University classes, and trips for participation in intercollegiate athletic events, (d) major religious holidays, (e) interviews for graduate/professional school or full-time employment post-graduation, and (f) other circumstances found to fit "reasonable cause for nonattendance" by the instructor of record. Students anticipating an absence for a major religious holiday are responsible for notifying the instructor in writing (by email) of anticipated absences due to their observance of such holidays. If a student is required to be absent due to military duties, the Director of the Veterans Resource Center will verify the orders with the appropriate military authority, and on behalf of the military student, notify each Instructor of Record via Department Letterhead as to the known extent of the absence. In all cases, students should notify the professor of absences prior to class, whenever possible, and may be asked to verify their absences in order for them to be considered excused.

Excused absences for in-person participation include quarantine and other recommended/required absences by a medical, public-health, or government officials.

**Make-Up Work:** Students missing any graded work due to an excused absence are responsible: for informing the Instructor of Record about their excused absence *within one week following the period of the excused absence* (except where prior notification is required); and for making up the missed work. According to *SR 5.2.5.2.2*, if a student adds a class after the first day of classes and misses graded work, the instructor will provide the student with an opportunity to make up any graded work without penalty. No late submissions will be allowed for students after one week of return to classes for excused absences, unless approved in writing by the instructor.

**Late Work:** Acceptance of late assignments due to excused absences are governed by the rules above. For late assignments due to unexcused absence(s), explanation of the reason for the late submission must be made in writing (by email) within one week of the original deadline of the assignment. The instructor will make a determination to accept or reject late submissions on a case-by-case basis. No late submissions due to unexcused absence(s) will be permitted after one week from the original deadline of the assignment.

## Accommodations

In accordance with federal law, if you have a documented disability that requires academic accommodations, please inform your instructor as soon as possible during scheduled office hours. In order to receive accommodations in a course, you must provide your instructor with a Letter of Accommodation from the Disability Resource Center (DRC). The DRC coordinates campus disability services available to students with disabilities. It is located on the corner of Rose Street and Huguelet Drive in the [Multidisciplinary Science Building](#), Suite 407. You can

reach them via phone at (859) 257-2754, via email ([drc@uky.edu](mailto:drc@uky.edu)) or visit the DRC website ([uky.edu/DisabilityResourceCenter](http://uky.edu/DisabilityResourceCenter)). DRC accommodations are not retroactive and should therefore be established with the DRC as early in the semester as is feasible.

Email the professor a copy of your letter of accommodation as close to the beginning of the semester as possible.

### Prep Week

Per *Senate Rules 5.2.5.6*, the last week of instruction of a regular semester is termed "Prep Week." No exams or quizzes will be administered this week, as these are not permitted by University policy. However, class participation and attendance grades are permitted during Prep Week.

### University Resources Available

I also highly recommend looking at the UK Senate page detailing [Resources Available to Students](#). Given the stresses of the ongoing COVID-19 pandemic, I would like to bring your attention to one these resources, specifically.

- **The UK Counseling Center (UKCC)** provides a range of confidential psychological services to students enrolled in 6 credit hours or more, psychoeducational outreach programming (including QPR suicide prevention), and consultation to members of the UK community (students, faculty, staff, administrators, parents, concerned others). Please visit the [UKCC's website](http://uky.edu/counselingcenter) ([uky.edu/counselingcenter](http://uky.edu/counselingcenter)) for more detailed information or call (859) 257-8701.

### Class Recordings

See the University of Kentucky Senate page on [Classroom Recordings](#). The University of Kentucky [Code of Student Conduct](#) defines Invasion of Privacy as using electronic or other devices to make a photographic, audio, or video record of any person without their prior knowledge or consent when such a recording is likely to cause injury or distress. Video and audio recordings by students are not permitted during the class unless the student has received prior permission from the instructor. Any sharing, distribution, and or uploading of these recordings outside of the parameters of the class is prohibited. Students with specific recording accommodations approved by the [Disability Resource Center \(DRC\)](#) should present their official documentation to the instructor.

### Course Copyright

All original instructor-provided content for this course, which may include handouts, assignments, and lectures, is the intellectual property of the instructor. Students enrolled in the course this academic term may use the original instructor-provided content for their learning and completion of course requirements this term, but such content must not be reproduced or sold. Students enrolled in the course this academic term are hereby granted permission to use original instructor-provided content for reasonable educational and professional purposes extending beyond this course and term, such as studying for a comprehensive or qualifying examination in a degree program, preparing for a professional or certification examination, or to assist in fulfilling responsibilities at a job or internship; other uses of original instructor-provided content require written permission from the instructor(s) in advance.

### Final Remark

This syllabus is a contract between the professor and student. Participation in the class indicates the student understands and accepts the terms of this syllabus, i.e., the expectations and requirements laid out herein.

**PHI 516: 001**

Phenomenological Directions

**Spring 2022**[Syllabus](#)

MWF 1:00pm - 1:50pm (CB 217)

**Download Grade Tracking Excel Document****Daily Schedule**

(last update: 27 Apr)

<i>Date</i>	<i>Day</i>	<i>(links open at time of class)</i> <i>Lesson</i>	<i>(due on day listed)</i> <i>Homework</i>
Introductions			
01/10	Mon	<a href="#">Introductions</a>	
01/12	Wed	<a href="#">The Phenomenological Movement</a>	1. Read and Review <ul style="list-style-type: none"><li>◦ Syllabus</li><li>◦ Review Daily Schedule</li></ul> 2. Read <a href="#">Spiegelberg - The Phenomenological Movement</a> , Introduction (pp. 1-24, skip section "A" pp. 7-11)
01/14	Fri	<a href="#">zu den Sachen selbst (to the things themselves)</a>	1. Read <a href="#">Adolf Reinach - Concerning Phenomenology</a> , pp. 194-200, 210-216, & 218-221 2. Handouts: <ul style="list-style-type: none"><li>◦ <a href="#">Reinach - Concerning Phenomenology (Sandmeyer Outline)</a></li><li>◦ <a href="#">Husserl et. al. - Forward to Jarhbuch I</a></li></ul> 3. Recommended: <ul style="list-style-type: none"><li>◦ <a href="#">Spiegelberg - The Phenomenological Movement</a>, Adolf Reinach (1883-1917) - Phenomenological Ontology of Essences, pp. 191-196.</li></ul>
01/17	Mon	<i>No classes; MLK, Jr. Holiday</i>	
01/19	Wed	<b>Wilhelm Dilthey</b> , <a href="#">Ideas Concerning a Descriptive and Analytic Psychology</a>	1. Read <a href="#">Dilthey, Ideas</a> , Chapter 1 (pp. 23-41)
01/21	Fri		1. Read <a href="#">Dilthey, Ideas</a> , Chapter 4 (pp. 51-72)
01/24	Mon		1. Read <a href="#">Dilthey, Ideas</a> , Chapter 7 & 8 (pp. 81-106) 2. Recommended: read chapter 9 also, 106-17
01/26	Wed	<b>Franz Brentano</b> , <a href="#">Psychology from an Empirical Standpoint</a>	1. Read <a href="#">Brentano, Psychology</a> , II.I (pp. 59-77)
01/28	Fri		1. Read <a href="#">Brentano, Psychology</a> , II, IV (pp. 120-130)
01/28 - Last day to drop without a W or change grading option.			
01/31	Mon	(Brentano, <a href="#">Psychology</a> continued)	1. Read <a href="#">Brentano, Psychology</a> , II, VI & IX (pp. 150-155, 206-208)
02/02	Wed	<a href="#">Dilthey, Brentano, &amp; Reinach</a>	1. complete draft of 1st analysis paper
02/04	Fri	<a href="#">Online Meetings (sign-up here)</a>	1. <b>1st Analysis Paper: Brentano, Dilthey, or Reinach</b> (due by 11:59pm)
Edmund Husserl			
02/07	Mon	Intro: <a href="#">Phenomenological Psychology, Lectures SS 1925, "Introduction"</a>	1. Read <a href="#">Phenomenological Psychology</a> , pp. 1-22

02/09	Wed		1. Read <a href="#">Phenomenological Psychology</a> , pp. 22-37
02/11	Fri	Intro: <a href="#">Encyclopædia Britannica, "Phenomenology" (1927)</a> : Phenomenological Psychology and Transcendental Phenomenology	1. Read <a href="#">The Essential Husserl</a> , pp. 322-327
02/14	Mon	<i>Class canceled</i>	
02/16	Wed	Intro: <a href="#">Encyclopædia Britannica, "Phenomenology" (1927)</a> : Phenomenological Psychology and Transcendental Phenomenology	1. Read <a href="#">The Essential Husserl</a> , pp. 327-333 <ul style="list-style-type: none"> <li>◦ definitely read section II, pp. 327-333</li> <li>◦ I recommend you read section III, pp. 333-336.</li> </ul>
02/18	Fri	Intro: <a href="#">"Phenomenology and Anthropology" (1931)</a>	1. Read <a href="#">Husserl - Phenomenology and Anthropology</a> , pp. 485-495 <ul style="list-style-type: none"> <li>◦ I recommend you read the whole lecture, pp. 485-500.</li> </ul>
02/21	Mon	Phenomenology as Transcendental Philosophy ( <i>Ideas I</i> ) <a href="#">"Natural Attitude and Its Exclusion; Conscious as Transcendental"</a>	1. Read <i>The Essential Husserl</i> , pp. 60-79
02/23	Wed	Phenomenology as Transcendental Philosophy ( <i>Ideas I</i> ) <a href="#">"The Region of Pure Consciousness"</a>	1. Read <i>The Essential Husserl</i> , pp. 79-85
02/25	Fri	Phenomenology as Transcendental Philosophy ( <i>Ideas I</i> ) <a href="#">"Noesis and Noema"</a>	1. Read <i>The Essential Husserl</i> , pp. 86-96
02/27	Sun		1. <a href="#">2nd Analysis Paper</a> : Husserl ( <i>recommended deadline</i> )
02/28	Mon	Phenomenology as Transcendental Philosophy ( <i>Ideas I</i> ) <a href="#">"Question of Levels"</a>	1. Read <i>The Essential Husserl</i> , pp. 96-100
03/02	Wed	Phenomenology as Transcendental Philosophy ( <i>Ideas I</i> ) <a href="#">"Noema and Object"</a>	1. Read <i>The Essential Husserl</i> , pp. 102-108 ( <i>jump over "Expressive Acts," 100-102</i> )
03/04	Fri	<a href="#">paper meetings</a> (no in-person class)	1. <a href="#">2nd Analysis Paper</a> : Husserl ( <i>final deadline</i> )
03/06	Sun		1. <a href="#">1st Phenomenology Paper</a> : Husserl

### Max Scheler

03/07	Mon	<a href="#">"On the Essence of Philosophy"</a>	1. Read <a href="#">Scheler - "The Nature of Philosophy"</a> , pp. 69-80
03/09	Wed		1. Read <a href="#">Scheler - "The Nature of Philosophy"</a> , pp. 80-92
03/11	Fri		1. Read <a href="#">Scheler - "The Nature of Philosophy"</a> , pp. 93-104

03/14 - Academic Midterm

03/14	Mon	<i>No Classes. Spring Break</i>	
03/16	Wed		
03/18	Fri		
03/21	Mon	<a href="#">"Person" in Formalism</a>	1. Read <a href="#">Scheler - Formalism</a> , pp. 382-398
03/23	Wed		1. Read <a href="#">Scheler - Formalism</a> , pp. 398-415
03/25	Fri		1. Read <a href="#">Scheler - Formalism</a> , pp. 476-489
03/27	Sun		1. <a href="#">3rd Analysis Paper</a> : Scheler
03/28	Mon	<a href="#">The Human Place in the Cosmos</a>	1. Read <i>The Human Place in the Cosmos</i> , pp. 5-21



03/28 - Last day to withdraw from the University or reduce course load.

03/30	Wed	( <a href="#">HPC, continued</a> )	1. Read <i>The Human Place in the Comos</i> , pp. 21-35
04/01	Fri	<i>Class canceled</i>	
04/04	Mon	( <a href="#">HPC, continued</a> )	1. Read <i>The Human Place in the Comos</i> , pp. 35-51
04/06	Wed		1. Read <i>The Human Place in the Comos</i> , pp. 51-66
04/08	Fri	<a href="#">Paper meetings</a>	
04/10	Sun		1. <b><a href="#">2nd Phenomenology Paper: Scheler</a></b>

### Martin Heidegger ("SZ" = marginal pagination [*Sein und Zeit*])

04/11	Mon	<a href="#">Being and Time: Intro I &amp; II</a>	1. Read <i>Being and Time</i> , First Introduction (SZ 1-15)
04/13	Wed		1. Read <i>Being and Time</i> , Second Introduction (SZ 15-40) 2. Read <i>Being and Time</i> , §83
04/15	Fri		1. see <a href="#">suggested paper topic questions</a>
04/17	Sun		1. <b><a href="#">4th Analysis Paper: Heidegger</a></b> ( <i>Being and Time</i> Introductions)
04/18	Mon	<a href="#">Being and Time: Division One</a>	1. Being in the World, Worldhood of World §9-10, §12, §14-§18 (SZ 41-50, 52-59, 63-89)
04/20	Wed	<ul style="list-style-type: none"> <li>• Being in the World, Worldhood of World</li> <li>• Being-with, the 'They'</li> <li>• Being-In as such</li> <li>• Care as the Being of Dasein</li> </ul>	1. Being-with, the 'They', IV - §27 (SZ 113-130)
04/22	Fri		1. Being-In as such V. §28-§32, §34-35, §38 (SZ 130-153, 160-170, 175-180)
04/25	Mon		1. Care as the Being of Dasein, VI. §39-§42, §44(a)-(c) (SZ 180-200, 212-230)
04/27	Wed	<a href="#">in-class discussion</a>	1. <a href="#">paper meetings</a>
04/29	Fri	<i>Reading Day - no class</i>	
05/04	Wed	Final assignments due by 3:00pm EST	1. <b><a href="#">3rd Phenomenology Paper: Heidegger</a></b>
5/07	Sat		1. <b><a href="#">Grad Student Final Paper: Phenomenology</a></b> (due by 11:59pm)



## Sandmeyer – Course Materials – PHI516 Phenomenological Directions (Undergrad & Grad)

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI516_2022S – syllabus .....	5
b. PHI516_2022S – schedule .....	10
<b>2. LESSON STRUCTURE .....</b>	<b>13</b>
a. Feb 18 – Husserl's "Phenomenology & Anthropology" .....	15
<b>3. WRITING ASSIGNMENTS .....</b>	<b>20</b>
a. Analysis Paper (02 – Husserl) .....	22
b. Unit Paper (01 – Husserl) .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI516_2022S – analysis 02 - Husserl .....	31
b. PHI516_2022S – paper 01 - Husserl .....	36

### PHI516: Lesson Structure

The document included here demonstrate my **outcomes-based pedagogy**. First, it is important to note that PHI516 is a class that includes both advanced undergraduate and graduate students. My pedagogical approach accentuates differential learning. This is especially important toward achieving the primary outcome of developing students' ability to present their ideas clearly and concisely analyze a work verbally. The 02-lesson demonstrates the construction of my lesson plans, which facilitates this objective. I do not read a prepared lecture. Rather, I sketch out a lecture in bullet points. At the top of the lesson are the primary outcomes I want students to be able to accomplish from that discussion. The bullet-point structure of the lesson, which I provide to students before class and from which we work during the class, achieves two goals, at once. First, the outline structure of the presentation – correlated to the outcomes detailed at the top of the document – provide a clear frame for students to follow the logic of that lesson. Second, the bullet-point structure promotes discussion during class, as it inherently subdivides the lecture into parts. I aim in my lesson less to work through a prescribed amount of material and more around the goal of promoting students' skills at extemporaneous analysis. Note the inclusion of earlier outcomes in this lesson. The inclusion of these outcomes promotes the integration of previously achieved accomplishments into the current lesson. This approach allows students consciously to develop the skill at synthesis and analysis in verbal form.

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**PHI 516: 001**

Phenomenological Directions

MWF 1:00pm - 1:50pm (CB 217)

**Spring 2022**Syllabus

Lesson Date	Lesson Objectives	Homework for next lesson
<b>18 Feb Friday</b>	<p><b>With this lesson, students should be able to:</b></p> <ol style="list-style-type: none"> <li>explicate the following terms: <ol style="list-style-type: none"> <li>anthropologism</li> <li>natural attitude <ol style="list-style-type: none"> <li>naive attitude</li> </ol> </li> <li>transcendental philosophy</li> </ol> </li> <li>explain the epistemological principle motivating phenomenology;</li> <li>describe the phenomenological method of correlation-research.</li> </ol>	<ol style="list-style-type: none"> <li>Read <i>The Essential Husserl</i>, pp. 60-79 "Phenomenology as Transcendental Philosophy"</li> </ol>

**Readings & Resources In Use Today**

- [Husserl - Phenomenology and Anthropology](#)

Learning Objectives to Date		
<b><u>Feb 7-9</u></b> <i>Phenomenological Psychology (1925)</i>	<b><u>Feb 11-16</u></b> <i>Encyclopædia Britannica</i> "Phenomenology" 1927"	<b><u>Feb 18</u></b> "Phenomenology and Anthropology" (1931)
<ol style="list-style-type: none"> <li>describe the causality of motivation operative in descriptive psychology (i.e., the human sciences);</li> <li>explain the "marvelous paradox" at the heart of Dilthey's psychology;</li> <li><b>define psychologism;</b></li> <li>distinguish phenomenology from descriptive psychology.</li> <li>define intentionality and intentional analysis;</li> <li>distinguish the psychological-phenomenological method from the transcendental-phenomenological method.</li> </ol>	<ol style="list-style-type: none"> <li><b>gain a preliminary understanding the phenomenological reduction;</b></li> <li>describe phenomenological reflection (and distinguish it from 'self-observation');</li> <li><b>explicate the following terms</b> <ol style="list-style-type: none"> <li>epoché</li> <li>bracketing</li> <li>noema (cogitatum)</li> <li>noesis (cogito)</li> <li>[ego]</li> </ol> </li> <li>describe the method of eidetic reduction;</li> <li>distinguish psychological subjectivity from transcendental subjectivity.</li> </ol>	<ol style="list-style-type: none"> <li><b>explicate the following terms:</b> <ol style="list-style-type: none"> <li>anthropologism</li> <li>natural attitude <ol style="list-style-type: none"> <li>naive attitude</li> </ol> </li> <li>transcendental philosophy</li> </ol> </li> <li>explain the epistemological principle motivating phenomenology;</li> <li>describe the phenomenological method of correlation-research.</li> </ol>

The objectives in bold are recommended topics for your [next analysis paper](#).

**Analysis Paper Deadline:**

- Sunday, Feb 27 - recommended deadline
- Friday, Mar 4 - **final** deadline
  - (no submissions after the final deadline will be accepted)

## Husserl's Lecture, "Phenomenology and Anthropology" (1931)

### 1. Phenomenology and Anthropology

#### Introduction

"over the last decade some of the younger generation of German philosophers have been gravitating with ever increasing speed toward philosophical anthropology" (485)

- Edmund Husserl (1859-1938)
- Max Scheler (1874-1928)
  - *The Human Place in the Cosmos* (1928)
- Martin Heidegger (1889-1976)
  - *Being and Time* [*Sein und Zeit*, SZ] (1927)

Anthropologism & psychologism - variants of the same spurious epistemology

- critique of Heidegger - anthropologism
  - "Phenomenological philosophy is supposedly now to be constructed entirely anew from out of human Dasein" (486)
- critique of Locke (in *Encyclopedia Britannica* article) - psychologism
  - "In Locke, Descartes's transcendentally pure *mens* is changed into the "human mind," whose systematic exploration through inner experience Locke tackled out of a transcendental philosophical interest. And so he is the founder of psychologism - as a transcendental philosophy founded through a psychology of inner experience." (EB article, 328)
- Philosophy and Argument against Psychology
  - "the method that philosophy requires on principle for its own grounding must be prefigured in the very essence of philosophy, in the fundamental sense of its task." (486)

#### Psychologism, defined

The theory that psychology is the foundation of philosophy, and that introspection is the primary method of philosophical enquiry. First propounded in the early 19th century by the German philosophers J.K. Fries and F.E. Beneke as an interpretation of philosophy in general, psychologism has since been particularly associated with a tendency in logic. J.S. Mill's *System of Logic* (1843), for examples, claims that all mathematical axioms and principles of logic are revealed by introspection. However, though there remain traces of psychologism in Russell's work, contemporary logic is largely founded on the severe antipsychologism of logicians such as Frege

and Carnap.

Flew, Anthony. *A Dictionary of Philosophy*. New York: St. Martins Press, 1979, 272.

The prolegomena <Husserl, *Logical Investigations*, Vol. I> are a sustained and effective critique of *psychologism*, the doctrine that reduces logical entities, such as propositions, universals, and numbers, to mental states or mental activities.

Audi, Robert, ed. *The Cambridge Dictionary of Philosophy*. Cambridge: Cambridge University Press, 1999, 404.

## The Idea of Philosophy

The old objectivist idea of philosophy: pre-Cartesian philosophy

- a creation of the Greek spirit: attitude of *thaumazein* (wonder)
  - "the teleological notion of philosophy (or science) ... over a long process of development ...
    - "we give the name philosophical only to those sciences that generally deal with questions about everything that is" (487)
    - "philosophy ... for absolute and definitive truths that surpass all forms of relativity" (487)
  - Philosophy knowledge requires
    - "a universal a priori knowledge of the world" (487)
      - universal knowledge of essential possibilities
    - "pure mathematics and mathematical natural science have allowed us to see ... sphere, exactly what it was that the original objectivistic idea of philosophy/science was striving for" (488)
  - Formal and material science
    - logic, i.e., formal ontology - "a universal rational knowledge of whatever is" (488)
      - the new subjective-transcendental ideal of philosophy did not attack this formal ideal of philosophy
    - philosophy, i.e., material ontology - "the science of the totality of real things" (488)

the new subjective-transcendental idea of philosophy: post-Cartesian philosophy

- New domain of scientific inquiry: the dimension of the transcendental
  - opened up by "Descartes' regress from this pre-given world to the subjectivity that experiences the world" (488)
    - "the old, traditional concepts, alien as they are to the essence of the new dimension, cannot grasp it; rather, they only misconstrue it." (488-89)
  - transcendental motivation
    - "All of modern philosophy springs from Descartes' *Meditations*" (489)

## Transcendental Phenomenology

- Principle of all principles
- "I must let no previous judgment, no matter how indisputable it may seem to be, go unquestioned and ungrounded." (490)
- *Ideas I*
  - "No conceivable theory can make us err with respect to the principle of all principles: that every originary presentive intuition is a legitimizing source of cognition, that everything originally (so to speak, in its 'personal' actuality) offered to us in 'intuition' is to be accepted simply as what it is presented as being, but also only within the limits in which it is presented there." (Husserl, *Ideas I* - Kersten translation, 44)
- **Philosophy**
  - an autonomous science
    - Cf. Scheler

- "I shall on the other hand call any philosophy whose constitution avoids these faults and is genuinely free of presumptions *autonomous* philosophy, i.e. philosophy which seeks and finds its essence and principle exclusively through itself, in itself and its constitution." (Scheler, "The Nature of Philosophy," 70)
  - justified apodictically
  - presuppositionlessness
    - "giving it an ultimate grounding through the activity of raising and answering questions" (490)
- The natural attitude
  - "a universal belief in being flows through and sustains my entire life. Quite unnoticed, this belief immediately infiltrates my view of philosophy as well." (490)
    - "I must submit it to questioning." (490)
  - epoché
    - "what is demanded of us - or of me the meditating· and philosophizing ego - is **a universal epoche regarding the being of the world**, including all the individual realities that one's experience (even one's consistently harmonious experience) submits as actual." (491)
    - "the validity of my entire world-experience has been put aside - and yet it is still experience." (491)
    - transcendental question
      - "am I now standing/ace to face with the nothing?" (491)
        - "in contrast to the being of the world, I as this apodictic ego am that which in and of itself is prior, insofar as my being as this ego remains unaffected by whatever status the validity of the world's being" (491)
        - "now that this world is and must remain in question, so also my being as a human being - amidst other humans and other realities in' the world - has to remain in question as well, submitted to the epoche." (491)
- Regress to the I qua transcendental solitude
  - "I am the ego that certainly continues to live its life within universally available experience but that brackets the validity of the being of that experience." (492)
    - "world is now a 'bracketed' world" (492)
    - "this consciousness is now transcendently reduced" (492)
  - "in the final analysis **everything depends on the initial moment of the method**, the phenomenological reduction. The reduction is the means of access to this new realm, so when one gets the meaning of the reduction wrong then everything else also goes wrong" (493)
    - "to take oneself as a human being already presupposes an acceptance of validity of the world" (493)
  - "the world had to become our focus in a new way, at a whole level deeper." (494)
    - "I have lost nothing" (495)
    - "The world continues to appear the way it used to appear; life in the world is not interrupted" (492)
- Phenomenological reduction
  - "as transcendental Ego I am the absolute subject of, and the subject responsible for all of my validations of being." (494)
    - "What now becomes my focus - and this can happen only through the epoche - is my transcendental Ego, its transcendental cogitationes, and thus the transcendently reduced lived experiences of consciousness in [172] all their typical forms, along with my current cogitata qua cogitata as well - everything of which I am presently conscious, as well as the ways in which I am conscious of it, although always within the bounds of the epoche" (492)
  - "**transcendental relativity of all being**" (495)
    - "We must embark on a systematic study of concrete transcendental subjectivity" (496)
      - "as a first step I need to comprehend essential forms of my conscious lived experiences in terms of their immanent temporality" (496)

- **transcendental clue:** "thing that is naïvely given to us as one thing" (497)
  - "I must direct my gaze toward a bewildering multiplicity of subjective modes of consciousness, which as such belong in each case to one and the same object that I am conscious of and intend in those modes of consciousness; and these modes of consciousness belong together thanks to the *synthesis of identity*, that necessarily enters into the process" (496)
- Method of Correlation-Research
  - **two poles**
    - noema: "the ego in the natural, worldly attitude is always in one way or other directed to and involved with some object that is already given to it" (497)
    - noeses: "the ego can reflectively turn its thematic gaze around; it can intentionally bend its questioning back around and through systematic explanations make its own production of unity visible and understandable" (497)
  - "the hermeneutic of conscious life" (497)
- transcendental strata
  - a first level of investigation
    - "requires an extraordinarily difficult method for abstractively stratifying the transcendental sphere" (498)
  - a fundamental and essential distinction shows up
    - "from out of myself as the one constituting the meaning of being within the content of my own private ego that I attain the transcendental other as someone just like me" (498)
    - transcendental intersubjectivity
      - "that which, within its communalized transcendental life, first constitutes the world as an objective world, as a world that is identical for everyone." (498)

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(End of Lesson)

## Sandmeyer – Course Materials – PHI516 Phenomenological Directions (Undergrad & Grad)

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI516_2022S – syllabus .....	5
b. PHI516_2022S – schedule .....	10
<b>2. LESSON STRUCTURE .....</b>	<b>13</b>
a. Feb 18 – Husserl's "Phenomenology & Anthropology" .....	15
<b>3. WRITING ASSIGNMENTS .....</b>	<b>20</b>
a. Analysis Paper (02 – Husserl) .....	22
b. Unit Paper (01 – Husserl) .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI516_2022S – analysis 02 - Husserl .....	31
b. PHI516_2022S – paper 01 - Husserl .....	36

### PHI516: Scaffolded Writing

The structure of the writing assignments in this class reflects a fundamental principle at work in my pedagogy of paper writing. Good writing is the product of rewriting. However, one cannot assume that students understand how to rewrite their work or that they have the techniques to accomplish this. Consequently, the pedagogy of writing in my advanced classes aims to provide the skills and experience of doing just this.

The writing assignments in this class fall into two general categories. For simplicity's sake, class content is organized around particular philosophers. For each philosopher studied then, students write one 3-page analysis paper and one 7-page thesis defense paper. The 3-page analysis paper assignment is framed as a subordinate element of the longer 7-page paper. This scaffolded approach to writing encourages students (i) to identify a central theme in the readings, (ii) to analyze concepts or ideas fundamental to this theme, and (iii) to elaborate and critically assess this theme. Individual paper meetings are held whenever the analysis paper is complete but before the student begins the longer paper. Further, lessons are devoted at important intervals in the semester to developing paper ideas, introducing techniques of paper evaluation and improvement, and studying examples of clear, concise, and elegant writing.

Graduate students must complete a longer, comprehensive paper at the end of term. As per the structure of the other assignments, the shorter 7-page papers may be incorporated into this more comprehensive paper. Hence, all students gain good experience producing concise, precise, and elegant short pieces. Every student practices rewriting and refines the skill of rewriting. And graduate students develop the skill of building sustained arguments out of shorter pieces.



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**PHI 516: 001**  
Phenomenological Directions

**Spring 2022**  
[Syllabus](#)

MWF 1:00pm - 1:50pm (CB 217)

[Download Grade Tracking Excel Document](#)

## 2nd Analysis Paper

**Husserl:**  
**Phenomenological Psychology & Transcendental Phenomenology**

**Goal:** Analyze a concept or theme.

**Deadline:**

- Sunday, Feb 27 - *recommended* deadline
- Friday, Mar 4 - **final** deadline
  - (no submissions after the final deadline will be accepted)

**Length:** Your paper should be **1,050 (not 1,500)** words or about 3 pages. Use Times New Roman 12pt font and standard 1" margins.

**Explanation of Task:**

1. Precision
  - Focus on a singular concept or theme. Bear in mind, you are not as much arguing for a thesis than clarifying a theme.
  - Choose a concept or theme fundamental to the main ideas in the texts we've read.
    - see the Learning Objectives in the lessons as your guide.
2. Evidence & Organization
  - Select evidence from the text(s) which provides a nuanced presentation of your theme.
  - Use evidence to support your analysis and not the reverse; that is, the evidence should corroborate your analysis.
3. Clarity
  - The primary aim of this paper is to provide a clear account of a simple concept or theme.
  - Clarity requires that your sentence structure should tend toward brevity.

**Recommended Process**

1. Identify the concept or theme you wish to analyze. Carefully reread the textual passage or passages directly relevant to that concept or theme.
  1. You may wish to outline these passages for your own understanding.
2. Produce a draft of the analysis paper. This draft should be something you'd be willing to submit.
  1. Pay close attention to your paragraph structure. Rule of thumb: one paragraph = one idea
3. Set this draft aside for at least one day to get some space from it.
  1. You may submit this, if you would like me to help you edit it for clarity and precision.
  2. Schedule an appointment with me (see email prof link at top of page) or [Robert E. Hemenway Writing Center](#) to discuss this draft.
4. Revise draft for content.

1. Consider especially the structure of your presentation. Outlining of a working draft allows you think through the organization and structure of your argument.
  1. Excise elements inessential to the analysis.
  2. Set this aside (i.e., get some space from it).
5. Revise draft for language.
6. Submit final product online by final deadline.
  1. I will not accept papers emailed to me; they must be submitted via Canvas.

## Evaluative Rubric

	<i>Rich</i>			<i>Poor</i>
	(A) <b>Exemplary</b>	(B) <b>High Achievement</b>	(C) <b>Satisfactory Achievement</b>	(D) <b>Inadequate</b>
<b>Precision</b> (Focus)	Issue/problem to be considered critically is stated clearly and explicated precisely in a manner that explains theme's fundamental importance.	Issue/problem to be considered critically is stated in a manner that does clearly articulates theme and its importance but introduces issues of outside boundaries of fundamental concern.	Issue/problem to be considered critically is stated but description leaves some terms undefined, ambiguities unexplored, boundaries undetermined, and/or backgrounds unknown.	Issue/problem to be considered critically is stated without clarification or description.
<b>Evidence</b>	Uses <i>and synthesizes</i> evidence in an integrated way to reveal insightful integration and clear critical engagement with course source materials.	Organizes evidence to reveal theme but omits important textual evidence necessary to clarification of theme.	Organizes evidence, but the organization is not effective in revealing theme.	Lists evidence, but it is not organized and/or is unrelated to focus.
<b>Clarity</b> (Control of Syntax and Mechanics)	Uses graceful language that skillfully communicates meaning to readers with clarity and fluency, and is virtually error free.	Uses straightforward language that generally conveys meaning to readers. The language has few errors.	Uses language that generally conveys meaning to readers with clarity, although writing may include some errors.	Uses language that sometimes impedes meaning because of errors in usage.

## Grading

- Scoring per Outcome
  - *Exemplary* = 10 - 9 points
  - *High Achievement* = 9 - 8 points

- *Satisfactory Achievement* = 8 - 7 points
- *Inadequate* = 7 - 6 points
- Cumulative Score:
  - A paper or *Exemplary* = 30 - 27 points
  - B paper or *High Achievement* = 26.99 - 24 points
  - C paper or *Satisfactory Achievement* = 23.99 - 21 points
  - D paper or *Inadequate* = 20.99 - 18 points
  - < 18 points: *Fail*
- See the [course syllabus](#) for the grading scale used in this class.

## Upload and Formatting Requirements & Deductions

Double-check your submission follows these requirements and understand the automatic deductions *before* uploading your essay.

### Upload and Formatting Requirements

1. Papers must be submitted either as Word documents with the extension .docx or .doc, or PDF documents. No other format is acceptable.
  - Upload to Canvas as a single document, which includes both your piece of writing and a works cited section.
2. Paper formatting requirement
  - Margins: 1" top/bottom and left/right.
  - Font: Times New Roman, 12 pt
  - Pagination: each page should be numbered. Number should be placed bottom center.
  - Line Spacing: Paper should be double-spaced.
3. First three lines of document:
  - First Line: Student's Name and Course Number:
    - Example: Student name: Bob Sandmeyer - PHI516
  - Second Line: "By submitting this essay, I attest that it is my own work, completed in accordance with University regulations."
  - Third Line: Word Count, e.g., "Word Count: 1,007 words"
    - don't include in the word count:
      - first three lines
      - works cited section
  - Do *not* create a cover page.
4. Citation Requirement:
  - As required by evidence criteria, cites properly from at least one relevant material source.
  - Includes works cited section at conclusion of essay.

### Automatic Deductions

#### Upload and Formatting Requirements

2.5% for each of the upload and formatting requirement not followed

#### Late Submission Policy

100% No submissions later than the final deadline will be accepted

**PHI 516: 001**  
Phenomenological Directions

**Spring 2022**  
[Syllabus](#)

MWF 1:00pm - 1:50pm (CB 217)

[Download Grade Tracking Excel Document](#)

## 1st Phenomenology Paper

### Husserl

**Goal:** Advance a thesis and marshal textual and logical evidence to support your claim.

**Deadline:** Sunday, March 6th, by 11:59pm E.S.T.

- this assignment will remain open until Friday, March 11th, 11:59pm
- late papers, i.e., papers submitted after the March 6th deadline, will not be penalized
- no papers will be accepted after March 11th at 11:59pm

**Length:** Your paper should be approximately **2,450 words** or **about 7 pages**. Use Times New Roman 12pt font and standard 1" margins.

### Explanation of Task:

#### 1. Thesis

- This is a singular proposition, oft reiterated at the beginning and end of the paper, which expresses the claim for which you are arguing.
- The thesis claim encompasses the whole argument of the paper. That is to say, every element of the paper bears a direct and clearly articulated subordinate relation to this claim.

#### 2. Evidence

- Select evidence from the text(s) which provides a nuanced critical articulation of your theme.
- Do not include evidence which is tangential or irrelevant to the main thesis.

#### 3. Organization

- In a thesis defense paper, you are to present an extended argument. Your thesis is but one conclusion of many. That is to say, it is that conclusion to which all other conclusions are subordinate.
  - The governing thesis is the [terminus ad quem](#) of the paper, i.e., the finishing point which defines the development of your argument.
- Make explicit how to develop your thesis in your paper.
  - If you treat something first, why must this be dealt with first? What follows from this, and why does this second point of your analysis follow from the first, etc.

#### 4. Clarity

- A significant aim of this paper is to provide a clear account of a unitary theme.
- Clarity requires that your sentence structure should tend toward brevity.

### Recommended Process

1. Articulate central question you wish to address. This identifies a manageable topic area. Use the learning objectives as guide
2. Carefully reread the textual passage or passages directly relevant to that theme.
  1. You may wish to outline these passages for your own understanding.
3. Draft a preliminary thesis statement.
  1. This is the basic or organizing claim for which you will argue in your paper.

4. Produce a draft of the analysis paper. This draft need not be something you'd be willing to submit.
  1. Pay close attention to your paragraph structure. Rule of thumb: one paragraph = one idea
5. Set this draft aside for at least one day to get some space from it.
  1. You may submit this, if you would like me to help you edit it for clarity and precision.
  2. Schedule an appointment with me (see email prof link at top of page) or [Robert E. Hemenway Writing Center](#) to discuss this draft.
6. Revise draft for content.
  1. Consider especially the structure of your presentation. Outlining of a working draft allows you think through the organization and structure of your argument.
    1. Excise elements inessential to the analysis.
  2. Set this aside (i.e., get some space from it).
7. Revise draft for language.
8. Submit final product online by final deadline.
  1. I will not accept papers emailed to me; they must be submitted via Canvas.

## Evaluative Rubric

	<i>Rich</i>			<i>Poor</i>
	(A) <b>Exemplary</b>	(B) <b>High Achievement</b>	(C) <b>Satisfactory Achievement</b>	(D) <b>Inadequate</b>
<b>Thesis</b>	States a clear and distinct thesis which is a logical extrapolation from the evidence presented in paper.	States a clear thesis which is derived from but not entirely warranted by evidence presented in paper.	States a general thesis which addresses paper question imprecisely.	States an ambiguous, illogical, or unsupportable thesis.
<b>Evidence</b>	Uses <i>and synthesizes</i> evidence in an integrated way to reveal insightful integration and clear critical engagement with course source materials.	Most evidence used effectively but omits important textual evidence necessary to clarification of theme.	Application of evidence is not entirely effective in critically analyzing theme.	Lists evidence, but it is not organized and/or is unrelated to thesis.
<b>Organization</b>	Organizes content appropriately and effectively from beginning to end.	Organizes content appropriately and effectively throughout much of the paper with only insignificant tangents or irrelevancies.	Organizes appropriate and relevant content to develop and explore ideas, with at least one significant deflection from main argument.	Inappropriate or irrelevant content in major sections of the work.
<b>Clarity</b> (Control of Syntax and Mechanics)	Uses graceful language that skillfully communicates meaning to readers with clarity and	Uses straightforward language that generally conveys meaning to readers. The language has few errors.	Uses language that generally conveys meaning to readers with clarity, although writing may include some errors.	Uses language that sometimes impedes meaning because of errors in usage.

fluency, and is  
virtually error free.

## Grading

- Scoring per Outcome
  - *Exemplary* = 10 - 9 points
  - *High Achievement* = 9 - 8 points
  - *Satisfactory Achievement* = 8 - 7 points
  - *Inadequate* = 7 - 6 points
- Cumulative Score:
  - A paper or *Exemplary* = 40 - 36 points
  - B paper or *High Achievement* = 35.99 - 32 points
  - C paper or *Satisfactory Achievement* = 31.99 - 28 points
  - D paper or *Inadequate* = 27.99 - 24 points
  - < 24 points: *Fail*
- See the [course syllabus](#) for the grading scale used in this class.

## Upload and Formatting Requirements & Deductions

Double-check your submission follows these requirements and understand the automatic deductions *before* uploading your essay.

### Upload and Formatting Requirements

1. Papers must be submitted either as Word documents with the extension .docx or .doc, or PDF documents. No other format is acceptable.
  - Upload to Canvas as a single document, which includes both your piece of writing and a works cited section.
2. Paper formatting requirement
  - Margins: 1" top/bottom and left/right.
  - Font: Times New Roman, 12 pt
  - Pagination: each page should be numbered. Number should be placed bottom center.
  - Line Spacing: Paper should be double-spaced.
3. First three lines of document:
  - First Line: Student's Name and Course Number:
    - Example: Student name: Bob Sandmeyer - PHI516
  - Second Line:
    - "By submitting this essay, I attest that it is my own work, completed in accordance with University regulations."
  - Third Line: Title and Word Count
    - Example: Husserl's Theory of Reflection (2,374 words)
    - don't include in the word count:
      - first three lines
      - works cited section
  - Do *not* create a cover page.
4. Citation Requirement:
  - As required by evidence criteria, cites properly from relevant source material.

- For simplicity, I recommend using the [Chicago Manual of Style](#):
  - In text, use the "Shortened Notes" style.
  - Works cited, use the "Bibliographic" style.
- Includes works cited section at conclusion of essay.

### **Automatic Deductions**

#### Upload and Formatting Requirements

2.5% for each of the upload and formatting requirement not followed

#### Late Submission Policy

0% **no penalty for submissions anytime before March 11 at 11:59pm**

100% no paper will be accepted after March 11 at 11:59pm



## Sandmeyer – Course Materials – PHI516 Phenomenological Directions (Undergrad & Grad)

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI516_2022S – syllabus .....	5
b. PHI516_2022S – schedule .....	10
<b>2. LESSON STRUCTURE .....</b>	<b>13</b>
a. Feb 18 – Husserl's "Phenomenology & Anthropology" .....	15
<b>3. WRITING ASSIGNMENTS .....</b>	<b>20</b>
a. Analysis Paper (02 – Husserl) .....	22
b. Unit Paper (01 – Husserl) .....	25
<b>4. STUDENT WORK .....</b>	<b>29</b>
a. PHI516_2022S – analysis 02 - Husserl .....	31
b. PHI516_2022S – paper 01 - Husserl .....	36

### **PHI516: Student Work**

The paper submissions included here are correlated to the assignments in section 2 of this packet. What is absent in these documents is the personal interaction between professor and student on their paper submissions, which occurs at a higher frequency and with greater intensity than in my other classes. In advanced classes, paper evaluation is conducted primarily in person. Nevertheless, the model of paper evaluation employed in my advanced classes follows that laid out in my lower-level classes. That is, I create a single rubric for each paper type. As students submit numerous papers of the same type, this allows me to focus my evaluative comments and recommendations on improving the individual skills of the writer for that type of assignment. Evaluation occurs progressively over the course of the semester. Students are tasked with making improvements based on previous work, and thus the evaluation of each new assignment proceeds from the evaluation of earlier submissions.

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Dr. Sandmeyer

PHI: 516 Phen. Directions

4 February 2022

### Husserl and the epoché

Throughout Husserl's development of his idea of transcendental phenomenology, he posits the idea of an epoché as necessary for taking the phenomenological view of the world or the phenomenological attitude. To get to the phenomenological attitude, according to Husserl, one must undergo the process of the phenomenological reduction which is reliant on the epoché, as a first step. Through this, Husserl, describes the epoché as the suspension of the belief that the world exists, in order to examine the world as such. In doing so, he posits the epoché as a way to get to a deeper understanding of the world through transcendently pure data that the individual is forced to stand face to face with.

To begin, Husserl posits the epoché as the suspension of the belief that the world exists. The epoché requires the phenomenologist to inhibit "every judgmental drawing-in of the world as it "exists" for him straightforwardly" (Husserl, *The Essential*, 325). This is a clear demarcation in Husserl's work, he is not asking the phenomenologist to deny the existence of the physical object, instead, he is asking for something less radical: a suspension of belief. The inhibiting here is a bracketing off of the belief, which is necessary for the epoché. In the view under this epoché what is left to be grasped is "myself precisely as ego" and "that is inseparable

from me as this ego” (Husserl, *Psychological*, 491). Therefore, not only is it necessary to bracket off the existence of the object(s) in question, but one must also bracket the belief of themselves as worldly beings. The suspension of these beliefs separates the individual from that which they cannot be confident of: the validity of existence.

The bracketing Husserl prescribes in the epoché leaves the question: what exactly is that which the individual is left to face after conducting this bracketing? In Husserl’s view of transcendental phenomenology, the individual is left face to face with the ego and everything inseparable from it. Therefore, the individual is left with the experience of consciousness within the bracketing, which is “everything of which I am presently conscious, as well as the ways in which I am conscious of it” (Husserl, *Psychological*, 492). While the individual under the epoché is including everything they are presently conscious of, it is still within the limitations of the epoché. In other words, there is no existence posited within their consciousness. Thus, the field of experience that is opened is “the world as given in consciousness” (Husserl, *The Essential*, 325) or the object as such. As such, in this context, is the way the consciousness apprehends the object(s) in question, whether that be through perception, remembering, judging, etc. Within the epoché the as such becomes what, under the natural attitude, an individual would take up as the real object. Instead of discerning features from the real, an individual that has bracketed off the existence would discern from the object(s) as such.

Husserl’s idea of the epoché is furthered through the discussion of the universality of the bracketing. He continuously calls the epoché the “universal epoché of the world” (Husserl, *The Essential*, 325). Thus, the epoché is not simply a single suspension of belief taken every time one perceives an individual object. Instead, it is a universal suspension of the existence of the world.

However, the epoché does not leave the individual face to face with nothing, instead, it pushes them face to face with the ego and all that is inseparable from the ego. Thus, the ego is still held within the bracketing and the world as such becomes our focus. For example, imagine an individual standing under a lamppost late at night. The individual perceiving this individual in the natural attitude presumes the actuality of the existence of the individual and some real relation between the perceiver and the perceived. If upon further reflection, the individual was simply a hallucination, this real relation would be absent. However, the individual operating within the phenomenological attitude is not concerned with the actuality of existence as it has been bracketed off. The relation between the perceived and perceiver remains.

Despite the bracketing off of the world, the world is not cut off from the object as perceived. Taking the individual under the lamppost as an example, the individual as perceived are not complete without the light shown on them or the environment which surrounds them because they present as existing within the world. In other words, the perceived is not perceived absently, instead, it is the perceived as such within the context of the world. As Husserl puts it, the object does not lose “all these moments, qualities, and characteristics with which it was appearing in this perception” (Husserl, *The Essential*, 89). This is an inherent part of the universal epoché, the context within which the object is presenting. The context in which the object is perceived leads to the further study that Husserl posits phenomenology will lead to. He explains that “[P]henomenology has to do, not with objects simpliciter in an unmodified sense, but with noemas as correlates of noeses” (Husserl, *The Essential*, 108). Here correlation research is proposed between the objects as such (noemas) and the perceiving acts (noeses) because the study is turned towards the perceiving and perceived as such, the context surrounding them is inseparable from the study of them. Therefore, we approach the study with “transcendentally

pure data” (Husserl, *The Essential*, 331), which is not reliant on existence to provide information. Taking the phenomenological attitude one can study the perceived as such within the context of the world, to reach pure data which does not rely on the existence of the perceived.

In conclusion, Husserl’s idea of the epoché, is the concept of the suspension of the belief of the existence of the world. Instead, the epoché replaces the world as existing with the world as such. Thus, the individual operating with this universal epoché is forced to view only their ego and what is inseparable from it. Ultimately, the individual leaves behind the natural attitude and in its place takes up the phenomenological attitude. By undergoing this change in attitude, one is more aptly able to study the phenomena perceived without the reliance on the validity of existence, which leads to a study based on pure data.

### Works Cited

Husserl, Edmund, and Donn Welton. *The Essential Husserl: Basic Writings in Transcendental Phenomenology*. Lightning Source UK Ltd., 2013.

Husserl, Edmund, et al. *Psychological and Transcendental Phenomenology and the Confrontation with Heidegger (1927-1931): The Encyclopaedia Britannica Article, the Amsterdam Lectures "Phenomenology and Anthropology," and Husserl's Marginal Notes in Being and Time, and Kant and the Problem of Metaphysics*. Kluwer Academic Publishers, 1997.

By submitting this essay, I attest that it is my own work, completed in accordance with University regulations.

Word Count: 2,219

Husserl's phenomenology purports to be a rigorous science. In order to ensure the rigor of this new science of the a priori, Husserl devised a new method of philosophizing. The move which is key to Husserl's new method, the phenomenological reduction, is the phenomenologist's leading-back-to transcendental subjectivity. In order to understand how Husserl's phenomenology is a transcendental philosophy, this paper will be an exposition of the phenomenological epoché and the field of research which it opens up, namely transcendental subjectivity. By understanding the origins of the epoché, Husserl's alignment with the Cartesian tradition, and the phenomenological residuum which remains untouched by the suspension of positing, I will show in what sense Husserl's phenomenology is transcendental.

In understanding any concept it is useful to understand its origins. By understanding the history of the concept of epoché, we might situate Husserl's use and understanding of the term within the history of philosophy. The term epoché was originally a technical term in Hellenistic Skepticism, usually rendered from the Greek as "suspension of judgment." Skepticism, like all other ancient philosophical traditions, was a way of life. The Skeptics' epistemology and metaphysics were intimately linked with and informed their ethics, or way of life. Sextus Empiricus, in his *Outlines of Scepticism*, says that as skeptics, "we come first to the suspension of judgement and afterwards to tranquility."<sup>1</sup> Sextus thought that any position could be shown to have arguments for and against it, both of equal weight. Because positions or opinions had as much going for them as they did going against them, Skeptics withheld assent and suspended

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<sup>1</sup> Sextus Empiricus, *Sextus Empiricus: Outlines of Scepticism*, 1 ed. (Cambridge University Press, 1994), 4.



judgement. By not assenting to any opinion, the Skeptics could lead a life free of disturbance.

Sextus understands the epoché as a “standstill of the intellect, owing to which we *neither reject nor posit anything* (emphasis added).”<sup>2</sup>

Husserl uses the term epoché in a quite similar sense to that of the Hellenistic Skeptics. Though Husserl appropriates the term from the Skeptics, he’s not seeking to gain a state of *ataraxia* as the Skeptics were. Husserl finds the Skeptics’ concept of the epoché useful in his philosophical project, but aligns himself much more with the Cartesian tradition. Descartes’ philosophical approach is headed in a Husserlian direction but ends up a bit misguided. Husserl teases out the aspects of Descartes’ method that align with his own approach, objecting to the missteps that Descartes makes. Husserl explicitly differentiates the epoché from Cartesian doubt, which attempts a universal negation of all that is possibly dubitable.

In the first of his *Meditations*, Descartes says that “for the purpose of rejecting all my opinions, it will be enough if I find in each of them at least some reason for doubt.”<sup>3</sup> So, if an opinion is at all dubitable, it must be rejected. Descartes begins by attempting to simply abstain from assenting. This is difficult for Descartes as beliefs such as his really being in his gown by the fire are so habitually ingrained in him and taken for granted. He says, “I shall never get out of the habit of confidently assenting to these opinions, so long as I suppose them to be what in fact they are, namely highly probable opinions.”<sup>4</sup> In dire want not to be deceived, Descartes resolves to “turn [his] will in completely the opposite direction and deceive [himself], by pretending for a time that [his] former opinions are utterly false and imaginary.”<sup>5</sup> Descartes’ attempt to withhold assent turns into a universal doubt. He ends up deciding:

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<sup>2</sup> Empiricus, *Sextus*, 5.

<sup>3</sup> Rene Descartes, *Meditations 1&2*, trans. John Cottingham, 1, <https://rintintin.colorado.edu/~vancecd/phil201/Meditations.pdf>.

<sup>4</sup> Descartes, *Meditations*, 3.

<sup>5</sup> Descartes, *Meditations*, 3.

I will suppose then, that everything I see is spurious. I will believe that my memory tells me lies, and that none of the things that it reports ever happened. I have no senses. Body, shape, extension, movement and place are chimeras.<sup>6</sup>

Rather than setting his beliefs in physicality, accuracy of memory, and the world at large to the side, he supposes they are false, negating them.

Husserl thinks that Descartes is on to something, but believes that the impetus toward negation is a step in the wrong direction. Before explaining Husserl's critique of the Cartesian method, we must first understand what exactly Husserl proposes the phenomenologist withhold judgment about. Rather than negating the objective world and the transcendent objects within it, as phenomenologists, "*We put out of action the general positing which belongs to the essence of the natural attitude.*"<sup>7</sup> A positing is simply the directedness toward something. All consciousness in the natural attitude consists of at least one positing, and often a multitude. In the natural attitude, in which we are so often and firmly ingrained, we always take ourselves as existing, and as existing in an actual world of truly transcendent objects. This is a universal presupposition of the natural attitude; as within any positing, say for instance the striving toward something, we are always also positing that we objectively exist, as does that which we are striving toward. This is precisely why Husserl calls it a "general" positing, meaning it is universal. Positing in the natural attitude is not an aggregate, not a compilation of positing a multitude of individual objects as existing. Rather, positing is pervasive. This is why Husserl says that, in the natural attitude, "I effect cogitationes, acts of consciousness in both the broader and narrower sense and these acts, as belonging to this human subject, are occurrences within the same natural actuality."<sup>8</sup> So, in

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<sup>6</sup> Descartes, *Meditations*, 3.

<sup>7</sup> Edmund Husserl, *The Essential Husserl: Basic Writings in Transcendental Phenomenology (Studies in Continental Thought)*, ed. Donn Welton. trans. Frank Kersten, Illustrated ed. (Bloomington: Indiana University Press, 1999), 61.

<sup>8</sup> Husserl, *Essential*, 67.

performing the epoché, we suspend the positing of ourselves as human subjects as well as the existence of the “natural actuality” to which we belong.

To properly understand the performance of the epoché, we must describe its two moments. The epoché consists of what Husserl calls bracketing and suspension. In order to properly distinguish between these two moments of the epoché, we must first distinguish *noema* and *noesis*. When we speak of these two terms, *noesis* and *noema*, we are already operating within the phenomenological reduction. *Noema* is the sense content or object which we are intended toward. *Noesis* is the experiencing of the content or object in consciousness. Bracketing is the parenthesizing of the *noema*, as in phenomenology we are not concerned with any particular object of consciousness. We put in parentheses the sense that the object has as a worldly object which is transcendent of consciousness. Husserl chooses the term bracketing as he was originally a mathematician. In a manner similar to the mathematical use of bracketing, the phenomenologist takes the *noema* of the object-sphere out of the equation so to speak. For this reason, Husserl says “when the metaphor of parenthesizing is closely examined it is seen to be, from the very beginning, more suitable to the object-sphere.”<sup>9</sup>

On the other hand, the suspension of positing is more properly understood to be a performance enacted on the side of the phenomenological residuum Husserl refers to as *noesis*. The experiencing side, the side of consciousness, is that which does the positing. It makes sense, therefore, for the suspension of positing to be enacted in the experiencing. As positing is the action of *noesis*, “the locution of “putting out of action” is better suited to the act- or consciousness-sphere.”<sup>10</sup>

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<sup>9</sup> Husserl, *Essential*, 65.

<sup>10</sup>Husserl, *Essential*, 65.

With the understanding of the epoché as both a suspension of the positing habitual in the natural attitude, and a bracketing of the sense which is bestowed upon the *noema*, we may proceed to the elucidation of Husserl's critique of, and alignment with, Descartes. Husserl says that "In the attempt to doubt which accompanies a positing which, as we presuppose, is certain and continued, the "excluding" is brought about in and with a modification of the counter positing, namely the "*supposition*" of *non-being* which is, therefore, part of the substratum of the attempt to doubt."<sup>11</sup> The supposition of non-being is "so predominant in Descartes that one can say that his attempt to doubt universally is properly an attempt to negate universally."<sup>12</sup> Rather than going down this particular path of Descartes, Husserl thinks we can distinguish and freely adopt the bracketing and suspension which are parts of the attempt to doubt.

Unlike Cartesian doubt, when we suspend the general positing of the natural attitude, we do not thereby take away the sense of the world as really there with or without my ego to experience it. With the epoché we retain this sense of the world, the sense it naturally has, but are able to phenomenologically reflect on how that sense is bestowed in the first place, able to conduct correlation research. Husserl makes this point clear when contrasting the epoché with Cartesian doubt saying, we might freely exercise the epoché, "*a certain refraining from judgment which is compatible with the unshaken conviction of truth, even with the unshakable conviction of evident truth.*"<sup>13</sup> The phenomenologist's refraining from judgment is compatible with the evident objectivity of the world, but the judgment is put out of action. Unlike Cartesian doubt, Husserlian suspension causes us to lose nothing. Rather, the consistent performance of the

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<sup>11</sup> Husserl, *Essential*, 64.

<sup>12</sup> Husserl, *Essential*, 64.

<sup>13</sup> Husserl, *Essential*, 64.

epoché is an operation which will “*make “pure” consciousness, and subsequently the whole phenomenological region, accessible to us.*”<sup>14</sup>

So, Husserl explicitly distances himself from Descartes, in that within his philosophical system doubt is not negation, but doubt allows for the transcendental turn towards pure consciousness, something Descartes anticipated. In this sense, Husserl sees himself as an inheritor of the Cartesian tradition as he attempts an exploration of the transcendental field; only this time Husserl will be the inheritor who will develop a rigorous method which can make scientific progress in addressing the transcendental problem. Like Husserl’s suspension of belief in the world as existing objectively, “Descartes’ regress from this pre-given world to the *subjectivity that experiences the world*, and thus to the subjectivity of consciousness itself, gives rise to [168] an entirely new dimension of scientific inquiry.”<sup>15</sup> With Husserl’s alignment with the transcendental turn of Descartes firmly established, it remains to see in what way Husserl’s phenomenology is transcendental.

Husserl’s epoché allows him to make a similar move to Descartes. By bracketing the sense one has as a worldly subject, as a human being, and suspending the positing of the world as existing transcendentally, Husserl’s epoché allows the phenomenologist to turn back from the world towards the subjectivity which experiences the world. Within the reduction a person must bracket the sense of themselves as a human being, as failing to do so presupposes the existence of the world. By bracketing the sense of oneself as a human being, the study of the transcendental ego might begin. With the world and the sense of oneself as a human being bracketed, what is essential to perceptual consciousness as such might be grasped. The epoché is

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<sup>14</sup> Husserl, *Essential*, 67.

<sup>15</sup> Edmund Husserl, *Psychological and Transcendental Phenomenology and the Confrontation with Heidegger (1927-1931): The Encyclopaedia Britannica Article, The Amsterdam Lectures, "Phenomenology and Anthropology"*, 1997 ed. (Springer, 1997), 488.

a radical and universal suspension of positing, but Husserl says that “I the questioner, the one practicing the epoche, am still here, along with the “I am” of which I am conscious and which I can ascertain immediately and apodictically.”<sup>16</sup> This is the phenomenological residuum, pure transcendental consciousness.

Husserl finds that consciousness is always consciousness-of something. That is, consciousness is always intended toward some object. When consciousness is intended toward perceptual objects, they are always given partially, imperfectly, and in adumbrations. Experiencing is given in quite the opposite manner. Mental processes, or experiencing, are given immediately and absolutely, without qualification. Objects are taken up in the stream of our experience and our consciousness bestows sense upon the objects. There is, therefore, an intimate link between the two sides of consciousness, the perceiving and the perceived. The epoché allows the phenomenologist access to the transcendental field in which this relation between *noesis* and *noema* might be analyzed. Within the field of pure consciousness lies the *transcendental problem* which Husserl’s philosophy aims to address.

Though the sense of the world and its objects as existing independently of consciousness is bracketed in the reduction, the problem as to how they get that sense remains. The sense that an object is transcendent of consciousness is constituted *within* consciousness. Husserl makes this problem clear when saying, “What the epoche shows us clearly, however, is that the Ego is the one in whose life-process the apperception “human being,” standing within the universal apperception “world,” acquires and maintains its sense of being.”<sup>17</sup> Furthermore, the world gains the sense, constituted in consciousness, as one and the same world for all. So the reduction opens up for the phenomenologist *transcendental intersubjectivity* as well. Husserl’s scientific method

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<sup>16</sup> Husserl, *Psychological*, 491.

<sup>17</sup> Husserl, *Psychological*, 493.

enables the understanding of how consciousness “constitutes the world as an *objective* world, as *a world that is identical for everyone*.”<sup>18</sup>

Husserl’s use of the epoché allows him to regress back to that consciousness which experiences the world. Much like Descartes turn away from the outside world and towards the *cogito*, Husserl uses bracketing and the suspension of positing in order to investigate transcendental consciousness. Importantly, Husserl does not, like Descartes, negate the objectivity of the world. Rather, he employs the epoché much like the Skeptics, from whom he appropriates the term. This allows Husserl to analyze how the bracketed sense is constituted in consciousness. Husserl’s transcendental phenomenology “uses intentionality to interrogate the sources of [the] world’s meaning and validity for us, the sources that comprise the true meaning of its being.”<sup>19</sup> By employing the epoché and investigating consciousness not as a particular human being, but as a pure ego, and by seeking to understand how meaning is constituted within reduced consciousness, Husserl’s phenomenology is clearly a transcendental philosophy.

### Bibliography

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<sup>18</sup> Husserl, *Psychological*, 498.

<sup>19</sup> Husserl, *Psychological*, 498.

Husserl, Edmund. *Psychological and Transcendental Phenomenology and the Confrontation with*

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*"Phenomenology and Anthropology". 1997 ed. Springer, 1997.*



## Sandmeyer – 3. Course Materials – PHI680 Special Topics: Time & Time-Consciousness

Jump to each section for a brief discussion of those materials.

Page

<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI680_2017F – syllabus .....	5
b. PHI680_2017F – schedule .....	9
<b>2. LESSON STRUCTURE .....</b>	<b>10</b>
a. Sep 12 – Aristotle .....	12
<b>3. ASSIGNMENTS .....</b>	<b>19</b>
a. Collaboration: Weekly Questions .....	21
b. Paper – Question Clarification .....	22
c. Paper – Final .....	24
<b>4. STUDENT WORK .....</b>	<b>25</b>
a. Collaboration – Aristotle Questions .....	28
b. Paper – Question Clarification (Aristotle) .....	33
c. Paper – Final (Duration) .....	42

### PHI680: STATEMENT OF GENERAL PEDAGOGY

PHI680 is a special topics **graduate seminar** typically strictly designated for graduate students in the Department of Philosophy, though I did allow one advanced undergraduate to take the class for credit. I designed this course around the idea of Time and Time-Consciousness, which is a theme central to the major figures within the phenomenological movement. I design my seminars using many of the same principles at work in my lower-level classes. This is apparent here in the frequency of collaborations required of my students. Class participation is essential to the success of these seminars for two reasons. First, class participation is founded on the close and **critical reading** of a text. In preparation for class, all students are required to **formulate a substantive question**, outline the resources available necessary to answering that question, and sketching out a possible answer. These **participation** exercises, i.e., these question collaborations, then form the basis for class discuss of the reading. These questions then form the basis for short "**question clarification**" **papers**. Finally, these question clarification papers outline the basic problem to be addressed in the **final long paper**. Hence the entire course is articulated into a series of **scaffolded assignments** culminating in a final paper.

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	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI680_2017F – syllabus .....	5
b. PHI680_2017F – schedule .....	9
<b>2. LESSON STRUCTURE .....</b>	<b>10</b>
a. Sep 12 – Aristotle .....	12
<b>3. ASSIGNMENTS .....</b>	<b>19</b>
a. Collaboration: Weekly Questions .....	21
b. Paper – Question Clarification .....	22
c. Paper – Final .....	24
<b>4. STUDENT WORK .....</b>	<b>25</b>
a. Collaboration – Aristotle Questions .....	28
b. Paper – Question Clarification (Aristotle) .....	33
c. Paper – Final (Duration) .....	42

### **PHI680: Syllabus & Daily Schedule**

**Class participation** was foundationally important to this class. Class lessons were divided typically into two sections. First, I would present an outline of the reading or, more often, an important aspect of that reading. Second, a student in the class would use the remaining time, typically an hour or so, to lead discussion.

The documents included here offer a view of the week-by-week assignment requirements as well as the content of one of my early lessons in the semester.

As is typically for all my classes, the pedagogy of this course revolves around achieving specific learning outcomes, i.e., developing sophisticated skills at reading, writing, and speaking.

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# Syllabus: Time & Time-Consciousness

PHI 680.001

Special Topics in Philosophy

Fall 2017

Tuesdays 4:30pm – 7:00pm

Classroom: POT 1445

<b>Contact Information</b>  Bob Sandmeyer, Ph.D. ph. 859-257-7749 (office) ph. 859-684-0548 (texts) <a href="mailto:bob.sandmeyer@uky.edu">bob.sandmeyer@uky.edu</a>  Canvas Site: <a href="https://uk.instructure.com/">https://uk.instructure.com/</a>	<b>Office</b>  Office: 1429 Patterson Office Tower  Office Hours: Mon/Wed: 1:00pm – 1:45pm Mondays: 3:15pm – 4:15pm (or by appointment)  <i>I'm also available appointment, if these times are inconvenient. My door is open to you. Come by or contact me by email to arrange a time convenient to us both.</i>
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## Franz Brentano (1838-1917)

- Texts (available in Canvas)
  - *Philosophical Investigations on Space, Time, and the Continuum* -- 9780415568036
  - *Descriptive Psychology* -- 9780415408011

## Henri Bergson (1859-1941)

- Texts (available in the bookstore)
  - *Key Writings* (9781472531148) (not 9781441153104)

## Edmund Husserl (1859-1938)

- Texts (available in Canvas and in the bookstore)
  - *On the Phenomenology of the Consciousness of Internal Time (1893-1917)* -- 9780792308911

## Martin Heidegger (1889-1976)

- Texts
  - "The concept of time in the science of history."
  - *The Concept of Time* (Blackwell) -- 9780631184256
  - *The Concept of Time* (Continuum) -- 9781441105622

All texts will be available in PDF form on Canvas, with the exception of Henri Bergson's book, *Key Writings*.

## Course Description

What is time? This question is one of the most riddlesome and perplexing question in philosophy. Our aim in this class is to address this problem as best we can but within strict limitations. As background, we read significant approaches to this question in the tradition, particularly by Aristotle, by Augustine, and by Kant. This will be brief, however. The bulk of the class will be devoted to studying the work of four figures especially influential to the contemporary Continental treatment of the problem of time: Franz Brentano, Henri Bergson, Edmund Husserl, and Martin Heidegger. Given the problematic nature of the subject matter, each class will be devoted to searching discussions of these authors' texts. This class requires substantive preparation by the student, since students will have much of the responsibility to lead discussion.

## Schedule of Readings and Homework

The schedule of readings and homework can be found in Canvas (**Pages: Daily Schedule**).

## Grading Structure

- Graduate Students
  - Participation: 30%
  - Short Papers: 30%
  - Final Paper: 40%
- Undergraduate Students
  - Participation: 30%
  - Final Paper: 70%

## Grading Scale

A+	100%
A	95%
A-	90%
B+	88%
B	85%
B-	80%
C+	78%
C	75%
C-	70%, etc.

## Attendance

- Perfect attendance is required and a necessary condition to succeed in this class.
- *Students bear the responsibility to meet with the instructor when class is missed.*
- An absence for a major religious holiday requires advance written notification.
- If a pattern of absences (without excuse) occurs, the student will fail the course.

## Writing and Class Participation

### Class Participation:

- Each student shall supply to the professor a set of 3 to 5 substantive questions every class period. The questions can be broad or narrow. They can deal with a single text or multiple texts. (However, if the question ranges over multiple texts, you'll need to provide the class advance notice so we'll know what texts to bring.) Students should be prepared (i) to explain why you think this is a worthy question, (ii) to orient the class to the proper place(s) in the text(s) where we can pursue an answer, and (iii) to offer some semblance of a response to the question. Class time will be devoted to working through the questions you've prepared.

### Short Papers: (Graduate Students Only)

- Students will write two papers of approximately 5 pages, each. One paper will be written during the first half of the semester. The other paper will be written during the second half of the semester.
- Deadlines
  - One paper must be submitted by 11/05.
  - The other paper must be submitted 12/15.
- The subject of each paper will be one question posed by the student as part of the class participation requirement.
  - The aim of the paper is to clarify the question.
- Further details of the assignment will be provided mid-September.

### Final Term Paper

- A final long term paper is required of each student. There is fairly broad latitude here in subject matter. Students will be asked to meet with the instructor after the mid-point of the class to discuss their paper topic and the basic articulation of their paper.
- Papers will be approximately 15 pages in length.
- The deadline for this term paper is 12/15, but I'm willing to be flexible here. If not restrained by Graduate School Regulations, the student may opt to take an Incomplete in the class in order to

complete the paper with the level of attention such an important paper deserves. This option *must* be negotiated with the instructor at least one week prior to the final deadline for the paper.

- At the conclusion of the semester, all members of the class will present their research in the first ever ***Bluegrass Phenomenology Circle*** (BPC) meeting. Presentation before the BPC is required, but the presentation will not be graded. Even if the student opts to take an Incomplete in the class in order to complete his/her paper, he or she must present their research before the BPC.
- Further assignment details will be provided at midterm.

## Learning Outcomes

Upon completion of this course students will be able to:

- formulate insightful presentations on complex and difficult reading material.
- analyze the basic analytical structure of the phenomenological descriptions.
- clarify a philosophical position with precision in writing.
- evaluate the strengths and weaknesses of various positions in philosophical debates, including their own.
- defend theses well, orally and in writing.

## Accommodations

If you have a documented disability that requires academic accommodations, please schedule an appointment and/or see me during scheduled office hours as soon as possible. In order to receive accommodations in this course, you must provide me with a Letter of Accommodation from the Disability Resource Center (DRC). The DRC coordinates campus disability services available to students with disabilities. It is located on the corner of Rose Street and Huguelet Drive in the Multidisciplinary Science Building, Suite 407. You can reach them via phone at (859) 257-2754 and via email at [drc@uky.edu](mailto:drc@uky.edu). Their website is: <http://www.uky.edu/DisabilityResourceCenter>.

## Academic Integrity

Everyone understands that while cheating may be tempting, in all cases it is wrong. Bear in mind, this is a graduate seminar. Do not cheat! Do not plagiarize from others in your written assignments! If the professor determines that a student has plagiarized any part of any assignment, at a minimum he/she/they will receive a grade of zero for the assignment without the possibility of redoing the assignment. *Typically, though, evidence of cheating results in course failure.* If the case is especially egregious, the issue will be directed to the appropriate University Dean and the student will receive a grade of XE/XF for the course.

Cheating not only robs other students of a fair grade, it also fundamentally threatens the mission of this institution of higher education. Unfortunately, cheating and plagiarism – though not frequent – does exist here at UK. By taking this class, you accept the injunction not to cheat in any way, and you agree to comport yourself with integrity and honor throughout the semester. You also agree to have all or some of your assignments checked by anti-plagiarism or other anti-cheating tools.

Each student is advised to become familiar with the various forms of academic dishonesty as explained in the Code of Student Rights and Responsibilities. Complete information can be found at the following website: <http://www.uky.edu/Ombud>. A plea of ignorance is not acceptable as a defense against the charge of academic dishonesty. It is important that you review this information as all ideas borrowed from others need to be properly credited.

Part II of Student Rights and Responsibilities (available online <http://www.uky.edu/StudentAffairs/Code/part2.html>) states that all academic work, written or otherwise,

submitted by students to their instructors or other academic supervisors, is expected to be the result of their own thought, research, or self-expression. In cases where students feel unsure about the question of plagiarism involving their own work, they are obliged to consult their instructors on the matter before submission.

When students submit work purporting to be their own, but which in any way borrows ideas, organization, wording or anything else from another source without appropriate acknowledgement of the fact, the students are guilty of plagiarism. Plagiarism includes reproducing someone else's work, whether it be a published article, chapter of a book, a paper from a friend or some file, or something similar to this. Plagiarism also includes the practice of employing or allowing another person to alter or revise the work which a student submits as his/her own, whoever that other person may be.

Students may discuss assignments among themselves or with an instructor or tutor, but when the actual work is done, it must be done by the student, and the student alone. When a student's assignment involves research in outside sources of information, the student must carefully acknowledge exactly what, where and how he/she employed them. If the words of someone else are used, the student must put quotation marks around the passage in question and add an appropriate indication of its origin. Making simple changes while leaving the organization, content and phraseology intact is a form of plagiarism. However, nothing in these Rules shall apply to those ideas which are so generally and freely circulated as to be a part of the public domain (Section 6.3.1).



**PHI 680.001 Fall 2017 Schedule**Tuesdays 4:30 pm - 7:30 pm, [1445 P.O.T.](#)

<b>Day</b>	<b>Date</b>	<b>Class</b>	<b>due on day listed Reading/Homework</b>
			"Handout" = Canvas:Files:Handouts "Library" = Canvas:Files:Library
8/29	Tues	First Day	Library: <a href="#">Brentano - Philosophical Investigations</a> - 49-70 Handout: Syllabus
9/5	Tues	(second day)	(class cancelled)
9/12	Tues	Aristotle * read what is indicated here * bring best Aristotle reader you have to class * <i>Complete Works</i> : <a href="#">Vol. 1</a> ; <a href="#">Vol. 2</a>	<a href="#">Aristotle Packet</a> : Physics IV: 10-14; also de Int. 9, Meta. V 11, Phy. V 4, NE VI 2, de Anima II 6 * come to class with these sections, at least
9/19	Tues	Augustine ( <i>Confessions</i> )	Augustine: <i>Confessions</i> <a href="#">Chapter XI</a> (& <a href="#">Chapter X</a> )
9/26	Tues	Kant ( <a href="#">Critique of Pure Reason</a> )	<a href="#">Kant - Transcendental Aesthetic</a>
10/3	Tues	Bergson, "The Idea of Duration," <i>TFW</i>	* Bergson, <i>Key Writings</i> , Time and Free Will * "Introduction," <i>recommended</i>
10/10	Tues	Bergson, "Intro to Metaphysics" & <i>Duration and Simultaneity</i>	* Bergson, <a href="#">TFW-Conclusion.pdf</a> * Bergson, <i>Introduction to Metaphysics</i> * Bergson, <i>Key Writings</i> , <a href="#">Duration and Simultaneity</a>
10/17	Tues	Bergson, <i>Creative Evolution</i>	Bergson, <i>Key Writings</i> , <a href="#">Creative Evolution</a> Recommended: <a href="#">Hackett Bergson Preface</a>
10/24	Tues	( <i>Post SPEP/IAEP</i> ) Brentano, <a href="#">Descriptive Psychology</a> (time)	Brentano, <i>Descriptive Psychology</i> , <a href="#">83-109</a> , <a href="#">137-142</a>
10/31	Tues	Brentano, Time & Time-Consciousness	Brentano, <a href="#">Philosophical Investigations</a> , <a href="#">71-137</a> (Review reading of 8/29)
11/7	Tues	Husserl, <a href="#">Phenomenology of Inner Csn of Time Lecture</a>	Husserl, <i>OPCIT</i> <a href="#">3-75</a> <i>Recommended</i> : <a href="#">Kraus - Toward a Phenomenognosy of Time-Csn</a>
11/9	Thurs	<b>First Short Paper Due</b> (11:59pm - Grad Students Only)	
11/14	Tues	Husserl, <a href="#">Phenomenology of Inner Csn of Time Lecture</a>	Husserl, <i>OPCIT</i> <a href="#">77-103</a>
11/21	Tues	Husserl: Seefelder Mss. on Individuation	Husserl, <i>OPCIT</i> <a href="#">245-277</a>
11/28	Tues	Heidegger, Concept of Time I	Heidegger, * <a href="#">The Concept of Time in the Science of History</a> (1915) * <a href="#">The Concept of Time</a> (McNeill trans. - Blackwell)
12/5	Tues	Heidegger, <a href="#">Concept of Time IIa</a>	Heidegger, The Concept of Time (Farin trans. - Continuum), <a href="#">1-36</a>
12/12	Tues	Heidegger, <a href="#">Concept of Time IIb</a>	Heidegger, The Concept of Time (Farin trans. - Continuum), <a href="#">37-88</a>
12/15	Fri	Bluegrass Phenomenology Circle Meeting (10:30am - 1:30pm)	(30 minute presentation)
12/15		<b>Second Short Paper Due</b> (12:01am - Grad Students Only, recommended deadline: 12/10)	
12/15		<b>Final Paper Due</b> (12:01am - All Students)	
1/12	Fri	Bluegrass Phenomenology Circle Meeting (10:30am - 1:30pm)	(30 minute presentation)

## Sandmeyer – Course Materials – PHI680 Special Topics: Time & Time-Consciousness

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI680_2017F – syllabus .....	5
b. PHI680_2017F – schedule .....	9
<b>2. LESSON STRUCTURE .....</b>	<b>10</b>
a. Sep 12 – Aristotle .....	12
<b>3. ASSIGNMENTS .....</b>	<b>19</b>
a. Collaboration: Weekly Questions .....	21
b. Paper – Question Clarification .....	22
c. Paper – Final .....	24
<b>4. STUDENT WORK .....</b>	<b>25</b>
a. Collaboration – Aristotle Questions .....	28
b. Paper – Question Clarification (Aristotle) .....	33
c. Paper – Final (Duration) .....	42

### **PHI680: Lesson Structure**

**Class participation** was foundationally important to this class. Class lessons were divided typically into two sections, which is the case in the lesson included here. First, I would present an outline of the reading or, more often, an important aspect of that reading. Second, a student in the class would use the remaining time, typically an hour or so, to lead discussion. This discussion was based on the collaborative document created during the week by the whole class. The discussion leader would choose one or more questions to address. A primary objective of these discussion sessions was to demonstrate the ability to remain focused and to keep a substantive discussion going.

As is typically for all my classes, the pedagogy of this course revolves around achieving specific learning outcomes, i.e., developing sophisticated skills at reading, writing, and speaking.

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Aristotle Packet:

- Physics IV: 10-14
  - de Int. 9
  - Meta. V 11
  - Phy. V 4
  - NE VI 2
  - de Anima II 6

Cf. Brentano, "What the philosophers have taught about time," sec. 2: Aristotle.

## **Physics IV: 10-14**

### **IV.10 (doubts about the existence of time. 218a21 various opinions about the nature of time)**

- Time – does it belong to the things that exist or to that of things that do not exist?
  - ATTRIBUTES OF TIME: "it either does not exist at all or barely, and in an obscure way" 217b34
    - The PAST: one part of it has been and is not
    - THE FUTURE: one part is going to be and is not yet
    - THE NOW
      - "not a part"<sup>1</sup> ... time ... is not held to be made up of nows" 218a7
      - "seems to bound the past and the future" 218a9
        - The now is always different and different
          - RAA
            - 'now' which is not but formerly was must have ceased to be at some point
            - Prior 'now' cannot have ceased to be in itself
              - It cannot have ceased to be in another 'now'
              - One now cannot be simultaneous with one another
                - one now cannot be next to another
                - now = a mathematical point
        - The now is one and the same
          - RAA
            - Now is a termination
              - No determinate divisible thing has a single determination
              - It is possible to cut off a determinate time
          - RAA
            - Coincidence in time = to be in one and the same 'now'
              - What is before is in the now
                - This is impossible
              - What is after is in the now
                - This is impossible
        - ITS NATURE
          - Time is the movement of the whole

<sup>1</sup> A part is a measure of the whole – 217a7

- Plato, *Timaeus*<sup>2</sup>
  - Part of revolution ≠ the whole of the revolution
    - Multiple parts (heavens) = multiple times at same time
- Time is the sphere of the whole<sup>3</sup>
  - Parmenides
    - “far too naïve for it to be worth while to consider”
- Time is motion and a kind of change
  - Change or movement
    - *in* the thing
      - Time is present equally everywhere and with all things (218b13)
    - faster or slower
      - Time neither faster nor slower
        - Time the measure of fast and slow
          - speed = d/t
        - “time is not defined by time” (218b18)
  - “it is not movement”

#### IV.11 (What time is. 219b9 The 'now'.)

- Time is neither movement nor independent of movement
  - Time does not exist without change
    - When the state of our mind does not change, we do not think time has elapsed
    - When the difference from one moment to another escapes notice, no notice of time
  - Hence
    - Time is not movement 218b19
    - Time is not independent of movement
      - “time and movement always correspond with each other” 219a17
  - **Time** is either movement or **something that belongs to movement**
    - Not movement
    - Hence
      - Belongs to movement
    - Movement & Magnitude
      - All magnitude is continuous
        - What is moved = a this
          - Cf. 219b30 what is carried is a 'this', the movement is not
        - Movement goes with the magnitude
          - Hence
            - Movement is also continuous
      - “the time that has passed is always thought to be as great as the movement” 219a13
        - If movement continuous, then time is continuous
  - Before/After: the definition of **time as a kind of number**
    - hold in virtue of a relative position, i.e., place

<sup>22</sup> “[the Demiurge] began to think of making a moving image of eternity: at the same time as he brought order to the universe, he would make an eternal image, moving according to number, of eternity remaining in unity. This, of course, is what we call “time.” [Plato, [Timaeus 37d](#)]. See also 38d and 39d.

<sup>3</sup> Parmenides, [poem](#) 35-45.

- Before marked from that which follows after by some intermediate thing
  - "the mind pronounces the 'nows' are two, one before and one after, it is then that we say there is time" 219a28
    - **Time** – what is bounded by the nows
      - the 'now' is a termination 218a24
      - no time, no now – and vice versa 220a1
    - **Time** – "is just this – number of motion with respect of 'before' and 'after'." 219b1
      - **Time – what is counted, not that with which we count**
        - we discriminate more or less movement with time
- the now: the same in one sense, not the same in another
  - As succession, the now is different
    - Substratum is identical
    - "the 'now' corresponds to the body that is carried along" 219b23
  - As substratum, the now is the same
    - Its being is different
      - "it is what is before and after in movement"
        - Cf. 219a28: the mind pronounces the nows are two
      - The now corresponds to the moving body 220a4
        - A this
  - Time
    - Continuous by the now
      - The now determines the movement as 'before' and as 'after' 220a10
    - Divided by the now
      - Since the body is moving, the now is always different
        - Qua as point in a succession
- Time
  - is number of movement in respect of before and after
    - the now delineates the extremities
      - the now is a boundary
      - the now numbers what it bounds
        - Hence
          - Time is continuous

#### IV.12 (various attributes of time. 220b32 the things that are in time)

- As with number, so with time
  - "of number as concrete sometimes there is a minimum, sometimes not" 220127
    - In respect of multiplicity, there is a minimum
    - In respect of size (extent), there is no minimum
- Time is number
  - Cf. 219b1
    - Not the number with which we count
    - Rather, the number of things which are counted
      - Same number: 100 horses, 100 men
      - Things numbered different
        - "we know the number by what is numbered" 220b17

- Time and movement
  - define each other
    - Time marks movement
      - We measure the movement by time
    - Movement marks time
      - We measure the time by movement
  - "time is not motion but number of motion" 221b10
- To be 'in time': means one of two things
  - To exist when time exists
    - "plainly...to be in time does not mean to coexists with time" 221a19
  - To be in in the sense in which we say to be 'in number'
    - Contained by time
    - "there is time when *it* is " 221a26
      - "if a thing is in time it will be measured by time" 221b17
- "time is by its nature the cause rather of decay, since it is the number of change, and change removes what is" 221b1-2
  - Things subject to perishing and becoming
    - necessarily in time
      - time "in itself...a cause of destruction rather than of coming into being" 222b20
  - Eternal things (which are always)
    - not in time nor measured by time
  - Things which do not exist but are contained by time, e.g., Homer
    - Some were, some will be
      - "this depends on the direction in which time contains them" 222a1
  - Non-existents, e.g., irrational numbers
    - Neither were nor are nor will be 222a5

#### IV.13 (definitions of temporal terms)

- The 'now'
  - Link & Limit
    - The link of time
      - In so far as it connects it is always the same (222a13)
    - A limit of time
      - A potential dividing of time
        - Not in the same respect
      - An end and a beginning of time 222a34
        - End of that which is past
        - Beginning of that which is to come
- Other terms
  - The time of something near
  - At some time
    - A time determined by reference to this 'now' to that time
  - Just now
    - "the part of future time which is near the indivisible present 'now'" 222b9
  - Lately
    - The part of past time which is near the present 'now'" 222b13

- Long ago
  - The distant past
  - Suddenly
    - That which has "departed from its former condition in a time imperceptible because of its smallness" 222b15

- "time exists" 222b27

#### **IV.14 (further reflections about time)**

- "every change and everything that moves is in time" 222b30
  - The 'now' is in time
    - The 'now' is a boundary of before and after
      - The before is in time
      - The after is in time
- Time – related to a soul
  - Time is thought to be in everything 223a16
  - If the soul did not exist
    - If is no one to count, there can be nothing to be counted
    - Hence
      - Cannot be number
    - "if nothing but soul, or in soul reason, is qualified to count, it is impossible for ther to be time unless there is soul..." 223a28
- Time and the movement of the spheres
  - The number of continuous movement
  - The number of locomotion
    - Everything is counted by some one thing homogeneous
      - "if, then, what is first is the measure of everything homogeneous with it, regular circular motion is above all else the measure, because this number is the best known" 223b20
        - "time is thought to be the movement of the sphere, viz., because the other movements are measured by this, and time by this movement" 223b24
  - Circular time
    - "even time is thought to be a circle" 223b32
      - Things come into being form a circle
        - Cf. de Anima II.4 415a30 – 415b8



## Bob Sandmeyer

### 1. Does time exist in itself or merely for us?

#### a. Time & Movement

i.219a17 "time and movement always correspond with each other"

1. 219a2 "time is neither movement nor independent of movement"

2. 220b15 "Not only do we measure the movement by the time, but also the time by the movement, because they define each other."

ii.219b1 time "is just this – number of motion with respect of 'before' and 'after'"

iii.221b10 "time is not motion but number of motion"

#### b. Time – related to soul

i.219a4 "we perceive movement and time together"

ii.219a22-219a29

1. "we apprehend time only when we have marked motion, marking it by before and after; and it is only when we have perceived before and after in motion that we say that time has elapsed. Now we mark them by judging that one thing is different from another, and that some thing is intermediate to them. When we think of the extremes as different from the middle and the mind pronounces that the 'nows' are two, one before and one after, it is then that we say there is time..."

iii.223a22-223a28

1. "Whether if the soul did not exist time would exist or not, is a question that may fairly asked; for if there cannot be some one to count there cannot be anything that can be counted either.... But if nothing but soul, or in soul reason, is qualified to count, it is impossible for there to be time unless there is soul..."

a. 219b8 "Time, then, is what is counted, not that with which we count"

b. 220b8 "Time is not number with which we count, but the number of things which are counted"

c. 222b27 "We have stated, then, that time exists and what it is..."

2. Brentano indicates that according to Aristotle time is "the number of the movement of the uppermost celestial sphere in so far as this supplies the measure of the earlier and later for all other change and perseverance" (49-50). **Is this definition identified by Brentano borne out by the reading, and, if so, where?**

a. See Phy. IV.14 223b13-223b24

b. See also IV.10, esp. 218a33ff

i."Some assert that it [time] is the movement of the whole.... Besides, if there were more heavens than one, the movement of any of them equally would be time, so that there would be many times at the same time."

### 3. Is time linear or circular for Aristotle?

#### a. References for the circularity of time; see 1.a above

i.220a4 "the number of the locomotion is time, while the 'now' corresponds to the moving body, and is like the like the unit of number"

ii.221b25 "if time is the measure of motion in itself and of things accidentally, it is clear that thing whose being is measured by it will have its being in rest or motion"

iii.223a33 time "is simply the number of continuous movement"

1. 223b13 "there is such a thing as locomotion, and in locomotion there is included circular motion, and everything is counted by some one thing homogeneous"

2. 223b20-24 "Now neither (a) alteration nor (b) increase nor (c) coming into being can be regular but (d) locomotion can be. This is also why time is thought to be the movement of the sphere, viz., namely because the other movements are measured by this, and time by this movement."

#### b. Time – succession vs. continuity

- i.219a10-219a14: All magnitude is continuous
  - 1. Movement goes with the magnitude
  - 2. Hence, movement is also continuous
    - a. If movement continuous, then time is continuous
- ii.220a1-220a14 "time ... is both made continuous by the 'now' and divided at it"
  - 2. 220a22 The 'now' is a boundary
  - 3. 22a10-17 The 'now': link and limit

## Sandmeyer – Course Materials – PHI680 Special Topics: Time & Time-Consciousness

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI680_2017F – syllabus .....	5
b. PHI680_2017F – schedule .....	9
<b>2. LESSON STRUCTURE .....</b>	<b>10</b>
a. Sep 12 – Aristotle .....	12
<b>3. ASSIGNMENTS .....</b>	<b>19</b>
a. Collaboration: Weekly Questions .....	21
b. Paper – Question Clarification .....	22
c. Paper – Final .....	24
<b>4. STUDENT WORK .....</b>	<b>25</b>
a. Collaboration – Aristotle Questions .....	28
b. Paper – Question Clarification (Aristotle) .....	33
c. Paper – Final (Duration) .....	42

### **PHI680: Scaffolded Writing Assignments**

The primary assignments in this class were two. First, students were to collaborate together to produce a series of substantive questions about the readings. See the student questions in the next section for an example of this task. This weekly project produced quite profound discussion of the texts and constituted the bulk of the students' workload over the semester. Second, students had to produce two distinct sorts of papers. The first was a short clarification of an important question. The structure of this assignment was closely aligned to the weekly collaboration assignment. The second was a long (15-20) page thematic paper which addressed a question posed in the clarification assignment.

The class concluded with a seminar conference in which student volunteered to present their papers to the class as a whole.

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## (08-31) Reading Questions

Hi Folks,

So I've created in Canvas a means by which to post your questions of the readings. This is the [Collaborations](#) tool.

Just to reiterate, here's an explanation of this requirement from the syllabus:

Each student shall supply to the professor a set of 3 to 5 substantive questions every class period. The questions can be broad or narrow. They can deal with a single text or multiple texts. (However, if the question ranges over multiple texts, you'll need to provide the class advance notice so we'll know what texts to bring.) Students should be prepared (i) to explain why you think this is a worthy question, (ii) to orient the class to the proper place(s) in the text(s) where we can pursue an answer, and (iii) to offer some semblance of a response to the question. Class time will be devoted to working through the questions you've prepared.

I've posted the questions I mentioned in class over Brentano's "What the philosophers have taught about time" reading already. I notice also that one or two of you have also posted your questions. If you haven't, here's how:

1. In Canvas, click the "Collaborations" link.
2. This will open up window with the link "Reading Questions." Click this.
3. Canvas will redirect you to Office365, which everyone in the class should have access to. Sign in using your LinkBlue account information.
4. This will open a Word document ONLINE. You may make changes in this document Online or in Word. If you prefer the latter, click the "Edit in Word" link at the top of the screen. But this isn't necessary, as you can easily edit the document Online. I recommend writing your questions in Word on your own computer originally. This will make it easier to paste your work into this document.
5. For each reading, I've created a table. Find your name in the proper table. Below your name, paste your questions (or just write them in). I recommend keeping the formatting to a minimum, since the system is a bit persnickety.
6. If you're working ONLINE, the document will be saved automatically. There's a notice at the top of the page that will read: "Reading Questions - Saved."
7. You're done. Just close the browser window.

Let me know if you have any problems using this system. This is new tool for me. So I don't know what bugs to expect, but I do expect some bugs.

Please:

- Upload your questions for the Brentano reading ASAP.
- Upload your questions for future readings at least ONE HOUR BEFORE class. I'll print out the list of questions and bring them to class. Be prepared to discuss your questions.
- If you pose questions about textual sources other than those assigned, please post these questions by Monday evening at 11:59pm. This will give me - and us - time to look over the sources your reference.
- One last note, order your questions from most pressing to least. That is to say, the first question should be the one you want to talk about the most.

## The Assignment

- From the syllabus
  - Students will write two papers of approximately 5 pages, each. One paper will be written during the first half of the semester. The other paper will be written during the second half of the semester.
  - **Deadlines:** changed from that indicated on course syllabus
    - First paper: Thursday, November 9, at 11:59pm
    - Second paper: Recommended deadline Sunday, December 10, at 11:59pm (actual deadline: 12/15 @ 12:01am)
      - If you think you'll need extra time completing this second paper, let me know within the first week of December. While I'm not opposed to offering an extension, I discourage it.
  - Aim
    - To clarify a question.
      - Ideally, the subject of each paper will be one question posed by the student as part of the class participation requirement.
      - This is an exercise that asks you to clarify a question which, itself, at the heart of your final paper (i.e., a presentation) or an article length paper (for a journal).
  - This is a requirement for graduate students only.
  - See the syllabus for the grading scale.
- Content of the Exercise
  - In the paper, you should:
    - identify an intriguing non-trivial question that merits further study
    - explain why you think this is a worthy question
      - Don't be overly general here. Specify as precisely as possible what is interesting about this question and what a proper treatment of it may accomplish. In certain respects, this is the most element of the paper.
      - Consequently, you should orient the reader to the proper context, at least in a text or in a historical/philosophical dimension
    - offer some a basic orientation of how you believe the question can be addressed
      - This requirement follows from the preceding and need not be thought of as a distinct element.
    - provide *essential* textual material.
      - This should include only what must be considered in order to clarify the question sufficiently
      - This material should lay the ground for a larger treatment.
  - The paper can range narrowly, i.e., to a specific problem in a particular text. Or it may range over a number of texts or even a number of treatments by distinct authors.
- Sources
  - You are expected to provide reference to secondary source materials that you (would) intend to consult in order to write a paper addressing this question. This need not be exhaustive, but it should include very important references.
  - Provide these references in a bibliography at the conclusion of the paper.
    - You are not required to integrate any of these secondary into this exercise. However, if you have the resources to do so, it would be interesting to see what has inspired you.
  - I recommend you use the Chicago Manual of Style for this (and all) papers.  
[http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html)

## Submission Procedures

- Submit your paper via the Canvas system (Assignments: Papers: Short Paper Assignment)
- All papers must be formatted as Word documents with the extension .docx or .doc
- Each page of text should contain approximately 300 words.

- Text margins should be 1 inch for top/bottom and left/right. Use double line-spacing.
- Include the following information at the top of the first page of the paper (single-spaced):
  - Student's Name
  - Word Count of Your Essay
- Number every page.

# Final Paper

## Final Term Paper

- A final long term paper is required of each student. There is fairly broad latitude here in subject matter. Students will be asked to meet with the instructor after the mid-point of the class to discuss their paper topic and the basic articulation of their paper.
- Papers will be approximately 15 pages in length.
- The deadline for this term paper is 12/15, but I'm willing to be flexible here. If not restrained by Graduate School Regulations, the student may opt to take an Incomplete in the class in order to complete the paper with the level of attention such an important paper deserves. This option *must* be negotiated with the instructor at least one week prior to the final deadline for the paper.
- At the conclusion of the semester, all members of the class will present their research in the first ever **Bluegrass Phenomenology Circle** (BPC) meeting. Presentation before the BPC is required, but the presentation will not be graded. Even if the student opts to take an Incomplete in the class in order to complete his/her paper, he or she must present their research before the BPC.



## Sandmeyer – Course Materials – PHI680 Special Topics: Time & Time-Consciousness

	Page
<b>1. SYLLABUS &amp; DAILY SCHEDULE.....</b>	<b>3</b>
a. PHI680_2017F – syllabus .....	5
b. PHI680_2017F – schedule .....	9
<b>2. LESSON STRUCTURE .....</b>	<b>10</b>
a. Sep 12 – Aristotle .....	12
<b>3. ASSIGNMENTS .....</b>	<b>19</b>
a. Collaboration: Weekly Questions .....	21
b. Paper – Question Clarification .....	22
c. Paper – Final .....	24
<b>4. STUDENT WORK .....</b>	<b>25</b>
a. Collaboration – Aristotle Questions .....	28
b. Paper – Question Clarification (Aristotle) .....	33
c. Paper – Final (Duration) .....	42

### **PHI680: Student Work**

The student work here is of two kinds:

1. The collaboration document included here contains the questions formulated by students on the Aristotle reading. As note already, these collaborations were foundationally important to all the work of the class, i.e., in-class discussion, the short question clarification assignment, and the final thematic paper.
2. The paper documents are of two kinds. Included here are:
  - a. question clarification papers from two different students, and
  - b. a final thematic paper

Typically, 600- and 700-level courses are reserved for graduate students. However, I had worked with a very good undergraduate student in other classes, who asked to participate in this seminar for a grade. I acceded to this request. The student successfully completed all the requirements of the course and passed the class with distinction.

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**Readings: 09/05/2017**

**Aristotle: Packet** - Physics IV: 10-14; also de Int. 9, Meta. V 11, Phy. V 4, NE VI 2, de Anima II 6

**Sandmeyer, Bob**

**1. Does time exist in itself or merely for us?**

a. Time & Movement

i. 219a17 "time and movement always correspond with each other"

1. 219a2 "time is neither movement nor independent of movement"

2. 220b15 "Not only do we measure the movement by the time, but also the time by the movement, because they define each other."

ii. 219b1 time "is just this – number of motion with respect of 'before' and 'after'"

iii. 221b10 "time is not motion but number of motion"

b. Time – related to soul

i. 219a4 "we perceive movement and time together"

ii. 219a22-219a29

1. "we apprehend time only when we have marked motion, marking it by before and after; and it is only when we have perceived before and after in motion that we say that time has elapsed. Now we mark them by judging that one thing is different from another, and that some thing is intermediate to them. When we think of the extremes as different from the middle and the mind pronounces that the 'nows' are two, one before and one after, it is then that we say there is time..."

iii. 223a22-223a28

1. "Whether if the soul did not exist time would exist or not, is a question that may fairly asked; for if there cannot be some one to count there cannot be anything that can be counted either.... But if nothing but soul, or in soul reason, is qualified to count, it is impossible for there to be time unless there is soul..."

a. 219b8 "Time, then, is what is counted, not that with which we count"

b. 220b8 "Time is not number with which we count, but the number of things which are counted"

c. 222b27 "We have stated, then, that time exists and what it is..."

**2. Brentano indicates that according to Aristotle time is "the number of the movement of the uppermost celestial sphere in so far as this supplies the measure of the earlier and later for all other change and perseverance" (49-50). Is this definition identified by Brentano borne out by the reading, and, if so, where?**

a. See Phy. IV.14 223b13-223b24

b. See also IV.10, esp. 218a33ff

i. "Some assert that it [time] is the movement of the whole.... Besides, if there were more heavens than one, the movement of any of them equally would be time, so that there would be many times at the same time."

**3. Is time linear or circular for Aristotle?**

a. References for the circularity of time; see 1.a above

i. 220a4 "the number of the locomotion is time, while the 'now' corresponds to the moving body, and is like the like the unit of number"



- ii. 221b25 "if time is the measure of motion in itself and of things accidentally, it is clear that thing whose being is measured by it will have its being in rest or motion"
- iii. 223a33 time "is simply the number of continuous movement"
  - 1. 223b13 "there is such a thing as locomotion, and in locomotion there is included circular motion, and everything is counted by some one thing homogeneous"
  - 2. 223b20-24 "Now neither (a) alteration nor (b) increase nor (c) coming into being can be regular but (d) locomotion can be. This is also why time is thought to be the movement of the sphere, viz., namely because the other movements are measured by this, and time by this movement."
- b. Time – succession vs. continuity
  - i. 219a10-219a14: All magnitude is continuous
    - 1. Movement goes with the magnitude
    - 2. Hence, movement is also continuous
      - a. If movement continuous, then time is continuous
  - ii. 220a1-220a14 "time ... is both made continuous by the 'now' and divided at it"
    - 1. 220a22: the 'now' is a boundary.
    - 2. 22a10-17 The 'now': link and limit

#### Question One:

#### Is Aristotle's definition of time circular?

##### (i) worthiness:

- This question is relevant to our study of the problem of time because it clarifies Aristotle's position as well as the seemingly temporal notions of 'before' and 'after'.

##### (ii) textual location:

- Handout page 2-4, 7-9, 15-16, etc.
  - "Time is the number of motion with respect to before and after."
- HOPWAG podcast ep. 41
  - <https://historyofphilosophy.net/aristotle-sorabji>
- Turetzky 19-22

##### (iii) attempted response:

- No, because "before and after" are formal elements of change as such, and not necessarily temporal terms
- Richard Sorabji: Aristotle's definition is circular
  - Aristotle defines time as the "*number* of motion in respect of before and after"
    - 'number': what is countable (not 'measure', because that implies regularity, which only applies sometimes)
    - Time is the countable instantaneous stages of a motion
    - 'before and after': Aristotle means what is *spatially* before and after in the motion
  - Circularity:

- Aristotle *thinks* he gets out of it because he means *spatially* before and *spatially* after
- The snag:
  - You may move from left, to the middle, to the right
  - Left is *spatially* before right, but left and right are not temporal terms.
  - However, why do we call the left-hand side 'before'? It is because it is what the motion reaches *in time* before it reaches the middle.
- Turetzky: Aristotle's definition is not circular:
  - For Aristotle, changes constitute the phenomena that is to be explained through inquiring about nature.
  - Time is *not* more fundamental to than motion.
  - For Aristotle, time is an *aspect of* change, and the nature of change is that one thing becomes something else.
  - So, 'before' and 'after' are formal elements of change, not temporal per se.
- Aristotle:
  - "time is not defined by time, by being either a certain amount or a certain kind of it" (218b17-18)
  - time is not movement, because movement is particular and time is everywhere (~218b12)
    - "time is neither movement nor independent of movement"

### Question Two:

#### Why does Aristotle reject the notion that time is constituted of a series of nows?

- (i) Worthiness:
  - This question is relevant to our study of the problem of time because there is a common-sense notion of time which conceives of it as a series of nows, and it is important to see the problems with this ordinary way of viewing time.
- (ii) Textual Location:
  - Course packet 1, 3-4, etc.
  - Turetzky 22-24
    - The now is the basic phenomena of time, because time consists of a succession of nows (before and after) counted in motion, but it is also the case that time is not made up of nows and that the now is not a part of time.
    - Just as a line cannot be constituted by a series of points, so time cannot be constituted by a series of nows.
    - Two nows cannot be next to each other, because another now is always ready to be found between any two nows.
    - There is no smallest time
- (iii) Attempted Answer:
  - Aristotle rejects the common notion that time is constituted of a series of nows by making an analogy with points on a line. Time and lines are continuous, while nows and points are not. Two nows cannot be 'next to each other' since every now can be subdivided into smaller and smaller nows. These means that time is not constituted of a series of nows and also that there is no minimum amount of time.

### Question Three:

#### How does Aristotle resolve the difficulty regarding necessity and statements about the future?

- (i) Worthiness:
  - This question is relevant to our study of the problem of time because it deals with an issue regarding the status of truth value determinations for propositions about the future in terms of necessity and contingency, as well as establishing the necessary nature of truth values for propositions about the



past and the present. It also asks us to consider whether time, all of time, exists in the same way and to the same extent.

- (ii) Textual Location:
  - Course packet page 7, 12-14
  - Turetzky: 28-29
- (iii) Attempted Answer:
  - Aristotle rejects the notion that propositions about the future are determined with necessity because it makes deliberation about possible courses of action pointless. Only one alternative will happen, and it will happen with necessity. So, there are no alternatives.
  - Aristotle assigns the 'truth value' of indeterminate for propositions about the future, and notes that the most we can say is that one option is more likely to happen than another. The rule of contradictories only applies to what actually exists, not that which is merely potential.
  - 'all existence is necessary' is not implied by 'if something is the case, then it is necessarily the case'.

1. At the beginning of *Physics*, Aristotle appears to articulate a preliminary definition of time: "For time is just this – number of motion in respect of 'before' and 'after.'" Is that supposed to be a *per se* definition, which captures the essence of time? If so, is it not the case that "before" and "after" already presuppose an understanding of time?
2. Aristotle occasionally seems to subordinate time to motion. However, mustn't we presuppose time to cognize motion? What is the relation of time and motion?
3. What is the relation between time and the "now?" In just what sense is the "now" equal in substratum, but different in being?
4. For Aristotle, is time a quality of substances or a generality?

1. A question from *Metaphysics*, Book V: Aristotle is working through different forms of priority in sect. 11. How does this relate (directly or indirectly) to the question of time. In what sense, for Aristotle (or for us) is time prior? Is it as substance?
2. A question from *De Interpretatione*, sect. 9: Here Aristotle is working through the concepts of necessity and possibility. What is the difference in the way that necessity and possibility work? When he speaks of necessity is he speaking of logical necessity? Is this in opposition to actual/real possibilities? Is this clarified somewhere?
3. A question from *Physics*, Book IV, sect. 10 (and probably other places): How are we to deal with "nows" and parts in time? Relatedly, how do we speak of the whole of time? What does it mean for time to be whole? If time is also infinite, then in what sense can we speak of the wholeness of an infinity?
4. A question from *Nicomachean Ethics*, Book VI, sect. 2: How does this section fit into the scheme of our readings? Also, what does it mean for ethics to be oriented toward the future? Is there no place for moral guilt or pride in this conception of ethics since these would seem to be oriented toward the past?

## Aristotle Questions

**Question One:** Brentano had described Aristotle's theory of time as a non-subjective theory. **Is this a good (i.e. accurate and complete) reading of Aristotle?** Does Aristotle present a theory that contradicts a subjective conception?

- (i) textual location:
  - "Now we mark them by judging that one thing is different from another, and that some third thing is intermediate to them. When we think of the extremes as different from the middle and the mind pronounces that the 'nows' are two, one before and one after, it is then that we say that there is time, and this that we say is time. For what is bounded by the 'now' is thought to be time—we may assume this." Packet 3, Bekker 219a30.



- Cf 218b21 as well where his conclusions seem to assume something of a subjective perspective. “But neither does time exist without change; for when the state of our minds does not change at all, or we have not noticed its changing, we do not think that time has elapsed...”

**Question Two:** How does Aristotle answer the first question he introduces in section 10? That is, **does time, for Aristotle, belong to the class of things that exist or to the class of things that do not exist?**

- (i) textual location:
  - Con.
    - “One part of it has been and is not, while the other is going to be and is not yet. Yet time—both infinite time and any time you like to take—is made up of these. One would naturally suppose that what is made up of things which do not exist could have no share in reality.” Packet 1, Bekker 217b29
      - Further, the now, which is the only part said to exist is not a part of time since a part is a measure of the whole and time is not made up of nows.
    - “but the now corresponds to the body that is carried along, as time corresponds to the motion. For it is by means of the body that is carried along that we become aware of the before and after in the motion...For what is carried is a ‘this,’ the movement is not.” Packet 4, 220a.
  - Pro.
    - Time is linked by various nows, which, do exist. “We have stated then, that time exists and what it is, and in how many ways we speak of the now...” Packet 9 222b27
    - Time is a property of things “It is also worth considering how time can be related to the soul; and why time is thought to be in everything, both in earth and in sea and in heaven. It is because it is an attribute, or state, of movement...” Packet, 9, Bekker 223a6

**Question Three:** In some sense it seems that **things in time are both measured by and measure time. Is this (a) an accurate characterization of Aristotle’s position, and (b) a coherent view?**

- (i) textual location:
  - “time is not number with which we count, but the number of things which are counted; and this according as it occurs before or after is always different, for the nows are different. And the number of a hundred horses and a hundred men is the same, but the things numbered are different—the horses for the men. Further, as a movement can be one and the same again and again, so too can time, e.g. a year or a spring or an autumn.” 220b6.
    - What differentiates the nows? If the nows are like the individual horses and men that differentiate the number, what is the content of the now?
  - “The time marks the movement, since it is its number...for we know how many horses there are by the use of number; and again, by using the one horse as a unit we know the number of the horses itself.” Packet 5, 220b15. We use motion as the unit for time.
  - “Clearly, then, to be in time has the same meaning for other things also, namely, that their being should be measured by time.” 221a9

**Question Four:** Is Aristotle making an explicit distinction between **logical necessity** and a kind of **necessity that applies specifically to temporal entities** (i.e. things in time)? If so, **what is the relation between these?**

- (i) textual location:
  - “I mean, for example: it is necessary for there to be or not to be a sea-battle tomorrow; but it is not necessary for a sea-battle to take place tomorrow, nor for one not to take place—though it is necessary for one to take place or not to take place. So, since statements are true according to how the actual things are, it is clear that wherever these are such as to allow of contraries as chance has it, the same necessarily holds for the contradictories also.” Packet 8, Bekker 19a23-a39.

**Aristotle mentions the idea of all things existing in the now as a difficulty. How is this a difficulty?**

Textual location

On Pg. 68 He says, Further, if coincidence in time (i.e. being neither prior nor posterior) means to be in one and the same 'now', then, if both what is before and what is after are in this same 'now', things which happened ten thousand years ago would be simultaneous with what has happened to-day, and nothing would be before or after anything else."

Semblance of a response

It seems to me that things existing within one time would not be a problem since, after all, this would resolve the other problem about things only existing within the now. Otherwise how it is that things can be said to have existed in the past since they don't exist in the now and how is it possible that things can exist in the future, for the same reason.

Question

Aristotle discusses the idea that time is neither movement nor independent of movement. Time might be understood as movement as, for instance, in the ticking of a clock or sand running through an hourglass or any constant sort of pattern that can be observed to have occurred a certain number of times, with each time the movement occurring associated with a particular amount of time and time be determined on the basis of this know process and the amount of times it has occurred but nevertheless it seems that time would not be this movement, since we might for instance not have the sense that very much time has elapse with something or any if we do not notice the change. This posses a problem. It seems that time is both existent and non-existent. So the question is **can time be thought of as both being subjective and not subjective and perhaps be more than one thing?**

Textual support

Pg. 69 "If, then, the non-realization of the existence of time happens to us when we do not distinguish any change, but the mind seems to stay in one indivisible state, and when we perceive and distinguish we say time has elapsed, evidently time is not independent of movement and change. It is evident, then, that time is neither movement nor independent of movement."

Semblance of a response

From my own experience and I would imagine others, and popular expressions, this seems to be the case. The expression, 'Time flies when your having fun' suggests the passage of a subjective time that is happening faster. Nevertheless, objective time is moving along all the same.

Question

**Is Aristotle being reasonable when he says, "For time is by nature rather the cause rather of decay, since it is the number of the change and removes what is." (Aristotle, 73)**

Textual Support

Aristotle says, "A thing, then, will be affected by time, just as we are accustomed to say that 221a30-221b2 time wastes things away, and that all things grow old through time, and that people forget owing to the lapse of time, but we do not say the same of getting to know or of becoming young or fair." Is it not also true that while time wastes things away it can make other things come to exist? As, for example, the album cover of the band REM, in time, which when opened up show various things that have grow forth in time. Farmers understand this because the ...



Sleeping Among the Heroes at Sardinia:  
Time in Aristotle's Physics

November 9, 2017  
PHI680

In *Physics* Δ, Aristotle articulates his definition of time in a number of ways and with varying degrees of specificity. ~~the~~ The most precise ~~of which articulation given by Aristotle states~~ ~~is~~ that time is the “number of motion in respect of before and after.”<sup>1</sup> ~~In this paper,~~ I would like to present a set of difficulties involved in ~~understanding~~ Aristotle’s conception of time as the number of motion. ~~It will be seen that substantial questions remain to be addressed regarding this relation.~~ In the first two sections, I will ~~attempt to~~ layout the untendentious aspects of Aristotle’s concept of time. First, ~~I will look at the way in which~~ Aristotle conceives of time as an attribute of motion. Second, ~~I will articulate how~~ time is understood as the number of motion. ~~With this conception of time in hand, and b~~By way of conclusion, I will gesture toward a set of tensions present in Aristotle’s notion of time. ~~So what is the question, precisely, or what is the tendentious aspect of Aristotle’s concept of time?~~

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## Time and Motion

In *Physics* Δ, as in many of his works, Aristotle employs a doxastic approach ~~to his subject of enquiry~~, canvassing and evaluating the many views of his predecessors. The most prevalent view of time, Aristotle claims, holds that it is a sort of motion.<sup>2</sup> ~~As time is most usually supposed to be a motion and a kind of change, we must consider this view.~~<sup>3</sup> Indeed, the idea that time is related

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Commented [BS1]: Since you explicitly point to his doxastic approach, what predecessor or predecessor is he evaluating here?

<sup>1</sup> Aristotle, *Physics*, 219b1.

<sup>2</sup> Aristotle, *Physics* 218b10. We should note that when Aristotle speaks of motion, this term is not limited simply to locomotion—that is, a change in location. Aristotle’s conception of motion is broader than this. Motion for Aristotle includes not just changes in location, but changes in quality as well. The change undergone by my coffee as it turns from hot to cold would be, for Aristotle, a sort of motion. For the remainder of this essay, I will use motion in a similar sense to refer both to locomotion as well as to qualitative changes.

<sup>3</sup> Aristotle, *Physics* 218b10.

to motion is an intuitive view. It is by noting various sorts of motion that we become aware of the passage of time. Watching a boat move languidly down a river indicates to me not only the motion of the boat itself, but the passage of time as well. However, Aristotle embraces this ~~doxastic~~ view only with significant modification. ~~If one is~~ Speaking precisely, Aristotle observes, it must be said that time is related to change but is not identical to it. In a crucial passage, Aristotle writes “change is always faster or slower, whereas time is not; for fast and slow are defined by time—fast is what moves much in a short time, slow what moves little in a long time.”<sup>4</sup> We can observe that changes occurs either more or less quickly and the magnitude of the change is not identical to the duration. As such, time cannot be identical to motion or such variations in rate would be impossible. ~~From this Aristotle concludes that~~ Consequently, ~~time is~~ time is not identical to motion. ~~Following Aristotle’s logic, time is~~ held to be either identical to movement or ~~to be~~ something that belongs to movement, ~~and~~ Since time cannot be identical to movement, ~~time it~~ must belong to movement in some other way.<sup>5</sup>

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#### Time as the Number of Motion

~~According to Aristotle, time is a measure of motion, and it is not identical to motion. But what sense is this to be understood? An indication can be found in Aristotle’s discussion of the ‘now’ and the number of motion. Aristotle observes that we notice time only when we can establish something that is prior to that which is posterior. Aristotle writes, when the mind “pronounces that the ‘nows’ are two, one before and one after, it is then that we say that there is time, and this that we say is time.”<sup>6</sup> He clarifies this statement, writing “what is bounded by the ‘now’ is thought to~~

<sup>4</sup> 218b15-218b18

<sup>5</sup> 218b15

<sup>6</sup> 219a25



be time”<sup>7</sup> These now moments are themselves durationless points and thus not themselves in time. That is, the prior ‘now’ and the posterior ‘now’ are merely boundaries which establish a unit of time. Time then can be said to be number in the same way “as the extremities of a line form a number...”<sup>8</sup> The dual ‘nows’ and the dual endpoints of a line segment are both boundaries, which, in their duality simultaneously establishing a unit and a number. Thus, insofar as the ‘nows’ are durationless boundaries, they are not in time; nevertheless, the ‘now’ is what gives rise to the number of time. It is this thought that subtends Aristotle’s full definition of time: time is to be understood as the number of motion with regard to the before and after.

This is about as much as can be said, untententially, about Aristotle’s notion of time. However, it will be helpful to note a few details and entailments of this account. First, with a more complete articulation of his definition, Aristotle is now in a better position to specify how it is that time relates to motion. He writes that time is not movement “but only movement in so far as it admits of enumeration.”<sup>9</sup>

Second, we have seen, that the now is a boundary that is used to establish the measure or unit that is time. However, Aristotle makes the further claim that these ‘nows’—individual instances of the now—are essentially distinguishable from one another. He writes, “The ‘nows’ are the same insofar as they are boundaries, but different in their being. That is to say, falling along the line of progression differently, they indicate a different relation. They are not in the same relation: one being before and one being after. The argument is based in a analogy to spatial relations. Just like the sophists posit of Coriscus that Coriscus at the Lyceum is different in being from Coriscus

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Commented [BS2]: Okay, I don't see how this definition follows from the discussion of the 'now' Subject of your sentences in this paragraph: now, now, now, time, now I would suggest that the argument from analogy of not very well explicated here

Commented [BS3]: I really don't know why you express it this way There seems a lot to disagree with in regard to this way of representing time

Commented [BS4]: Why?

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Commented [BS5]: Acceptable?

<sup>7</sup> 219a29

<sup>8</sup> 220a16

<sup>9</sup> 219b2

at the marketplace, so too with the nows.<sup>10</sup> ~~That is to say, it is only~~ insofar as we are able to bound an interval in terms of non-identical 'nows,' ~~(e.g., a defined by a~~ prior 'now' and a posterior 'now'), ~~is, that we establish~~ a duration ~~and or a~~ unit of time ~~definable~~. If these ~~the prior and the~~ posterior 'nows' were identical ~~in their being,~~ we would remain unable to mark changes in time because we would no longer be identifying something that is prior and something posterior. Like those who sleep among the heroes at Sardinia, ~~if the 'nows' were not distinguishable,~~ the passage of time would not be observed.

~~Finally, linking time to the establishment of the now by which a duration can, itself, be~~ ~~numbered~~ ~~number~~ allows Aristotle to explain two ~~desiderata for the concept of time:~~ (A) ~~how~~ simultaneous motions occur relative to the same time<sup>11</sup> and (B) ~~how~~ time establishes regular durations (e.g., a year, or a spring, or an autumn).<sup>12</sup> ~~Indeed, these claims are both aspects of our~~ ~~common sense conception of time.~~ ~~For~~ On the one hand, we speak of a specific duration such as yesterday (itself a twenty-four hour period) which will differ from tomorrow (a different twenty-four hour period), where this specific period and the events therein are a subject of which that duration (twenty-four hours) is predicated; but, the difference between yesterday and tomorrow is precisely not a difference in duration. The difference between these times lies elsewhere namely in the specific motions captured by the duration. On the other hand, we talk about time in terms of abstract durations: one hour, one day, one week, one month. These are alike purely in their duration and this must be so for them to establish regular intervals. I take these claims to be among the fundamental aspects of time that are explained by Aristotle though the association between time and number; for, number seems to function in a similar fashion. As Aristotle will note, number

**Commented [BS6]:** WHAT? Where does this come from?  
You need to provide context in order for this to make sense

**Commented [BS7]:** In being, but in what sense?  
\* as relational?  
\* as substantial?

**Commented [BS8]:** Isn't this redundant?

**Commented [BS9]:** WHAT? Where does this come from?  
Some context is necessary to make this allusion understandable

Are those who sleep among the heroes at Sardinia indistinguishable? How so? Why are they indistinguishable?  
In analogical moment what does the analogy work?

**Commented [BS10]:** Acceptable?

<sup>10</sup> 219b20-25

<sup>11</sup> 219b10.

<sup>12</sup> 220b14.



can be said “both of what is counted or countable and also of that with which we count.”<sup>13</sup> For example, when I count ten horses and then ten people, the decade is the same, but the thing counted differs. It is this aspect of number that Aristotle hopes to carry over to his conception of time.

### Tensions in the Theory

The notion that time is a sort of number is meant to clarify the relation between time and motion. ~~We have already seen that Aristotle introduces and then dismisses two possible relations between time and motion as unacceptable. First, Aristotle explicitly denies that time is simply identical to motion (cf. 218b15), but – Second, given the definition of time Aristotle puts forward as the number of motion, it is obvious that time for Aristotle is not completely independent of motion. Indeed, Aristotle writes “it is evident, then, that time is neither movement nor independent of movement.”<sup>14</sup> According to Aristotle, then, The notion of time as is the number of motion. This definition appears to provide a productive way to cash out this relation between time and motion. However, Aristotle’s use of number to explain time is fundamentally problematic. By way of conclusion, I would like to note an intertextual tension that results from conceiving of time as a sort of number. I will suggest that~~ There are two ways in which Aristotle presents time as a number and each leads to a contradiction with regard to other claims to which Aristotle is committed.

The first interpretation holds that time is just an aspect of enumerating motion. That is to say, time is just the ‘nows’ with which we number motion. There is textual support for this interpretation. At 220b4-5 Aristotle is trying to explain why time is not said to be quick or slow, but is a consistent measure (Deseterata B). In justifying this claim Aristotle says that no number

Commented [BS11]:

Commented [BS12R11]: Why does this example not apply to the now?

When I indicate a before and an after with the now, the now is the same but the moment delimited by the now is different. Seems precisely the same issue to me.

Commented [BS13]: See my first highlighted question!

Commented [BS14]: Wasn't aware of this. This was not clearly stated and explained above.

<sup>13</sup> 219b5.

<sup>14</sup> 219a1.

with which we number is quick or slow. This seems to imply that time is a number with which we count. That is, time is simply the intervals established by the 'nows' by which motion is measured.<sup>15</sup> Though this interpretation would make sense of Aristotle's claim that there is no time without the soul since time is a numbering or counting and this is itself the activity of a rational being, it explicitly goes against a claim to which Aristotle seems particularly dedicated. Time, Aristotle claims, is number in the sense of "what is counted, not that with which we count."<sup>16</sup>

The second interpretation available is that time is some sort of derivative property of motion. On this reading, neither the 'nows' nor the regular interval established by marking the 'nows' of before and after are themselves time. Rather, the 'nows' marks off a specific motion and establishes a new feature, namely time as the content of the interval between the 'nows' that are identical in their being. This interpretation would make sense of the numerous passages in which it is claimed that time is that which is numbered, not the numbering or counting itself (i.e. not the 'nows' in themselves). Indeed, this claim is central to Aristotle's defense of the idea that earlier and later times, though of the same duration, are not identical (that which is numbered, horses, people, or the specific motion of the duration differentiate otherwise identical numbers). Justifying such a claim is the aim of passages such as 220b5. However, if this is correct, and time is an attribute of motion in the sense of a property of the motion, how is it that the soul is needed in order for there to be time? If it is the specific motion counted that constitutes time, surely this motion could exist without one to enumerate it. Additionally, this interpretation makes it difficult to understand how rest could be included in time. If time is a derivative property of motion that is

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<sup>15</sup> Bostock, 156.

<sup>16</sup> 219b4-9

then simply given a measure in enumeration, then motion is necessary for the production of time. Yet, Aristotle explicitly states that periods of rest can be in time (221b8-221b14).

It is unclear which interpretation is primary, or, put another way, which is the better representation of Aristotle's views. This is my question. Which of these two interpretations is most adequate to Aristotle's other views, particularly to his theory of motion? As I hope has been shown, there is no forthcoming interpretation of time as a number of motion that does not come into conflict with other major tenants of Aristotle's theory. A more complete analysis of this problem would involve looking at the account of measure and unit *Metaphysics Iota* as well as a more sustained analysis of motion in the *Physics*. This paper is meant merely to serve as an illustration of the various interpretations available as well as an indication of what would be entailed by adopting either one of these interpretations. The solution to these problems is the subject for a much larger work.

YOU NEVER CLARIFIED THE QUESTION. I WOULD SUGGEST. SEE MY FINAL ADDITION TO YOUR PAPER.

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## The Endurance of the Past and the Creation of the Future

### I – Introduction

In brief passages of his treatises and lectures, Heidegger sketches some objections to Bergson's conception of primeval time. Though he offers no more than cursory allusions, we can discern an important critical theme: mired in a bog of metaphysical confusions, the idea of pure duration by Bergson presumes the temporal primacy of the present and, therefore, fails to unearth the ontological relation between time and being.<sup>1</sup> Such a contention is, I reckon, inaccurate. In his attempt to ground horological time, Bergson articulates an account of existential temporality whereby the past and the future emerge in a creative process. Accordingly, the enduring consciousness consists in an openness to being – which, to be sure, Bergson interprets as life. Pure duration, therefore, designates the ontological field across which we encounter and create being. I do not, of course, intend to overstate the commonalities between Heidegger and Bergson – their presumptions and conclusions are very different. I merely wish to show the latter is not culpable of the charge levied by the former.

<sup>1</sup> According to Heidegger, there are many problems with Bergson's account of time, all of which emerge from the latter's persistent entanglement in traditional metaphysics. For him, Bergson (1) reduces horological time to space; (2) retains and merely inverts the Aristotelian conception of time; (3) fails to provide an ontological foundation for time-consciousness; (4) prioritizes the present and the being of presence. In this paper, I focus on the last two lines of criticism.

**Commented [BS1]:** Vagueness here weakens the impact of paper's opening to entice interest.

**Commented [BS2]:** Sentence break called for here.

**Commented [BS3]:** These comments do not seem tangential to your discussion but rather quite central to it. Consequently, they shouldn't be placed in a footnote.

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**Commented [BS4]:** First you need to explain that he seeks to ground horological time by reference to lived duration.

**Commented [BS5]:** Assume that I don't know much about Bergson. Your opening is, then, pretty confusing. For instance, why are you suddenly talking about consciousness after indicating the central problematic was the ontological relation between time and being.

**Commented [BS6]:** Which charge? I see two charges: Bergson presumes the primacy of the present and he fails to unearth the ontological relation between time and being.

Structure of presentation:

1. Idea of duration by Bergson has two problems, one of which is said to follow from the other
2. You wish to defend Bergson against "a" charge.

## II –Pure Duration: In Memoriam

To appreciate Heidegger's critique of Bergson, we must briefly expound the latter's theory of pure duration. Much like Heidegger, Bergson strove to disclose the origin of temporality from which we derive [both](#) our mundane and scientific conception of time. His aim is to avoid the paradoxes and ambiguities of the mundane conception of time and, ultimately, secure an indeterministic and temporal conception of freedom.<sup>2</sup> He distinguishes, then, between horological time [*temps*] and pure duration [*durée*]. The former is a quantitative multiplicity, a discontinuous and homogenous juxtaposition of objective units, whereas the latter is a qualitative multiplicity, the continuous and heterogenous progress of consciousness. Only duration is a pure and concrete temporal phenomenon. Horological time, as a numerical magnitude, is a spatialized mixture, a convenient and useful abstraction.

To establish the distinction between these two kinds of multiplicity, Bergson investigates the nature of number. Number is, he argues, a spatial designation. On one hand, the origin of a numerical magnitude is space. What we count and divide are originally regions of space – say, petals or sheep. On the other hand, the countability of a numerical magnitude also entails spatiality. [To count anything](#), we must set each member of the group *aside*. We must, in other words, place the units somewhere even in highly abstract calculations. Numbers “are therefore parts of space, and space is, accordingly, [the material with which the mind builds up number](#), the medium in which the mind places it.”<sup>3</sup> In creating numbers, we abstract from

**Commented [BS7]:** To count:  
\* act of counting: a multiplicity of states  
\* the counted: a multiplicity of affairs

**Commented [BS8]:** Good.

**Commented [BS9R8]:** Good. So where is the discussion of the symbolic thus far?

<sup>2</sup> The connection between duration and freedom is, of course, beyond the narrow scope of this paper.

<sup>3</sup> Henri Bergson, “Time and Free Will,” in *Key Writings*, 53.



the multiple qualities of the world and thereby establish a homogenous magnitude. We must ignore the unique peculiarities of a single petal and conceptualize it as an indistinct unit.

Page | 3 Now, horological time is the numerical magnitude of motion and change – indeed, such is the conception of temporality, which Aristotle has bequeathed upon us. So, insofar as clock-time is a kind of number, it must perforce unfold in space. We count the now-units of this discontinuous succession in spatial juxtaposition – much like we count material objects, e.g., apples in a crate. Horological time, as the alloy of time and space, responds to the pragmatic and evolutionary needs of the body. If we wish to calculate the route of a rocket to Mars or coordinate our schedules, we need a measurable unit of some sort, an abstract standard or rule. As Bergson puts it: “Nay, more, time enters into the formulae of mechanics, into the calculations of the astronomer, and even of the physicist, under the form of a quantity. We measure the velocity of a movement, implying that time itself is a magnitude.”<sup>4</sup> In this sense, then, time is a useful quantitative multiplicity, a homogenous magnitude.

However, the fount of impure-spatialized time is pure duration. Duration is the raw life of consciousness, a creative flourishing. It designates the inexorable, irreversible succession of qualitative-multiplicities-states of consciousness, i.e., the restless interpenetration of sensations, desires, ideas, sentiments, woes, worries and so forth. “In a word, pure duration might well be nothing but a succession of qualitative changes,” he begins, “which melt into and permeate one another, without precise outlines, without any tendency to externalize themselves in relation to one another, without any affiliation with number: it would be pure heterogeneity.”<sup>5</sup> In duration, experiences have no discernible contours, no determinate

**Commented [BS10]:** Why alloy? (not to deny the validity of this idea, just think it is necessary to explain the origin of this idea in Bergson)

**Commented [BS11]:** See previous question about symbolical representation.

**Commented [BS12]:** See earlier comment regarding consciousness.

**Commented [BS13]:** “It”, the word, designates?

<sup>4</sup> Henri Bergson, *Time and Free Will*, in *Key Writings*, 63

<sup>5</sup> Bergson, 61.

boundaries: they simply **disembogue** into one another. Duration is, therefore, the absolute **flourishment** of conscious life, a heterogenous, uncountable, qualitative medium, an endless process of growth. As such, it **resists** discursive analysis: it must be lived, rather than cognized.

**Commented [BS14]:** Excellent GRE word, but I'm not sure it gets at what you intend. Disembogue carries the connotation of an emptying. Is this what you mean?

**Commented [BS15]:** Notice you are employing a substantive to indicate a dynamic.

**Commented [BS16]:** Resist or abjure

A **symphony**, for instance, comprises multiple pitches, pauses, sounds, moods and themes. Consciousness could very well dissect the piece and analyze the formal structure of a theme, or the contrapuntal line of one instrument. To do so, it must excise a part of the whole by means of a symbol or cypher and, thereby, separate "its present state from its former states."<sup>6</sup> In so doing, however, consciousness no longer lives the music. **It no longer endures.** It projects the sonorous sensibilities onto a space of thought. Conversely, when consciousness lives the music, the symphony is disclosed as a heterogenous amalgamation of sensibilities. It experiences the moods, pitches, memories, worries and silences melting into one another. Thus, pure duration constitutes the gradual growth of the living consciousness through which it develops, evolves creates and changes.

**Commented [BS17]:** Given the analogy to musical tone and to music generally is prevalent in Bergson, this explication could be much richer if tied more clearly to Bergson's own explication.

Bergson's theory of temporality relies, therefore, upon the distinction between horological time and pure duration. Horological time **is a quantitative multiplicity**, a numerical magnitude, which comprises abstract, discontinuous and homogenous now-units. As such, clock-time is an **alloy** of space: to the degree that time is countable, it is spatial. **The spatialization of time occurs, in turn, by dint of the pragmatic and evolutionary vicissitudes of corporeal life.** In contrast, pure duration is a qualitative multiplicity, the primeval fount of temporality, which comprises concrete, continuous and heterogenous experiences. It is, in

**Commented [BS18]:** "Our final conclusion, therefore, is that there are two kinds of multiplicity: that of material objects, to which the conception of number is immediately applicable; and the multiplicity of states of consciousness, which cannot be regarded as numerical without the help of some symbolical representation, in which a necessary element is space"  
— Bergson, "The Idea of Duration" (sorry don't have my Key Writings text, so I cannot provide the page number)

What do you mean that consciousness "excise(s) a part of the whole by means of a symbol or cypher". This is introduced too quickly and without adequate explication.

**Commented [BS19]:** Is horological time a representation of the mind applied to material objects?

**Commented [BS20]:** admixture

**Commented [BS21]:** New Idea :: New Paragraph

**Commented [BS22]:** Introduced but not explained.

<sup>6</sup> Bergson, 60.



other words, the very endurance of consciousness in a relentless process of self-creation. And so, duration is essentially inarticulable and ineffable. It is a concept, admittedly of a very unique nature (see *Introduction to Metaphysics*), that denotes a form of immediate and pure living.

### III - Heidegger's Critique of Bergson: The Primacy of the Present

Now, Heidegger recognizes Bergson's innovative attempt to disclose the primeval phenomenon of time: "Recently Bergson tried to conceive the concept of time more originally. He made it [clearer] than any previous philosopher that time is interwoven with consciousness."<sup>7</sup> However, Bergson's idea of pure duration remains fettered to the "ordinary way of understanding" time, "which has persisted from Aristotle..."<sup>8</sup> Aristotle, he claims, established the problem of time for all subsequent thinkers, "and not least of all for Bergson."<sup>9</sup> For Heidegger, Bergson's most important metaphysical mistake is perhaps the attribution of ontotemporal primacy to the present - that is, the epistemic and ontological privilege of presence.

Traditional metaphysics, he argues, has hitherto attempted to know entities as presence. "The outward evidence for this," he asserts, "is the treatment of the meaning of Being as παρουσία or οὐσία, which signifies, in ontologico-temporal terms, 'presence' [*Anwesenheit*]. Entities are grasped in their Being as 'presence'; this means that they are understood with regard to a definite mode of time - the 'present.'"<sup>10</sup> Thus knowledge has been interpreted as an act of making present. To know is to represent here and now, to

<sup>7</sup> Martin Heidegger, *The Metaphysical Foundations of Logic*, 149

<sup>8</sup> Heidegger, *Being and Time*, 39.

<sup>9</sup> Heidegger, 142.

<sup>10</sup> Heidegger, *Being and Time*, 47.

**Commented [BS23]:** Don't be coy. Where is this criticism introduced by Heidegger. Don't bury that information in a footnote. Place the objection in context.

**Commented [BS24]:** Cf. *The Concept of Time*, (first draft) in which the concept of the present is actually quite ambiguous.

"The surrounding world - when examined with regard to its presence [*Anwesenheit*] - is structured according to its own significations and references" (17).

"Measuring amounts to determining something that is present [*Gegenwärtiges*] by means of something that is present [*Gegenwärtiges*]" (61).

Which presence is at issue here?

\* the ontotemporal primacy of something that is present [*Gegenwärtiges*]  
\* the privileging of presence [*Anwesenheit*]

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**Commented [BS25]:** Resolution of the ambiguity. But I would suggest that the ambiguity needs to be acknowledged explicitly in order to be clearly resolved.

grasp something as present-at-hand [*Vorhandensein*]. Thus, ~~the truth is conceived as a~~ permanent, persistent, changeless transcendence, an enduring entity of some sort: the being that is, primary substance, the eternal forms or the timeless presence of God. In sum, the present is interpreted as ~~the experiential center in relation to which we understand the past,~~ as a mere “have-been,” and the future, as a mere “not-yet.” nothing.

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**Commented [BS26]:** This needs a lot more clarification. See my previous comment.

Now, this prejudice is a problem, argues Heidegger, because it occludes the phenomenon of existence as a temporalized openness. For Heidegger, the being of existence [*Dasein*] is care – that is, a concerned awareness of being. Care comprises three equiprimordial structural moments: thrownness, projection and fallenness. Thrownness designates the phenomenon by which existence is always already in a world structured by a system of customary and pragmatic references. *Dasein* is encultured by a world of signification that precedes it and finds itself caring for it. Projection designates the phenomenon by which existence is always a confrontation with possibilities for action. *Dasein* is that which it can become, all of its temporally determined possibilities. Finally, fallenness designates the phenomenon by which existence is a fascinated dispersal in the business of everyday and social life. In its average everydayness, *Dasein* is merely any “one” – it behaves as one behaves.

As such, care is only possible on the basis of temporality. Temporality is a unified existential whole, which comprises three temporal ecstasis, or horizons of interpretation: past, present and future. Each ecstasis primarily conditions one moment of the structure of care. So, *Dasein*, as care, ‘makes’ the present in its projection toward the future as it plunges



into the past – that is, in its concern for its existential possibilities.<sup>11</sup> Since projected anticipation is the mode through which we unveil finitude in the form of death, Dasein's authentic temporality is the future. Inauthentic temporality is, on the contrary, a fallen dispersal in the present, the vicissitudes of everyday life as any "one." To prioritize the present is, therefore, to close the present, to understand oneself as an innerworldly entity among other entities. However, Dasein, as being-in-the-world, is neither a transcendent object nor a transcendental subject, for which a horological interpretation of time as presence would apply. Rather, Dasein is an ecstatic openness: the temporal disclosure of being.

Only through this analysis can we reveal the ontological relation between time and existence in light of the question of being. Temporality is that through and in which all interpretations of being become possible. Dasein's understanding of being is fundamentally temporal – that is, the structure of care depends upon temporality. Such omission is, then, Bergson's fatal flaw. "The basic metaphysical problem of the primordial connection between Dasein and temporality," contends Heidegger, "he [Bergson] does not pose, and even less does he pose the problem of being, for which the other problem is only a preparation."<sup>12</sup> So Bergson's account of pure duration cannot articulate the nature of time as the existential condition for the possibility of the disclosure of being – Dasein's openness to time is Dasein's openness to being.

#### IV –Pure Duration: In Memory

<sup>11</sup> Heidegger, *Being and Time*, 401.

<sup>12</sup> Heidegger, 149.

**Commented [BS27]:** Time' is the being of 'nobody' (*Die Zeit' ist das Sein des Niemand*) which is encountered within and in terms of presenting immersion in the world. We must not interpret away the phenomena of 'one' and 'time', which are so relentlessly dominant (*hartnäckigen Herrschaft*) that they often seem more 'real' than the presence (*Vorhandensein*) of the world (what is in the world is 'in time'). Ontological investigation must open itself to these phenomena; it must read off their ontological characteristics from these phenomena themselves" (*Concept of time*, 65)

Your analysis above is quite good. But I would suggest that the demand announced in the last sentence of the quote above is absent in your analysis.



~~I suspect, however, that~~ Heidegger is overhasty in his dismissal of Bergson's theory of duration. In *Matter and Memory*, Bergson devises a theory of perception and memory, which disavows the traditional conception of time as presence. While the former is indeed the faculty by which consciousness attends to a rigid present, the latter is rather the faculty, which synthesizes and preserves the past as a continuous, heterogenous murmur of unconscious frequencies. Duration is, then, the memorial accumulation of the past and the inventive creation of the future. Unlike horological time, pure duration is defined by the past, sustained in memory, in its creative tendency toward the future. Thus, as a living process of flourishing, duration contains, at all moments, the three ecstatic horizons of temporality: in the creative relation between past and future, the original present remains open. Understood as such, pure duration is, not merely a psychological experience, but rather the ontological field across which we encounter being.

To countenance Bergson's rejection of the ontological primacy of the present, we must briefly examine his theory of perception and memory. In seeking the nature of these conscious faculties, he elucidates the phenomenon of pure duration in light of the relation between body and spirit. To do so, he posits first the notion of image as a "certain existence which is more than that which the idealist calls a representation, but less than that which the realist calls a thing."<sup>13</sup> That is to say, an image is an intermediary being, which does not possess the ontological independence of an object nor does it possess the ontological dependence of a representation. As such, an image is neither material nor ideal. It is, rather, that through which the world is manifest. "Nothing really new" could occur, contends

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**Commented [BS29]:** Is a consciousness something that is objectively present (Vorhandensein)? The faculty-analysis articulated here suggests it is.

<sup>13</sup> Henri Bergson, "Matter and Memory," in *Key Writings*, 81.

Bergson, except through a field of particular images.<sup>14</sup> Hence, matter is an aggregate of images.

Page | 9 Now, the faculty by which we apprehend these images is perception. In perception, we bind the image of matter to a representation. We transform, in other words, being-in-itself into being-for-us. However, such a transformation is not an addition, a bestowal of value or significance. We do not imbue the image with spirit or thought in a perceptive act. On the contrary, the transformation of an image into a representation is a subtraction, a loss of richness. From the image, we discern that which is useful or relevant with respect to the pragmatic needs and purposes of the organized body – the images of a pellucid pool of water ordinarily appear to us with reference to thirst or leisure. We represent in order to use and exert power. Therefore, in the epistemic reduction of images to representations, we refer the multifarious multiplicity of life “to the eventual action of one particular image, my body.”<sup>15</sup>

Inasmuch as perception is intimately related to matter and the concerns of the organism, it registers, first and foremost, objects *in space*: “perception is master of space...”<sup>16</sup> It solidifies images. Then, perception is the phenomenon through which images become manifest *in the present* – that is, it is oriented toward the present. The perceptive act discloses the presence of images in the now by extracting them from the multifarious totality of the universe. Perception is, therefore, attuned to horological time. Alone, it constitutes a merely pragmatic mode of encounter, a departure from the concrete abundance of duration. Perceptive apprehension cannot, therefore, subsist in isolation. If perception exhausted the scope of

Commented [BS30]: A wordly entity

<sup>14</sup> Bergson, *ibid.*, 87.

<sup>15</sup> Bergson, *ibid.*, 89.

<sup>16</sup> Bergson, *ibid.*, 95.

possible psychotemporal faculties, we would apprehend images in instantaneous flashes. Pure perception would lack duration and experience would consist in a discontinuous succession of discrete frames sliced from a film reel. Consciousness would be nothing but a series of sudden raptures, or a featureless string connecting the beads of its mental states.

Yet, in actuality, perception endures. The endurance of perceptive apprehension must then rest upon a more fundamental psychotemporal faculty: to wit, memory. Perception is, Bergson argues, always amalgamated with memory. “The qualitative heterogeneity of our successive perceptions of the universe,” Bergson begins, “results from the fact that each, in itself, extends over a certain depth of duration and that memory condenses in each an enormous multiplicity of vibrations which appear to us all at once, although they are successive.”<sup>17</sup> Now, memory in its purest sense is irreducible to mere habituation. Habit-memory is superficially inscribed on the body. It simply informs our attitudes and expectations with respect to our corporeal needs. Habit-memory is then nothing but a repetitive motor mechanism – for instance, riding a bicycle, or performing basic arithmetic.

Contrarily, pure memory is “spirit in its most tangible form.”<sup>18</sup> If perception petrifies images as presence, pure memory dissolves them as past. Such a faculty liquefies matter into a sea of vibrant tendencies and infuses the present therewith. It is not, consequently, a derivative form of perception, a deficient mode of apprehension through which we contend with phantasmal irrealities. This sense of remembrance is a mere spatialization of memory: the picture of an urn into which we safeguard psychic trinkets. Rather, in its authentic temporal sense, memory preserves and discloses the past as the accumulative endurance of

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<sup>17</sup> Bergson, *ibid.*, 119-20.

<sup>18</sup> Bergson, *ibid.*, 122.



our spiritual being irrespective of pragmatic concerns of the body – that is, pure duration. The restless totality of our sentiments, volitions, sensations, ideas, fancies and troubles looms against the present as a memorial impulse and “follows us at every instant.”<sup>19</sup> The unconscious past, preserved in memory, constitutes our enduring existence.

Now, the phenomenon of pure memory sustains the past, not only *in*, but also *through* the present into the future. In pure duration, consciousness is at every instant pregnant with the past, which determines its inventive possibilities. The past, understood as a swarm of vibrant memorial tendencies and impulses, situates and propels this continuous process of change. That is to say, the condensed being of the past informs the activity of consciousness by which it devises the irreducibly new future. “The more we study the nature of time,” speculates Bergson, “the more we shall comprehend that duration means invention, the creation of forms, the continual elaboration of the absolutely new.”<sup>20</sup> Hence, in duration, the future is disclosed as sheer novelty, the anticipation of the new. Against the spurious, spatial ego of perception, memory reveals the ontological dimension of the ego that endures in its creative, self-constitutive orientation toward the future.

Duration is, therefore, the being of consciousness in which past and future are always manifest. The impulses of the past create the future. In Bergson’s words: “Duration is the continuous progress of the past which gnaws into the future and which swells as it advances.”<sup>21</sup> As we have already established, duration resists perceptive cognition in terms of a fragmentary succession of instants, an abstraction, which is nonetheless possible –

<sup>19</sup> Bergson, “Creative Evolution,” in *Key Writings*, 173.

<sup>20</sup> Bergson, 176.

<sup>21</sup> Henri Bergson, *Creative Evolution*, 173.

**Commented [BS31]:** Very nice discussion of Bergson above. But I still wonder if Heidegger’s criticism doesn’t so much rest on the being of entities given to a consciousness but rather on the being of consciousness as innerworldly.

horological time. Rather, the endurance of consciousness is, for Bergson, a continuous, multifarious flourishing, a ceaseless invention whose unique qualities permeate one another. As a dynamic process of change, duration always reveals the past in its projection toward the future. In primeval time, the past is always manifest as a memorial tendency, while the future is always manifest as the creative potency of the living being.

So, insofar as pure duration establishes a concrete relation between the past and the future, the present in its original sense appears as an openness. Time, as endless transience, is the ontological medium through which we encounter ourselves and other beings. It is, in other words, not a mere conscious experience, but rather an ontological condition for the disclosure of being: "Questions relating to subject and object, to their distinction and their union, should be put in terms of time rather than of space."<sup>22</sup> This epistemic suggestion is in fact an ontological reorientation. It bespeaks an insight about the philosophical attitude through which truth is revealed: we cannot apprehend the being of entities by stumbling upon them in space. Rather, we must encounter them in time. In pure duration, therefore, we contend with the inextinguishable multiplicity of the universe. Time is not primordially an innerworldly magnitude, but rather an active process of endurance through which what is becomes. It is, in a word, an openness to phenomena, the existential condition for the disclosure of being.

Yet, Heidegger would likely insist that Bergson understands temporality in terms of innerworldly entities. After all, duration is a living process of multifarious change whereby consciousness preserves the past and creates the future. So, in this account, Dasein is

<sup>22</sup> Henri Bergson, "Matter and Memory," in *Key Writings*, 120.

**Commented [BS32]:** Establishes in what sense?

**Commented [BS33]:** If so, then this is fundamentally and radically dissimilar to Heidegger's position.

**Commented [BS34]:** Go back and look again at the Introduction to Metaphysics.

"Certainly, concepts are necessary to it, for all the other sciences work as a rule with concepts, and metaphysics cannot dispense with the other sciences. But it is only truly itself when it goes beyond the concept, or at least when it frees itself from rigid and ready-made concepts in order to create a kind very different from those which we habitually use; I mean supple, mobile, and almost fluid representations, always ready to mould themselves on the fleeting forms of intuition."

This distinction between the conceptuality appropriate to the sciences and a conceptuality appropriate to metaphysics would be very useful to the point you are making in this paper. For if it, ultimately, a question of encounter (access, opening), then how is this possible?

"a true empiricism is that which proposes to get as near to the original itself as possible, to search deeply into its life, and so, by a kind of intellectual auscultation, to feel the throbbing of its soul; and this true empiricism is the true metaphysics."

Question: in what sense is the Heidegger's hermeneutic phenomenology in line with Bergson's conception of metaphysics, "which aims at no application, <and which> can and usually must abstain from converting intuition into symbols."

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**Commented [BS35]:** See my comment/question on page. 11.

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**interpreted as** the temporally enduring progression of consciousness, which is endowed with faculties of memory and perception. However, this obstinate charge might consist in a mere semantic quibble. Given the previous examination, it seems evident that Bergson stretches the sense of these terms in an attempt to articulate an ontology of time and existence. **Duration** is not reducible to the consciousness experience of time. Rather, it constitutes **the very being of consciousness** – that is, **pure duration is the ontological ground upon which conscious experience rests**. And so, memory and perception are no mere **psychic capacities**. They are instead the horizons against which the world becomes manifest to consciousness.

I do not, of course, contend that Heidegger and Bergson devise the same, or even a similar, account of temporality and existence. Their premises, conclusions and concerns are quite obviously different. Although I cannot conduct such a comparative investigation here, I can at least enumerate some relevant differences: (1) while both reject the primacy of the present, Bergson seems prioritize the past and Heidegger seems to prioritize the future; (2) Heidegger understands finitude as the finality of death, whereas Bergson understands finitude as incompleteness; (3) for Heidegger, the disclosure of being seems to be an act of temporal interpretation, a linguistic phenomenon, while, for Bergson, the disclosure of life is, in its purity and immediacy, inarticulable and inexpressible – indeed, to articulate life is to detract from it.

Therefore, pure duration depends upon the unitary manifestation of the three tenses of temporality. The present appears in the act of perception. The past appears in the memorial accumulation of experiences. The future, finally, appears in the creative orientation toward

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**Commented [BS36]:** This paragraph is very good, but I feel you are falling into contradiction ultimately.

1. "Duration is the raw life of consciousness, a creative flourishing. It designates the inexorable, irreversible succession of states of consciousness...."

2. "Duration is not reducible to the consciousness (*sic.*) experience of time." (13)

**Commented [BS37]:** So what happens to all the talk of faculties earlier?

the new. However, since pure duration is primarily defined by the dynamic relation between the past and the future, consciousness is a disclosure of being. Any transcendent presence is rather a function of perception and horological time. It consists in a deficient mode of existence in which we abstract from the primeval process of duration. Hence, the present of horological time is a perceptive unit, whereas the present of duration is a creative dialogue of the unconscious past with the unknown future.

### V - Conclusion

From this investigation, we can draw two conclusions. Firstly, it seems, to me, incorrect that Bergson succumbs to the Aristotelian temptation to privilege the present. Although the faculty of perception does in fact bind consciousness to the present, the faculty of memory preserves the past in all its multifarious multiplicity. In pure duration, the past is always manifest as a multiplicity of creative tendencies projected toward the future. To the extent that pure duration is a process, it always refers to the reality of these temporal horizons. Secondly, memory is the faculty through which consciousness discloses its very being as duration, an inexorable, inexhaustible process of growth. Therefore, the present is, in its primal sense, an openness. The enduring consciousness is fundamentally a form of disclosure. Time is, for Bergson, the process whereby consciousness encounters being.

Very nice analysis of Bergson's concept of duration. See my comments in margins. To summarize, the ambiguity of privileging the present. Anwesen vs. Gegenwart. needs to be more explicitly brought out; and the account of duration as raw life of consciousness and as ontological ground of life of consciousness is contradictory.

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Indeed, clarifying these two would better get at the heart of Heidegger's critique of Bergson.

Nice work this semester.

Paper Grade: A

Final Course Grade: A

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# The Essential Husserl

PHI755-011 — F 11:00-11:50am

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(password: Sandmeyer)

Husserl, Edmund. [\*The Essential Husserl: Basic Writings in Transcendental Phenomenology\*](#). Edited by Donn Welton. Bloomington: Indiana University Press, 1999.

- [Table of Contents](#)
- [Bibliography](#)

Recommended:

- Cairns, Dorion, Edmund Husserl, and Eugen Fink. [\*Conversations with Husserl and Fink\*](#). The Hague: Nijhoff, 1976.

Secondary (Husserl primary source - original & translation - in folder titled "Secondary")

- [Logische Untersuchungen I \(1913\)](#)
- [Logische Untersuchungen II \(1913\)](#)
- [Logical Investigations I](#)
- [Logical Investigations I](#)
- [Philosophy as rigorous science \(1911\)](#)
- [Ideen I \(1913\)](#)
- [Ideas I \(Kersten\)](#)
- [Hua I - Cartesianische Meditationen und Pariser Vorträge](#) (1931 & 1929, respectively)
- [Cartesian Meditations](#)

<i>Date</i>	<i>Topic</i>	<i>(due on day listed)</i> <b>Reading</b>
<b>Part I: Contours of a Transcendental Phenomenology</b>		
01/25-29	<b>I. Antitheses</b>	pp. <a href="#">3-25</a> (22)
	1. The Critique of Psychologism	
	Normative and Theoretical Disciplines The Arguments of Psychologism The Prejudices of Psychologism	
	2. The Critique of Historicism	
02/01-05	<b>II. Phenomenological Clues</b>	pp. <a href="#">26-59</a> (33)
	3. Expression and Meaning	
	Essential Distinctions Fluctuation in Meaning and the Ideality of Unities of Meaning The Phenomenological and Ideal Content of the Experiences of Meaning	
	4. Meaning-Intention and Meaning-Fulfillment	
02/08-12	<b>III. Phenomenology as Transcendental Philosophy</b>	pp. <a href="#">60-85</a> (25)
	5. The Basic Approach of Phenomenology	
	The Natural Attitude and Its Exclusion Consciousness as Transcendental The Region of Pure Consciousness	
02/15-19	<b>IV. The Structure of Intentionality</b>	(recommended: <i>Ideas I</i> , §§ 80-83) <i>Ideas I</i> , §§ 84-86
	6. The Noetic and Noematic Structure of Consciousness	

	Noesis and Noema The Question of Levels Expressive Acts Noema and Object Horizons	pp. <a href="#">86-112</a> (31)
02/22-26	<b>V. The Question of Evidence</b> 7. Varieties of Evidence 8. Sensuous and Categorial Intuition	pp. <a href="#">113-134</a> (21)
03/01-05	<b>VI. From Subjectivity to Intersubjectivity</b> 9. Empathy and the Constitution of the Other Primordial Abstraction The Appresentation of the Other	(recommended: <a href="#">CM</a> I, §§ 33-34 & 37-39) pp. <a href="#">135-160</a> (25)
<b>Part II: Transcendental Phenomenology and the Problem of the Life-World</b>		
03/08-12	<b>VII. Transcendental Aesthetics (part I)</b> 10. Perception, Spatiality and the Body Objective Reality, Spatial Orientation, and the Body The Self-Constitution of the Body	pp. <a href="#">163-185</a> (22)
03/15-19	<b>VII. Transcendental Aesthetics (part II)</b> 11. A Phenomenology of the Consciousness of Internal Time Analysis of the Consciousness of Time Levels of Constitution of Time and Temporal Objects 12. Horizons and the Genesis of Perception	pp. <a href="#">186-233</a> (47)
03/22-26	<i>Academic Holiday</i>	
03/29-04/02	<b>VIII. Transcendental Analytics (part I)</b> 13. Formal and Transcendental Logic The Discipline of Formal Logic Formal Logic as Apophantic Analysis The Transcendental Grounds of Logic	pp. <a href="#">234-272</a> (37)
04/05-09	<b>VIII. Transcendental Analytics (part II)</b> 14. Individuals and Sets Explication of Individuals Constituting Sets 15. Universals The Constitution of Empirical Universals Eidetic Variation and the Acquisition of Pure Universals 16. The Genesis of Judgment	pp. <a href="#">272-306</a> (34)
04/12-16	<b>IX. Static and Genetic Phenomenology</b> 17. Time and the Self-Constitution of the Ego 18. Static and Genetic Phenomenological Method	pp. <a href="#">307-321</a> (14)
04/19-23	<b>X. Transcendental Phenomenology and the Way through the Science of Phenomenological Psychology</b> 19. Phenomenological Psychology and Transcendental Phenomenology	pp. <a href="#">322-336</a> (14)
04/26-30	<b>XI. Transcendental Phenomenology and the Way through the Life-World</b>	pp. <a href="#">337-378</a> (41)

	20. The Mathematization of Nature 21. Elements of a Science of the Life-World	
05/14	<b>Paper Submission</b> ca. 20 page paper due (by 12noon)	

### Sandmeyer – 3. Course Materials – (China2018) Teaching Methods: A Faculty Course

	Page
1. Teaching Methods Front Page ( <a href="http://www.uky.edu/~rsand1/china2018/">www.uky.edu/~rsand1/china2018/</a> ) .....	3
a. Syllabus .....	4
b. 3-week Schedule .....	6
c. Lesson 7.25 .....	7
d. Resources .....	9

#### Overview of Class & Materials:

During the summers of 2017 and 2018, I was hired through the Faculty Teach in China program sponsored by University of Kentucky Confucius Institute to teach summer courses in China. In 2018 I applied for and was selected to teach a **course for faculty** at the Qingdao University of Technology. The Qingdao course was especially important to the development of my own pedagogy, as the course gave me the opportunity to articulate my own **teaching methodology** and the student body were all faculty from the university. My 3-week course covered modern Western teaching methods for active learning with an emphasis on interdisciplinary education.

This packet contains the basic structure elements of the Teaching Methods Faculty Course.

- Syllabus
  - Syllabus design was an important lesson in the class, as Chinese faculty do not typically teach from a syllabus as we understand it in the West. Hence, the syllabus design – especially the idea and articulation of course **learning outcomes** – was, itself, the subject of an important lesson. See attached lesson 7.25.
- Schedule
  - The schedule was designed to be a progressive working through of **active learning** techniques. Each day of class broken into two distinct hours. The first hour was typically devoted to the introduction of new pedagogical content. The second hour was devoted to practicing active learning techniques. The objective of this second hour was to engage the faculty in the very pedagogical techniques they were learning in the course.
- Lesson
  - The most important element of these lesson was the articulation of learning objectives at the top of the document. There was always two sets:
    - Learning Outcomes (as students)
      - These were outcomes around which my own lesson was designed.
    - Learning Outcomes (as faculty)
      - These were **meta-outcomes**, designed for my students to reflect *as teachers* on the techniques they were learning in the lesson.
- Resources
  - The course resources detail the primary pedagogical texts and documents used in this methods class.
  - Importantly, these same resources inform my own work as a teacher of interdisciplinary classes here at the University of Kentucky.

The class has become especially important to my own understanding of pedagogical method, as much of its content reflects my own approach to the teaching of interdisciplinary classes.



# Teaching Methods for Interdisciplinary Courses

## Time:

Monday - Fridays: tbd

## Room:

tbd

## Office:

tbd

tbd

*for appointment,  
send a WeChat*

## Dr. Bob Sandmeyer

[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

WeChat ID: bobsand



bobsand

## Site Map & Contact Info

## Syllabus & Schedule

## Course Resources



[Qingdao University of Technology.](http://www.qingdao-ust.edu.cn/)



[UK Arts & Sciences](http://www.ukartsandsciences.ac.uk/)



[UK Philosophy.](http://www.ukphilosophy.ac.uk/)



[UK ENS](http://www.ukens.ac.uk/)

# Syllabus

## Teaching Methods for Interdisciplinary Courses

### Contact Information

**Professor Bob Sandmeyer**

Assistant Professor of Philosophy  
Environmental & Sustainability  
Studies Faculty  
University of Kentucky

Course Website:

<https://www.uky.edu/~rsand1/china2018/>

Email: [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

WeChat ID: bobsand



### Course Description

This course introduces faculty to the pedagogy unique to interdisciplinary classes. Using the Environmental & Sustainability Studies program at the University of Kentucky as our primary example, faculty in this class will study the inherent relationship between program design and effective construction of class outcomes. The focus of this class will center on the development and application of learning outcomes that advance interdisciplinary program goals at the classroom level and practical methods to accomplish these goals. Much of the class will model interactive dynamic classroom design. Consequently, participants will engage in the very active learning techniques studied in the course. A secondary goal of the class will be to improve oral English communication skills based on task-based, active-learning methodologies. Participants will also work to improve their classroom communication and presentation skills.

Please bring a computer with you to each class. This will facilitate class discussion and allow us to work together with the course resources most efficiently. If it is not possible to bring a computer with you to class, please let me know via email or WeChat.

### Learning Outcomes

- Name and order action words for continuum of cognitive complexity identified in Bloom's taxonomy.
- Demonstrate understanding of learning outcomes for program and course design.
- Practice dynamic classroom learning techniques.
- Construct effective interdisciplinary program design parameters as well as effective course syllabi based on identified learning outcomes.

### Assessment

Given the orientation to faculty in this course, traditional assessment will be replaced by in-class exercises that consolidate comprehension of material and expertise of techniques studied.

## Course Structure

### 1. Interdisciplinary Program Design: Learning Objectives at the Program Level

- Two Case Studies
  - The disciplinary degree: Philosophy
  - The interdisciplinary degree: Environmental and Sustainability Studies
- Classroom project: interdisciplinary program construction
  - Modeling student-centered thinking

### 2. Learning objectives at the course level

- Course design
  - The concept of student learning objectives: Bloom's taxonomy
- Course objectives
  - General vs. disciplinary-specific courses
    - Core concepts
    - Specific knowledge
    - Communication
    - Application & research
  - Interdisciplinary courses
    - Introductory
    - Reinforcing
    - Application/emphasis

### 3. Teaching Techniques

- Reading
  - Good reading is re-reading
- Writing
  - Good writing is re-writing
- Classroom discussion
  - Effective techniques





# Schedule *(work in progress)*

## Teaching Methods for Interdisciplinary Courses

	Monday	Tuesday	Wednesday	Thursday	Friday
<b>Course B</b>	<a href="#">7.16</a> (13:20-15:20)	<a href="#">7.17</a> (8:00-10:00)	<a href="#">7.18</a> (13:20-15:20)	<a href="#">7.19</a> (10:10-12:10)	<a href="#">7.20</a> (8:00-10:00)
	<b>Opening Ceremony</b> (9:00-10:00)	<b>The Interdisciplinary Program</b>			
<b>1st hour</b>	Introductions	(i) PechaKucha Presentation (ii) Discussion of "student centered learning" (ii) Group work: Important Concepts	The Idea of an Interdisciplinary Program: PHI & ENS (2 case studies)	2 Case Studies ( <i>continued</i> )	The courses you teach (2 minute presentations in class)
<b>2nd hour</b>		Discussion of Important Concepts			Reflection on the week (Weekend Reading assignment: " <a href="#">Green vs. Sustainability</a> " (p. 299-300 & Table 2, only))
<b>15:30-17:30</b>		Office Hours (1416 Office Bldg)	<b>Roundtable Discussion</b> (15:30-18:30)		
	<a href="#">7.23</a> (13:20-15:20)	<a href="#">7.24</a> (10:10-12:10)	<a href="#">7.25</a> (8:00-10:00)	<a href="#">7.26</a> (13:20-15:20)	<a href="#">7.27</a> (10:10-12:10)
	<b>Interdisciplinary Learning Objectives</b>				
<b>1st hour</b>	Analysis of Reading: Main and Subordinate Theses ( <a href="#">Yanarella et. al.</a> , " <a href="#">Green vs. Sustainability</a> ").	Three <a href="#">syllabi</a> : PHI <a href="#">205</a> , <a href="#">336</a> , & <a href="#">517</a>	<i>Continued</i> : Bloom's Taxonomy (" <a href="#">A Model of Learning Objectives</a> ")	Core University Requirements	Syllabus Project Presentations
<b>2nd hour</b>	The Silo Effect: General vs. Disciplinary vs. Interdisciplinary Education	Reflection: Bloom's Taxonomy (" <a href="#">A Model of Learning Objectives</a> ")	Syllabus Project	Syllabus Project	
<b>15:30-17:30</b>	<b>Roundtable Discussion</b> (15:30-18:30)		<b>Roundtable Discussion</b> (15:30-18:30)		Office Hours (1416 Office Building)
	<a href="#">7.30</a> (8:00-10:00)	<a href="#">7.31</a> (13:20-15:20)	<a href="#">8.01</a> (10:10-12:10)	<a href="#">8.02</a> (8:00-10:00)	<a href="#">8.03</a> (13:20-15:20)
	<b>Teaching Philosophy &amp; Techniques</b>				
<b>1st hour</b>	Faculty-Student Interaction	Statement of Teaching Philosophy	Discussion: Teaching Philosophy	Review Course Learning Objectives	Discussion: The Idea of an Interdisciplinary Program
<b>2nd hour</b>	Writing a Teaching Philosophy Statement		(music)		Music & Expressions
<b>15:30-17:30</b>	<b>Roundtable Discussion</b> (15:30-18:30)			Office Hours (1416 Office Bldg)	<b>Closing Ceremony</b> (15:30-17:30)



# Daily Work

## Teaching Methods for Interdisciplinary Courses

Wednesday		
7.25 (8:00-10:00)		
	Learning Objectives (as Students)	Learning Objectives (as Teachers)
	<ol style="list-style-type: none"> <li>Recal elements of syllabus</li> <li>Describe outcomes: <ul style="list-style-type: none"> <li>from concrete--&gt;abstract</li> <li>from lower-order thinking --&gt; higher-order thinking</li> </ul> </li> </ol>	<ol style="list-style-type: none"> <li>Explain syllabus purpose in relation to your own classes</li> <li>Categorize elements of learning objectives</li> <li>Design syllabus (and especially set of learning objectives) for one of your courses.</li> </ol>
Agenda		
1st hour	<p>(Continued from yesterday)</p> <p>Recall: <a href="#">A Model of Learning Objectives</a></p> <ul style="list-style-type: none"> <li>Anderson and Krathwohl, <a href="#">A Taxonomy for Learning, Teaching, and Assessment</a> <ul style="list-style-type: none"> <li>taxonomy of the cognitive domain</li> </ul> </li> <li>Three dimensional representation <ul style="list-style-type: none"> <li>two planes <ul style="list-style-type: none"> <li>the knowledge dimension</li> <li>the cognitive dimension</li> </ul> </li> <li>three dimensionality</li> </ul> </li> <li>Learning objectives</li> </ul>	
2nd hour		
Homework		
	<p>We will discuss these syllabi in more detail this morning.</p> <ul style="list-style-type: none"> <li><a href="#">UK Syllabus Guidelines</a></li> <li><a href="#">PHI 205 Syllabus</a></li> <li><a href="#">PHI 336 Syllabus</a> <ul style="list-style-type: none"> <li><a href="#">PHI336 Paper Assignment</a></li> <li><a href="#">PHI336 Final Exam Study Guide</a></li> </ul> </li> <li><a href="#">PHI 531 Syllabus</a> <ul style="list-style-type: none"> <li><a href="#">PHI531 Writing Handout</a></li> </ul> </li> </ul>	
	<p>Produce a Syllabus for a course you plan to teach next year</p> <ul style="list-style-type: none"> <li>WORD document</li> <li>Contents <ul style="list-style-type: none"> <li>see <a href="#">TEMPLATE</a> for elements to be included</li> </ul> </li> <li>email it to me (<a href="mailto:bob.sandmeyer@uky.edu">bob.sandmeyer@uky.edu</a>) <ul style="list-style-type: none"> <li>in email: include your name &amp; attached file</li> </ul> </li> </ul>	

◦ deadline: **Thursday at 8pm**

**Round-table** (15:30-18:30)



[Qingdao University of Technology](#)



[UK Arts & Sciences](#)



[UK Philosophy](#)



[UK ENS](#)

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# Resources

## Teaching Methods for Interdisciplinary Courses

### Bloom's Taxonomy

[Bloom's Taxonomy of Action Verbs](#) (PDF)

[Model of Learning Objectives](#) (PDF)

[Bloom's Rose](#) (Kentucky)

[Bloom's Taxonomy](#) (Vanderbilt)

[Bloom's Taxonomy](#) (Waterloo)

[Educational Origami](#)

### Reading Exercise Material (*required*)

[Krathwohl, "A Revision of Bloom's Taxonomy: An Overview"](#)

[Yanarella et. al., "Green versus Sustainability"](#)

### Background Source Material (*not required*)

[Bloom et. al., \*Taxonomy of Educational Objectives\*](#)

[Anderson & Krathwohl, \*A Taxonomy for Learning, Teaching, and Assessing\*](#)

[Davis, \*Tools for Teaching\*](#)

### Association of American Colleges and Universities VALUE Rubrics

- [Civic Engagement](#)
- [Creative Thinking](#)
- [Critical Thinking](#)
- [Ethical Reasoning](#)
- [Foundations and Skills for Lifelong Learning](#)
- [Inquiry and Analysis](#)
- [Integrative Learning](#)
- [Intercultural Knowledge and Competence](#)
- [Global Learning](#)
- [Information Literacy](#)
- [Oral Communication](#)
- [Problem Solving](#)
- [Quantitative Literacy](#)
- [Reading](#)
- [Teamwork](#)
- [Written Communication](#)

### University of Kentucky CORE Documents

- [The UK Core](#) (website)
  - [Assessment](#)
    - [Assessment Plan](#)
  - [Committee Composition](#)
  - [Curriculum](#)
    - [Learning Outcomes](#)
  - [Design Principles](#)
  - [Evaluation Data](#)
- [Course Templates](#)
  - I. [Intellectual Inquiry](#) (General Preamble)
    - [Inquiry in the Humanities](#)  
(Evaluation Rubric)
    - [Inquiry in the Natural/Physical/Mathematical Sciences](#)  
(Evaluation Rubric)
    - [Inquiry in the Social Sciences](#)  
(Evaluation Rubric)

- [Inquiry in the Arts & Creativity](#)  
([Evaluation Rubric](#))
- II. [Composition and Communication \(I and II\)](#)  
([Evaluation Rubric](#))
- III. Quantitative Reasoning
  - a. [Quantitative Foundations](#)  
([Evaluation Rubric](#) - non-MA)  
([Evaluation Rubric](#) - MA)
  - b. [Statistical Inferential Reasoning](#)  
([Evaluation Rubric](#))
- IV. Citizenship
  - a. [Community, Culture and Citizenship in the U.S.](#)  
([Evaluation Rubric](#))
  - b. [Global Dynamics](#)  
([Evaluation Rubric](#))
- [Course Templates Appendices](#)



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Owner: Bob Sandmeyer

New Course!

New Course!

Fall 2022 – UKC 110.001

## Introduction to the Environmental Humanities

MWF 11:00am – 11:50pm  
Patterson Hall, Room 218

Professor Bob Sandmeyer  
[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)



photo by K.M. Asad ([https://www.kmasad.com/portfolio/G0000hml4\\_qXci.w/10000youu0VUCHYk](https://www.kmasad.com/portfolio/G0000hml4_qXci.w/10000youu0VUCHYk))

Over the past few years, nature has imposed a new order on humanity in a way that we have not before experienced. To understand what we have been through, what we are still going through, and how we can survive and perhaps, even, flourish in the new normal ahead of us, the Environmental Humanities are more important than ever. This course will provide students with an overview of the complex problems and interdisciplinary approaches that define the Environmental Humanities.

This 3-credit course fulfills the UK Core Requirement: [Intellectual Inquiry in the Humanities](#).

Reading selections include (among others):

- |                                                                                        |                                                                             |                                                                                 |
|----------------------------------------------------------------------------------------|-----------------------------------------------------------------------------|---------------------------------------------------------------------------------|
| 1. Alaimo, Stacy<br><i>Bodily Natures: Science, Environment, and the Material Self</i> | 6. Gaard, Greta<br>"The Coronavirus as Messenger"                           | 11. Plumwood, Val<br>"A Wombat Wake"                                            |
| 2. Armstrong, Capone, McFarlane<br>"Coronavirus is a wake-up call"                     | 7. Haraway, Donna<br><i>When Species Meet</i>                               | 12. Shiva, Vandana<br><i>Biopiracy: The Plunder of Nature and Knowledge</i>     |
| 3. Coetzee, J.M.<br><i>The Lives of Animals</i>                                        | 8. Kimmerer, Robin Wall<br><i>Braiding Sweetgrass</i>                       | 13. Tsing, Anna<br>"Unruly Edges: Mushrooms as Companion Species"               |
| 4. Descartes, René<br>On the beast-machine theory                                      | 9. Kohn, Edward<br><i>How Forests Think</i>                                 | 14. Von Uexküll, Jakob<br><i>A Stroll Through the Worlds of Animals and Men</i> |
| 5. Di Chiro, Giovanna<br>"Environmental Justice"                                       | 10. Nixon, Rob<br><i>Slow Violence and the Environmentalism of the Poor</i> | 15. Wright, Laura<br>A Plague Genealogy                                         |

### Sandmeyer – 3. Course Materials – Institutional Rubrics

	Page
1. THE UK CORE – GENERAL EDUCATION REQUIREMENTS	
a. Intellectual Inquiry – The Nature of Inquiry in the Humanities	
i. Course Template .....	3
ii. Rubric .....	5
b. Citizenship – Community, Culture and Citizenship in the USA	
i. Course Template .....	7
ii. Rubric .....	8
2. AMERICAN ASSOCIATION OF COLLEGES AND UNIVERSITIES	
a. Written Communication Value Rubric .....	10
b. Reading Value Rubric .....	12
c. Oral Communication Value Rubric .....	14
d. Civic Engagement Value Rubric .....	16

#### Overview of Rubrics:

The documents here are included solely for **reference**. I rely heavily on rubrics for most of my assessments. The templates and rubrics have played an outsized role in my own pedagogy.

I have concentrated much of my teaching on first- and second-year courses, and a number of these fulfill a **University of Kentucky CORE** requirement. For instance, PHI100 Introduction to Philosophy fulfills an Intellectual Inquiry requirement; and PHI205 Food Ethics fulfills the Citizenship requirement. The design of any CORE class is prescribed to some degree by the relevant UK Core Template and Rubric. Hence, I include these CORE documents in this dossier.

As I have noted elsewhere, I have worked over the years to refine and simplify my pedagogy. My classes are outcomes-based. Indeed, three outcomes particularly define my teaching. Of course, students in higher level classes are expected to achieve higher-level results. Nevertheless, there are certain skills which define my work in the classroom as a philosopher. In general, then, at the conclusion of my classes, students should be able to:

1. write clearly, precisely, and elegantly,
2. read college-level texts with a high degree of comprehension, and
3. verbally express themselves coherently and fluidly.

Additionally, my Food Ethics class fulfills the Citizenship requirement imposed on all UK students. Consequently, students who take this class should be able to:

4. demonstrate an understanding of historical, societal, and cultural difference, and
5. demonstrated how these differences influence issues of social justice and/or civic responsibility.

Finally, when designing my **assessment rubrics**, I rely on the AACU Value Rubrics as a guide. Those AACU rubrics included here are the rubrics most fundamental to my work. Consequently, these rubrics have had a significant role in the evaluative aspect of my work as a teacher.





### **Intellectual Inquiry – Humanities**

The Humanities are united in their reflection upon the human condition as embodied in works of art and literature (including folklore, popular culture, film and digital media), philosophical and religious contemplation and argumentation, language systems, and historical narratives and the activities and events they relate. The principal activities of humanists and, therefore, the principal skills to be inculcated in students relate to *interpretation* and *analysis*, and the *evaluation* of competing interpretations of the same or similar texts and phenomena. In a course fulfilling the Humanities Gen Ed requirement students should learn to interpret, evaluate and analyze such creations of the human intellect.

Students will demonstrate the ability to construct their own artistic, literary, philosophical, religious, linguistic, and historical interpretations according to the standards of the discipline. It is hoped that students learn to recognize (a) the validity of different points of view – whether these points of view devolve from differences of class, race, gender, nationality or even historical period – and (b) a degree of tolerance and mistrust of dogmatism. Further it is hoped that students will be able to recognize some aspects of human life that might be considered eternal and constant and distinguish these aspects from those which are contingent products of history and culture.

- 1) Demonstrate the ability to present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.
- 2) Demonstrate the ability to distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.
- 3) Demonstrate the ability to identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture. Students will therefore analyze and interpret at least one of the following: works of art, literature, folklore, film, philosophy and religion, language systems or historical narratives (or the primary sources of historical research).
- 4) Demonstrate disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.
- 5) Demonstrate the ability to conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable. The student's analysis should demonstrate appropriate information literacy in a particular discipline of the humanities, which, depending on the nature of the assignment might include, for example:

- posing questions that shape an inquiry and identify sources necessary for this purpose
- getting and checking facts
- getting overviews, opposing views, background information, context
- recognizing and finding primary sources and distinguish primary from secondary sources
- identifying scholarly publications (monographs, articles, essays)
  - locating them (library stacks, Internet, other libraries)
  - citing them (MLA, Chicago styles)
- assessing the value of sources

## UK Core Intellectual Inquiry in the Humanities Rubric

**UK Core Learning Outcome 1:** *Students will demonstrate an understanding of and ability to employ the processes of intellectual inquiry.*

**Outcomes and Assessment Framework:** Students will: (A) be able to identify multiple dimensions of a good question; determine when additional information is needed, find credible information efficiently using a variety of reference sources, and judge the quality of information as informed by rigorously developed evidence; (B) explore multiple and complex answers to questions/issues/problems within and across the four broad knowledge areas: arts and creativity, humanities, social and behavioral sciences, and natural/ physical/mathematical sciences; (C) evaluate theses and conclusions in light of credible evidence; (D) explore the ethical implications of differing approaches, methodologies or conclusions; and (E) develop potential solutions to problems based on sound evidence and reasoning.

	Exceeds Expectations	Meets Expectations	Does Not Meet Expectations
<b>Ability to identify multiple dimensions of a good question</b>	Demonstrates thorough intellectual inquiry and fine discrimination in analysis or critical evaluation of texts and/or arguments. Demonstrates an understanding of the complexity of the question or problem under consideration.	Demonstrates intellectual inquiry in analysis or critical evaluation of texts and/or arguments. Understands partially the complexity of the question or problem under consideration.	To a very limited extent, incorporates inquiry in analysis or critical evaluation of texts and/or arguments. Does not understand the complexity of the question or problem under consideration at all.
<b>Ability to explore multiple and complex answers to questions, issues or problems within the Humanities</b>	Skillfully explores and evaluates the complexity of key questions, problems, and arguments in relation to texts or narratives. Explores different points of view on an argument or question. Written with fluency and avoids over-simplification.	Demonstrates complexity of key questions, problems, and arguments in relation to texts or narratives, but misses key points. Explores at least one point of view. Some problems with writing.	Does not explore the complexity of key questions, problems, and arguments in relation to texts or narratives. Serious problems with writing.

	Exceeds Expectations	Meets Expectations	Does Not Meet Expectations
<b>Ability to evaluate theses and conclusions in light of credible evidence</b>	Using appropriate evidence and appropriate disciplinary literacy, critically evaluates claims, arguments and conclusions pertaining to the subject and texts under consideration. Well-argued, and (where applicable) reference sources used.	Using some evidence and some appropriate disciplinary literacy, evaluates some claims, arguments and conclusions pertaining to the subject and texts under consideration. Some problems with argumentation and/or use of reference sources.	Using the minimum of evidence, tries to evaluate some claims, arguments and/or conclusions. Minimum disciplinary literacy. Major problems with argumentation and references sources.
<b>Ability to explore the implications of differing approaches, methodologies or conclusions</b>	Critically evaluates texts/arguments by using at least one approach, methodology, or interpretive model. Shows awareness of other competing interpretations and of their possible implications.	Evaluates texts/arguments by using at least one approach or interpretive model, but there are problems with argumentation/analysis. Does not recognize other competing interpretations and implications.	Attempts to evaluate by using at least one approach, but there are serious problems with argumentation/analysis. Demonstrates no awareness of other interpretations.
<b>Develop potential solutions to problems based on sound evidence and reasoning</b>	In the course of written analysis of a text or texts, proposes coherent answers to problems or questions, using clear, logical argumentation supported by solid evidence, such as illustrations, examples and/or quotations	In the course of written analysis of a text or texts, proposes answers to problems or questions, but there are flaws in the argumentation, and gaps in the evidence	Attempts to offer written analysis of a text or texts, but does not propose any answers to problems or questions. There are serious flaws in the argumentation, and major gaps in the evidence.

**Community, Culture and  
Citizenship in a Diverse U.S. Society**

Courses in this area lay the foundation for effective and responsible participation in a diverse society by preparing students to make informed choices in the complex or unpredictable cultural contexts that can arise in U.S. communities. These courses may be disciplinary or interdisciplinary and should engage students in interactive learning techniques such as debates, digital documentaries, guided discussions, service-learning projects, and simulations, as well as develop their information literacy. Students completing this requirement will achieve the following learning outcomes:

- A. Demonstrate an understanding of historical, societal, and cultural differences, such as those arising from race, ethnicity, gender, sexuality, language, nationality, religion, political and ethical perspectives, and socioeconomic class.
- B. Demonstrate a basic understanding of how these differences influence issues of social justice and/or civic responsibility.
- C. Demonstrate an understanding of historical, societal, and cultural contexts relevant to the subject matter of the course.
- D. Demonstrate an understanding of at least two of the following, as they pertain to the subject matter of the course:
  - a. Societal, cultural, and institutional change over time
  - b. Civic engagement
  - c. Regional, national, or cross-national comparisons
  - d. Power and resistance
- E. Participate in at least two assessable individual or group projects that focus on personal and/or collective decision-making. The projects should require students to identify and evaluate conflicts, compromises, and/or ethical dilemmas. These projects shall demonstrate a basic understanding of effective and responsible participation in a diverse society.

## UK Core Citizenship Rubric

**UK Core Learning Outcome 4:** *Students will demonstrate an understanding of the complexities of citizenship and the process for making informed choices as engaged citizens in a diverse, multilingual world.*

**Outcomes and Assessment Framework:** Students will (A) recognize historical and cultural differences arising from issues such as race, ethnicity, age, gender, sexuality, language, nationality, religion, political and ethical perspectives, and socioeconomic class; students will (B) demonstrate a basic understanding of how these differences influence issues of social justice and/or civic responsibility, both within the U.S. and globally; students will (C) recognize and evaluate the ethical dilemmas, conflicts, and trade-offs involved in personal and collective decision making. Topics will (D) include at least 2 of the following: societal and institutional change over time; civic engagement; cross-national/comparative issues; power and resistance.

	Exceeds Expectations	Meets Expectations	Does Not Meet Expectations
<b>Identifies an issue or problem</b>	Demonstrates the ability to construct a clear and insightful problem statement with evidence of all relevant contextual factors.	Demonstrates the ability to construct a problem statement with evidence of most relevant contextual factors, but problem statement is superficial.	Demonstrates a limited ability in identifying a problem statement or related contextual factors.
<b>Provides background information about the problem (historical, cultural, social justice, or civic responsibility)</b>	Demonstrates sophisticated understanding of the complexity of elements of the problem in relation to its history, values, politics, communication styles, economy, or beliefs & practices.	Demonstrates partial understanding of the complexity of elements of the problem in relation to its history, values, politics, communication styles, economy, or beliefs & practices.	Demonstrates surface understanding of the complexity of elements of the problem in relation to its history, values, politics, communication styles, economy, or beliefs & practices.
<b>Presents multiple perspectives</b>	Student states a position and can state the objections to, assumptions and implications of and can reasonably defend against the objections to, assumptions and implications of different ethical perspectives/concepts and the student's defense is adequate and effective.	Student states a position and can state the objections to, assumptions and implications of different ethical perspectives/concepts but does not respond to them (and ultimately objections, assumptions and implications are compartmentalized by student and do not affect student's position.)	Student states a position but cannot state the objections to and assumptions and limitations of the different perspectives/concepts.



	Exceeds Expectations	Meets Expectations	Does Not Meet Expectations
<b>Proposes solutions/ hypotheses</b>	Proposes one or more solutions/hypotheses that indicate a deep comprehension of the problem. Solution/hypotheses are sensitive to contextual factors.	Proposes one or more solutions/ hypotheses that indicate partial comprehension of the problem. Solutions/ hypotheses are sensitive to contextual factors.	Proposes a solution/hypothesis that is difficult to evaluate because it is vague or only indirectly addresses the problem statement.
<b>Argument is evidence-based and logical</b>	Synthesizes in depth information from relevant sources representing various points of view/approaches.	Presents information from relevant sources representing limited points of view/approaches.	Presents information from irrelevant sources representing limited points of view/approaches.

# WRITTEN COMMUNICATION VALUE RUBRIC

*for more information, please contact [value@aacu.org](mailto:value@aacu.org)*



The VALUE rubrics were developed by teams of faculty experts representing colleges and universities across the United States through a process that examined many existing campus rubrics and related documents for each learning outcome and incorporated additional feedback from faculty. The rubrics articulate fundamental criteria for each learning outcome, with performance descriptors demonstrating progressively more sophisticated levels of attainment. The rubrics are intended for institutional-level use in evaluating and discussing student learning, not for grading. The core expectations articulated in all 15 of the VALUE rubrics can and should be translated into the language of individual campuses, disciplines, and even courses. The utility of the VALUE rubrics is to position learning at all undergraduate levels within a basic framework of expectations such that evidence of learning can be shared nationally through a common dialog and understanding of student success.

## Definition

Written communication is the development and expression of ideas in writing. Written communication involves learning to work in many genres and styles. It can involve working with many different writing technologies, and mixing texts, data, and images. Written communication abilities develop through iterative experiences across the curriculum.

## Framing Language

This writing rubric is designed for use in a wide variety of educational institutions. The most clear finding to emerge from decades of research on writing assessment is that the best writing assessments are locally determined and sensitive to local context and mission. Users of this rubric should, in the end, consider making adaptations and additions that clearly link the language of the rubric to individual campus contexts.

This rubric focuses assessment on how specific written work samples or collections of work respond to specific contexts. The central question guiding the rubric is "How well does writing respond to the needs of audience(s) for the work?" In focusing on this question the rubric does not attend to other aspects of writing that are equally important: issues of writing process, writing strategies, writers' fluency with different modes of textual production or publication, or writer's growing engagement with writing and disciplinarity through the process of writing.

Evaluators using this rubric must have information about the assignments or purposes for writing guiding writers' work. Also recommended is including reflective work samples of collections of work that address such questions as: What decisions did the writer make about audience, purpose, and genre as s/he compiled the work in the portfolio? How are those choices evident in the writing -- in the content, organization and structure, reasoning, evidence, mechanical and surface conventions, and citational systems used in the writing? This will enable evaluators to have a clear sense of how writers understand the assignments and take it into consideration as they evaluate.

The first section of this rubric addresses the context and purpose for writing. A work sample or collections of work can convey the context and purpose for the writing tasks it showcases by including the writing assignments associated with work samples. But writers may also convey the context and purpose for their writing within the texts. It is important for faculty and institutions to include directions for students about how they should represent their writing contexts and purposes.

Faculty interested in the research on writing assessment that has guided our work here can consult the National Council of Teachers of English/ Council of Writing Program Administrators' White Paper on Writing Assessment (2008; [www.wpacouncil.org/whitepaper](http://www.wpacouncil.org/whitepaper)) and the Conference on College Composition and Communication's Writing Assessment: A Position Statement (2008; [www.ncte.org/cccc/resources/positions/123784.htm](http://www.ncte.org/cccc/resources/positions/123784.htm))

## Glossary

The definitions that follow were developed to clarify terms and concepts used in this rubric only.

- Content Development: The ways in which the text explores and represents its topic in relation to its audience and purpose.
- Context of and purpose for writing: The context of writing is the situation surrounding a text: who is reading it? who is writing it? Under what circumstances will the text be shared or circulated? What social or political factors might affect how the text is composed or interpreted? The purpose for writing is the writer's intended effect on an audience. Writers might want to persuade or inform; they might want to report or summarize information; they might want to work through complexity or confusion; they might want to argue with other writers, or connect with other writers; they might want to convey urgency or amuse; they might write for themselves or for an assignment or to remember.
- Disciplinary conventions: Formal and informal rules that constitute what is seen generally as appropriate within different academic fields, e.g. introductory strategies, use of passive voice or first person point of view, expectations for thesis or hypothesis, expectations for kinds of evidence and support that are appropriate to the task at hand, use of primary and secondary sources to provide evidence and support arguments and to document critical perspectives on the topic. Writers will incorporate sources according to disciplinary and genre conventions, according to the writer's purpose for the text. Through increasingly sophisticated use of sources, writers develop an ability to differentiate between their own ideas and the ideas of others, credit and build upon work already accomplished in the field or issue they are addressing, and provide meaningful examples to readers.
- Evidence: Source material that is used to extend, in purposeful ways, writers' ideas in a text.
- Genre conventions: Formal and informal rules for particular kinds of texts and/or media that guide formatting, organization, and stylistic choices, e.g. lab reports, academic papers, poetry, webpages, or personal essays.
- Sources: Texts (written, oral, behavioral, visual, or other) that writers draw on as they work for a variety of purposes -- to extend, argue with, develop, define, or shape their ideas, for example.

# WRITTEN COMMUNICATION VALUE RUBRIC

for more information, please contact [value@aacu.org](mailto:value@aacu.org)



## Definition

Written communication is the development and expression of ideas in writing. Written communication involves learning to work in many genres and styles. It can involve working with many different writing technologies, and mixing texts, data, and images. Written communication abilities develop through iterative experiences across the curriculum.

*Evaluators are encouraged to assign a zero to any work sample or collection of work that does not meet benchmark (cell one) level performance.*

	Capstone 4	Milestones 3                      2		Benchmark 1
<b>Context of and Purpose for Writing</b> <i>Includes considerations of audience, purpose, and the circumstances surrounding the writing task(s).</i>	Demonstrates a thorough understanding of context, audience, and purpose that is responsive to the assigned task(s) and focuses all elements of the work.	Demonstrates adequate consideration of context, audience, and purpose and a clear focus on the assigned task(s) (e.g., the task aligns with audience, purpose, and context).	Demonstrates awareness of context, audience, purpose, and to the assigned tasks(s) (e.g., begins to show awareness of audience's perceptions and assumptions).	Demonstrates minimal attention to context, audience, purpose, and to the assigned tasks(s) (e.g., expectation of instructor or self as audience).
<b>Content Development</b>	Uses appropriate, relevant, and compelling content to illustrate mastery of the subject, conveying the writer's understanding, and shaping the whole work.	Uses appropriate, relevant, and compelling content to explore ideas within the context of the discipline and shape the whole work.	Uses appropriate and relevant content to develop and explore ideas through most of the work.	Uses appropriate and relevant content to develop simple ideas in some parts of the work.
<b>Genre and Disciplinary Conventions</b> <i>Formal and informal rules inherent in the expectations for writing in particular forms and/or academic fields (please see glossary).</i>	Demonstrates detailed attention to and successful execution of a wide range of conventions particular to a specific discipline and/or writing task (s) including organization, content, presentation, formatting, and stylistic choices	Demonstrates consistent use of important conventions particular to a specific discipline and/or writing task(s), including organization, content, presentation, and stylistic choices	Follows expectations appropriate to a specific discipline and/or writing task(s) for basic organization, content, and presentation	Attempts to use a consistent system for basic organization and presentation.
<b>Sources and Evidence</b>	Demonstrates skillful use of high-quality, credible, relevant sources to develop ideas that are appropriate for the discipline and genre of the writing	Demonstrates consistent use of credible, relevant sources to support ideas that are situated within the discipline and genre of the writing.	Demonstrates an attempt to use credible and/or relevant sources to support ideas that are appropriate for the discipline and genre of the writing.	Demonstrates an attempt to use sources to support ideas in the writing.
<b>Control of Syntax and Mechanics</b>	Uses graceful language that skillfully communicates meaning to readers with clarity and fluency, and is virtually error-free.	Uses straightforward language that generally conveys meaning to readers. The language in the portfolio has few errors.	Uses language that generally conveys meaning to readers with clarity, although writing may include some errors.	Uses language that sometimes impedes meaning because of errors in usage.

# READING VALUE RUBRIC

*for more information, please contact [value@aacu.org](mailto:value@aacu.org)*



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## Definition

Reading is "the process of simultaneously extracting and constructing meaning through interaction and involvement with written language" (Snow et al., 2002). (From [www.rand.org/pubs/research\\_briefs/RB8024/index1.html](http://www.rand.org/pubs/research_briefs/RB8024/index1.html))

## Framing Language

To paraphrase Phaedrus, texts do not explain, nor answer questions about, themselves. They must be located, approached, decoded, comprehended, analyzed, interpreted, and discussed, especially complex academic texts used in college and university classrooms for purposes of learning. Historically, college professors have not considered the teaching of reading necessary other than as a "basic skill" in which students may require "remediation." They have assumed that students come with the ability to read and have placed responsibility for its absence on teachers in elementary and secondary schools.

This absence of reading instruction in higher education must, can, and will change, and this rubric marks a direction for this change. Why the change? Even the strongest, most experienced readers making the transition from high school to college have not learned what they need to know and do to make sense of texts in the context of professional and academic scholarship—to say nothing about readers who are either not as strong or as experienced. Also, readers mature and develop their repertoire of reading performances naturally during the undergraduate years and beyond as a consequence of meeting textual challenges. This rubric provides some initial steps toward finding ways to measure undergraduate students' progress along the continuum. Our intention in creating this rubric is to support and promote the teaching of undergraduates as readers to take on increasingly higher levels of concerns with texts and to read as one of "those who comprehend."

Readers, as they move beyond their undergraduate experiences, should be motivated to approach texts and respond to them with a reflective level of curiosity and the ability to apply aspects of the texts they approach to a variety of aspects in their lives. This rubric provides the framework for evaluating both students' developing relationship to texts and their relative success with the range of texts their coursework introduces them to. It is likely that users of this rubric will detect that the cell boundaries are permeable, and the criteria of the rubric are, to a degree, interrelated.

## Glossary

*The definitions that follow were developed to clarify terms and concepts used in this rubric only.*

- **Analysis:** The process of recognizing and using features of a text to build a more advanced understanding of the meaning of a text. (Might include evaluation of genre, language, tone, stated purpose, explicit or implicit logic (including flaws of reasoning), and historical context as they contribute to the meaning of a text.)
- **Comprehension:** The extent to which a reader "gets" the text, both literally and figuratively. Accomplished and sophisticated readers will have moved from being able to "get" the meaning that the language of the text provides to being able to "get" the implications of the text, the questions it raises, and the counterarguments one might suggest in response to it. A helpful and accessible discussion of 'comprehension' is found in Chapter 2 of the RAND report, Reading for Understanding: [www.rand.org/pubs/monograph\\_reports/MR1465/MR1465.ch2.pdf](http://www.rand.org/pubs/monograph_reports/MR1465/MR1465.ch2.pdf).
- **Epistemological lens:** The knowledge framework a reader develops in a specific discipline as s/he moves through an academic major (e.g., essays, textbook chapters, literary works, journal articles, lab reports, grant proposals, lectures, blogs, webpages, or literature reviews, for example). The depth and breadth of this knowledge provides the foundation for independent and self-regulated responses to the range of texts in any discipline or field that students will encounter.
- **Genre:** A particular kind of "text" defined by a set of disciplinary conventions or agreements learned through participation in academic discourse. Genre governs what texts can be about, how they are structured, what to expect from them, what can be done with them, how to use them.
- **Interpretation:** Determining or construing the meaning of a text or part of a text in a particular way based on textual and contextual information.
- **Interpretive Strategies:** Purposeful approaches from different perspectives, which include, for example, asking clarifying questions, building knowledge of the context in which a text was written, visualizing and considering counterfactuals (asking questions that challenge the assumptions or claims of the text, e.g., What might our country be like if the Civil War had not happened? How would Hamlet be different if Hamlet had simply killed the King?).
- **Multiple Perspectives:** Consideration of how text-based meanings might differ depending on point of view.
- **Parts:** Titles, headings, meaning of vocabulary from context, structure of the text, important ideas and relationships among those ideas.
- **Relationship to text:** The set of expectations and intentions a reader brings to a particular text or set of texts.
- **Searches intentionally for relationships:** An active and highly-aware quality of thinking closely related to inquiry and research.
- **Takes texts apart:** Discerns the level of importance or abstraction of textual elements and sees big and small pieces as parts of the whole meaning (compare to Analysis above).
- **Metacognition:** This is not a word that appears explicitly anywhere in the rubric, but it is implicit in a number of the descriptors, and is certainly a term that we find frequently in discussions of successful and rich learning. Metacognition, (a term typically attributed to the cognitive psychologist J.H. Flavell) applied to reading refers to the awareness, deliberateness, and reflexivity defining the activities and strategies that readers must control in order to work their ways effectively through different sorts of texts, from lab reports to sonnets, from math texts to historical narratives, or from grant applications to graphic novels, for example. Metacognition refers here as well to an accomplished reader's ability to consider the ethos reflected in any such text; to know that one is present and should be considered in any use of, or response to a text.

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### Definition

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*Evaluators are encouraged to assign a zero to any work sample or collection of work that does not meet benchmark (cell one) level performance.*

	Capstone 4	Milestones 3                      2		Benchmark 1
<b>Comprehension</b>	Recognizes possible implications of the text for contexts, perspectives, or issues beyond the assigned task within the classroom or beyond the author's explicit message (e.g., might recognize broader issues at play, or might pose challenges to the author's message and presentation).	Uses the text, general background knowledge, and/or specific knowledge of the author's context to draw more complex inferences about the author's message and attitude.	Evaluates how textual features (e.g., sentence and paragraph structure or tone) contribute to the author's message; draws basic inferences about context and purpose of text.	Apprehends vocabulary appropriately to paraphrase or summarize the information the text communicates.
<b>Genres</b>	Uses ability to identify texts within and across genres, monitoring and adjusting reading strategies and expectations based on generic nuances of particular texts.	Articulates distinctions among genres and their characteristic conventions.	Reflects on reading experiences across a variety of genres, reading both with and against the grain experimentally and intentionally.	Applies tacit genre knowledge to a variety of classroom reading assignments in productive, if unreflective, ways.
<b>Relationship to Text</b> <i>Making meanings with texts in their contexts</i>	Evaluates texts for scholarly significance and relevance within and across the various disciplines, evaluating them according to their contributions and consequences.	Uses texts in the context of scholarship to develop a foundation of disciplinary knowledge and to raise and explore important questions.	Engages texts with the intention and expectation of building topical and world knowledge.	Approaches texts in the context of assignments with the intention and expectation of finding right answers and learning facts and concepts to display for credit.
<b>Analysis</b> <i>Interacting with texts in parts and as wholes</i>	Evaluates strategies for relating ideas, text structure, or other textual features in order to build knowledge or insight within and across texts and disciplines.	Identifies relations among ideas, text structure, or other textual features, to evaluate how they support an advanced understanding of the text as a whole.	Recognizes relations among parts or aspects of a text, such as effective or ineffective arguments or literary features, in considering how these contribute to a basic understanding of the text as a whole.	Identifies aspects of a text (e.g., content, structure, or relations among ideas) as needed to respond to questions posed in assigned tasks.
<b>Interpretation</b> <i>Making sense with texts as blueprints for meaning</i>	Provides evidence not only that s/he can read by using an appropriate epistemological lens but that s/he can also engage in reading as part of a continuing dialogue within and beyond a discipline or a community of readers.	Articulates an understanding of the multiple ways of reading and the range of interpretive strategies particular to one's discipline(s) or in a given community of readers.	Demonstrates that s/he can read purposefully, choosing among interpretive strategies depending on the purpose of the reading.	Can identify purpose(s) for reading, relying on an external authority such as an instructor for clarification of the task.
<b>Reader's Voice</b> <i>Participating in academic discourse about texts</i>	Discusses texts with an independent intellectual and ethical disposition so as to further or maintain disciplinary conversations.	Elaborates on the texts (through interpretation or questioning) so as to deepen or enhance an ongoing discussion.	Discusses texts in structured conversations (such as in a classroom) in ways that contribute to a basic, shared understanding of the text.	Comments about texts in ways that preserve the author's meanings and link them to the assignment.

# ORAL COMMUNICATION VALUE RUBRIC

*for more information, please contact [value@aacu.org](mailto:value@aacu.org)*



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*The type of oral communication most likely to be included in a collection of student work is an oral presentation and therefore is the focus for the application of this rubric.*

## Definition

Oral communication is a prepared, purposeful presentation designed to increase knowledge, to foster understanding, or to promote change in the listeners' attitudes, values, beliefs, or behaviors.

## Framing Language

Oral communication takes many forms. This rubric is specifically designed to evaluate oral presentations of a single speaker at a time and is best applied to live or video-recorded presentations. For panel presentations or group presentations, it is recommended that each speaker be evaluated separately. This rubric best applies to presentations of sufficient length such that a central message is conveyed, supported by one or more forms of supporting materials and includes a purposeful organization. An oral answer to a single question not designed to be structured into a presentation does not readily apply to this rubric.

## Glossary

*The definitions that follow were developed to clarify terms and concepts used in this rubric only.*

- Central message: The main point/thesis/"bottom line"/"take-away" of a presentation. A clear central message is easy to identify; a compelling central message is also vivid and memorable.
- Delivery techniques: Posture, gestures, eye contact, and use of the voice. Delivery techniques enhance the effectiveness of the presentation when the speaker stands and moves with authority, looks more often at the audience than at his/her speaking materials/notes, uses the voice expressively, and uses few vocal fillers ("um," "uh," "like," "you know," etc.).
- Language: Vocabulary, terminology, and sentence structure. Language that supports the effectiveness of a presentation is appropriate to the topic and audience, grammatical, clear, and free from bias. Language that enhances the effectiveness of a presentation is also vivid, imaginative, and expressive.
- Organization: The grouping and sequencing of ideas and supporting material in a presentation. An organizational pattern that supports the effectiveness of a presentation typically includes an introduction, one or more identifiable sections in the body of the speech, and a conclusion. An organizational pattern that enhances the effectiveness of the presentation reflects a purposeful choice among possible alternatives, such as a chronological pattern, a problem-solution pattern, an analysis-of-parts pattern, etc., that makes the content of the presentation easier to follow and more likely to accomplish its purpose.
- Supporting material: Explanations, examples, illustrations, statistics, analogies, quotations from relevant authorities, and other kinds of information or analysis that supports the principal ideas of the presentation. Supporting material is generally credible when it is relevant and derived from reliable and appropriate sources. Supporting material is highly credible when it is also vivid and varied across the types listed above (e.g., a mix of examples, statistics, and references to authorities). Supporting material may also serve the purpose of establishing the speaker's credibility. For example, in presenting a creative work such as a dramatic reading of Shakespeare, supporting evidence may not advance the ideas of Shakespeare, but rather serve to establish the speaker as a credible Shakespearean actor.



## ORAL COMMUNICATION VALUE RUBRIC

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### Definition

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*Evaluators are encouraged to assign a zero to any work sample or collection of work that does not meet benchmark (cell one) level performance.*

	Capstone 4	Milestones		Benchmark 1
		3	2	
<b>Organization</b>	Organizational pattern (specific introduction and conclusion, sequenced material within the body, and transitions) is clearly and consistently observable and is skillful and makes the content of the presentation cohesive.	Organizational pattern (specific introduction and conclusion, sequenced material within the body, and transitions) is clearly and consistently observable within the presentation.	Organizational pattern (specific introduction and conclusion, sequenced material within the body, and transitions) is intermittently observable within the presentation.	Organizational pattern (specific introduction and conclusion, sequenced material within the body, and transitions) is not observable within the presentation.
<b>Language</b>	Language choices are imaginative, memorable, and compelling, and enhance the effectiveness of the presentation. Language in presentation is appropriate to audience.	Language choices are thoughtful and generally support the effectiveness of the presentation. Language in presentation is appropriate to audience.	Language choices are mundane and commonplace and partially support the effectiveness of the presentation. Language in presentation is appropriate to audience.	Language choices are unclear and minimally support the effectiveness of the presentation. Language in presentation is not appropriate to audience.
<b>Delivery</b>	Delivery techniques (posture, gesture, eye contact, and vocal expressiveness) make the presentation compelling, and speaker appears polished and confident.	Delivery techniques (posture, gesture, eye contact, and vocal expressiveness) make the presentation interesting, and speaker appears comfortable.	Delivery techniques (posture, gesture, eye contact, and vocal expressiveness) make the presentation understandable, and speaker appears tentative.	Delivery techniques (posture, gesture, eye contact, and vocal expressiveness) detract from the understandability of the presentation, and speaker appears uncomfortable.
<b>Supporting Material</b>	A variety of types of supporting materials (explanations, examples, illustrations, statistics, analogies, quotations from relevant authorities) make appropriate reference to information or analysis that significantly supports the presentation or establishes the presenter's credibility/ authority on the topic.	Supporting materials (explanations, examples, illustrations, statistics, analogies, quotations from relevant authorities) make appropriate reference to information or analysis that generally supports the presentation or establishes the presenter's credibility/ authority on the topic.	Supporting materials (explanations, examples, illustrations, statistics, analogies, quotations from relevant authorities) make appropriate reference to information or analysis that partially supports the presentation or establishes the presenter's credibility/ authority on the topic.	Insufficient supporting materials (explanations, examples, illustrations, statistics, analogies, quotations from relevant authorities) make reference to information or analysis that minimally supports the presentation or establishes the presenter's credibility/ authority on the topic.
<b>Central Message</b>	Central message is compelling (precisely stated, appropriately repeated, memorable, and strongly supported.)	Central message is clear and consistent with the supporting material.	Central message is basically understandable but is not often repeated and is not memorable.	Central message can be deduced, but is not explicitly stated in the presentation.



# CIVIC ENGAGEMENT VALUE RUBRIC

for more information, please contact [value@aacu.org](mailto:value@aacu.org)



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## Definition

Civic engagement is "working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes." (Excerpted from *Civic Responsibility and Higher Education*, edited by Thomas Ehrlich, published by Oryx Press, 2000, Preface, page vi.) In addition, civic engagement encompasses actions wherein individuals participate in activities of personal and public concern that are both individually life enriching and socially beneficial to the community.

## Framing Language

Preparing graduates for their public lives as citizens, members of communities, and professionals in society has historically been a responsibility of higher education. Yet the outcome of a civic-minded graduate is a complex concept. Civic learning outcomes are framed by personal identity and commitments, disciplinary frameworks and traditions, pre-professional norms and practice, and the mission and values of colleges and universities. This rubric is designed to make the civic learning outcomes more explicit. Civic engagement can take many forms, from individual volunteerism to organizational involvement to electoral participation. For students this could include community-based learning through service-learning classes, community-based research, or service within the community. Multiple types of work samples or collections of work may be utilized to assess this, such as:

- ⑩ The student creates and manages a service program that engages others (such as youth or members of a neighborhood) in learning about and taking action on an issue they care about. In the process, the student also teaches and models processes that engage others in deliberative democracy, in having a voice, participating in democratic processes, and taking specific actions to affect an issue.
- ⑩ The student researches, organizes, and carries out a deliberative democracy forum on a particular issue, one that includes multiple perspectives on that issue and how best to make positive change through various courses of public action. As a result, other students, faculty, and community members are engaged to take action on an issue.
- ⑩ The student works on and takes a leadership role in a complex campaign to bring about tangible changes in the public's awareness or education on a particular issue, or even a change in public policy. Through this process, the student demonstrates multiple types of civic action and skills.
- ⑩ The student integrates their academic work with community engagement, producing a tangible product (piece of legislation or policy, a business, building or civic infrastructure, water quality or scientific assessment, needs survey, research paper, service program, or organization) that has engaged community constituents and responded to community needs and assets through the process.

In addition, the nature of this work lends itself to opening up the review process to include community constituents that may be a part of the work, such as teammates, colleagues, community/agency members, and those served or collaborating in the process.

## Glossary

***The definitions that follow were developed to clarify terms and concepts used in this rubric only.***

- Civic identity: When one sees her or himself as an active participant in society with a strong commitment and responsibility to work with others towards public purposes.
- Service-learning class: A course-based educational experience in which students participate in an organized service activity and reflect on the experience in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of personal values and civic responsibility.
- Communication skills: Listening, deliberation, negotiation, consensus building, and productive use of conflict.
- Civic life: The public life of the citizen concerned with the affairs of the community and nation as contrasted with private or personal life, which is devoted to the pursuit of private and personal interests.
- Politics: A process by which a group of people, whose opinions or interests might be divergent, reach collective decisions that are generally regarded as binding on the group and enforced as common policy. Political life enables people to accomplish goals they could not realize as individuals. Politics necessarily arises whenever groups of people live together, since they must always reach collective decisions of one kind or another.
- Government: "The formal institutions of a society with the authority to make and implement binding decisions about such matters as the distribution of resources, allocation of benefits and burdens, and the management of conflicts." (Retrieved from the Center for Civic Engagement Web site, May 5, 2009.)
- Civic/community contexts: Organizations, movements, campaigns, a place or locus where people and/or living creatures inhabit, which may be defined by a locality (school, national park, non-profit organization, town, state, nation) or defined by shared identity (i.e., African-Americans, North Carolinians, Americans, the Republican or Democratic Party, refugees, etc.). In addition, contexts for civic engagement may be defined by a variety of approaches intended to benefit a person, group, or community, including community service or volunteer work, academic work.

## CIVIC ENGAGEMENT VALUE RUBRIC

for more information, please contact [value@aacu.org](mailto:value@aacu.org)



### Definition

Civic engagement is "working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values, and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes." (Excerpted from *Civic Responsibility and Higher Education*, edited by Thomas Ehrlich, published by Oryx Press, 2000, Preface, page vi.) In addition, civic engagement encompasses actions wherein individuals participate in activities of personal and public concern that are both individually life enriching and socially beneficial to the community.

*Evaluators are encouraged to assign a zero to any work sample or collection of work that does not meet benchmark (cell one) level performance.*

	Capstone 4	Milestones 3                      2		Benchmark 1
Diversity of Communities and Cultures	Demonstrates evidence of adjustment in own attitudes and beliefs because of working within and learning from diversity of communities and cultures. Promotes others' engagement with diversity.	Reflects on how own attitudes and beliefs are different from those of other cultures and communities. Exhibits curiosity about what can be learned from diversity of communities and cultures.	Has awareness that own attitudes and beliefs are different from those of other cultures and communities. Exhibits little curiosity about what can be learned from diversity of communities and cultures.	Expresses attitudes and beliefs as an individual, from a one-sided view. Is indifferent or resistant to what can be learned from diversity of communities and cultures.
Analysis of Knowledge	Connects and extends knowledge (facts, theories, etc.) from one's own academic study/ field/ discipline to civic engagement and to one's own participation in civic life, politics, and government.	Analyzes knowledge (facts, theories, etc.) from one's own academic study/ field/ discipline making relevant connections to civic engagement and to one's own participation in civic life, politics, and government.	Begins to connect knowledge (facts, theories, etc.) from one's own academic study/ field/ discipline to civic engagement and to one's own participation in civic life, politics, and government.	Begins to identify knowledge (facts, theories, etc.) from one's own academic study/ field/ discipline that is relevant to civic engagement and to one's own participation in civic life, politics, and government.
Civic Identity and Commitment	Provides evidence of experience in civic-engagement activities and describes what she/he has learned about her or himself as it relates to a reinforced and clarified sense of civic identity and continued commitment to public action.	Provides evidence of experience in civic-engagement activities and describes what she/he has learned about her or himself as it relates to a growing sense of civic identity and commitment.	Evidence suggests involvement in civic-engagement activities is generated from expectations or course requirements rather than from a sense of civic identity.	Provides little evidence of her/his experience in civic-engagement activities and does not connect experiences to civic identity.
Civic Communication	Tailors communication strategies to effectively express, listen, and adapt to others to establish relationships to further civic action	Effectively communicates in civic context, showing ability to do all of the following: express, listen, and adapt ideas and messages based on others' perspectives.	Communicates in civic context, showing ability to do more than one of the following: express, listen, and adapt ideas and messages based on others' perspectives.	Communicates in civic context, showing ability to do one of the following: express, listen, and adapt ideas and messages based on others' perspectives.
Civic Action and Reflection	Demonstrates independent experience and <i>shows initiative in team leadership</i> of complex or multiple civic engagement activities, accompanied by reflective insights or analysis about the aims and accomplishments of one's actions.	Demonstrates independent experience and <i>team leadership of</i> civic action, with reflective insights or analysis about the aims and accomplishments of one's actions.	Has clearly <i>participated</i> in civically focused actions and begins to reflect or describe how these actions may benefit individual(s) or communities.	Has <i>experimented</i> with some civic activities but shows little internalized understanding of their aims or effects and little commitment to future action.
Civic Contexts/Structures	Demonstrates ability and commitment to <i>collaboratively work across and within</i> community contexts and structures <i>to achieve a civic aim.</i>	Demonstrates ability and commitment to work actively <i>within</i> community contexts and structures <i>to achieve a civic aim.</i>	Demonstrates experience identifying intentional ways to <i>participate in</i> civic contexts and structures.	Experiments with civic contexts and structures, <i>tries out a few to see what fits.</i>

## Sandmeyer – 4. Mentoring/Advising – Gaines Center for the Humanities Fellows

	Page
1. Gaines Center for the Humanities Fellowship Information .....	3
a. Claire H. 2021S Thesis (excerpt) .....	7
b. Josh E 2021S Thesis (excerpt) .....	15

### Overview of Gaines Fellowship Materials:

The Gaines Center for the Humanities Fellowship is the most prestigious Humanities fellowship available to students at the University of Kentucky. I have been involved with Gaines Center Fellows since 2012. Over the years I have served as both chair and member on several student thesis committees.

The documents included here are three:

1. Gaines Center Fellowship Information
  - a. To understand the **structure of the Fellowship** and the Fellowship requirements, I have included two excerpts from the University of Kentucky Gaines Center website.
2. Excerpts from two student theses, spring 2021.
  - a. It is worth remarking how severely impacted the Gaines Center Fellows were by the COVID pandemic. Of the so-called **COVID cohort** only 20% of the Fellows submitted a thesis during their final year. During the COVID years I was the committee chair for Josh E and a member on Claire H's thesis committee. Both students submitted theses and successfully completed the Fellowship.
  - b. Claire's work during her tenure as Fellow was one of the best I have experienced. Over the second year of the fellowship, the entire committee met at least once a month. Claire's **thesis project** originally centered on the rise and impact of entheogenic ecotourism. Originally her project revolved around an analysis of the botanical properties and geographic distribution of several psychotropic plants, particularly Ayahuasca, important to Indigenous spiritual practices. Her final product articulated a trenchant analysis of ecotourism from the perspective of decolonization theory. This change of concern reflected, in part, my steady recommendations to address the colonial history and justice issue underlying the capitalization of Indigenous spiritual practices in the Global South.
  - c. Josh was one of those students severely impacted by the COVID pandemic. It was a real **challenge to guide** his thesis to completion. His work on the social ecology of Murray Bookchin is a partial but successful completion of a more comprehensive plan.

The Gaines Fellowship and the Environmental Humanities Initiative:

- I am an ardent **advocate of the Gaines Fellowship**, especially to students in my PHI336 Environmental Ethics class. Indeed, both Claire and Josh learned of the Gaines Fellowship from me and were encouraged by me to apply.
- One reason I have proposed a **new UKCore class**, Introduction to the Environmental Humanities, is that it will allow me (and all those who teach it) to identify and encourage high achieving interdisciplinary- and humanities-minded students to apply to the Gaines Fellowship.





## Humanities Research

### *Senior Fellows Thesis*

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[Home](#) / [Gaines Fellowship](#) / [Thesis Project](#)

Fellows have the opportunity to do sustained research work on topics that they choose with the help of faculty advisers and the director of the center. For a list of Gaines Senior Theses from 1986 to the present, please see the document below.

**General Timeline to Completion:**

- Spring Semester, Junior Year: Fellows discuss topics, write prospectuses, and form faculty advisory committees with the guidance of the Gaines Center faculty
- Summer Prior to Senior Year: Fellows research and begin drafting portions of their theses. Detailed outlines are due in September.
- Fall Semester, Senior Year: Fellows continue research and draft portions of their theses, meeting regularly with the Gaines Center faculty. They also consult with their faculty advisory committees regularly to discuss research and review drafts. By winter break, Fellows submit drafts of approximately 30 pages (or the equivalent of 3/5 of the project).
- Spring Semester, Senior Year: Fellows continue drafting and workshopping portions of their theses in small groups. Full first drafts are due mid-semester, and final drafts and oral defenses are scheduled for April. A paper copy and an electronic copy of the thesis must be submitted to the Gaines Center by the end of the spring semester.

Fellowships are awarded in recognition of outstanding academic performance, a demonstrated ability to conduct independent research, an interest in public issues, and a desire to enhance understanding of the human condition through the humanities.

This is a highly competitive and prestigious program, with only twelve UK students being selected each academic year. Interested students from all degree programs are encouraged to apply.

# Fellowship Overview

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## Benefits & Expectations

Successful applicants will make a two-year (four semester) commitment to the program, and while all Gaines students are expected to participate in the Center's activities throughout the fellowship, benefits and expectations vary by cohort and progress to completion:

### **Incoming (Junior) Fellows:**

- \$2,000 stipend to be awarded over the academic year
- Successful completion of a specially designed four-credit hour humanities seminar during both fall and spring semesters
  - These seminars are led by a variety of outstanding University of Kentucky educators and will focus on a specific theme throughout the year.
- Successful completion of an engagement project that serves a campus, Lexington, or personal community

*NOTE: Renewal of the fellowship in the senior year will be contingent upon satisfactory academic performance and demonstrated participation in all Gaines Center events.*

### **Senior Fellows:**

- \$3,000 stipend to be awarded over the academic year
- Eligible for the Betts, Rowland, and European Travel Scholarships which provide financial support for international experiences that significantly enhance Fellows' knowledge and abilities
- Successful completion of a major independent research project (i.e., thesis) of six to fifteen credit hours



- These projects will be guided and graded under the direction of the Gaines Director and three UK faculty members whose expertise is relevant to the fellow's project area.

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## Eligibility

Traditionally, interested students will submit their Gaines application during the spring semester of their sophomore year.

While any University of Kentucky student may apply to the Gaines Fellowship, successful applicants will meet the following requirements:

- Have at least two years (four semesters) of undergraduate coursework remaining after the given application cycle
- Provide an outstanding academic record - *typically* measured at a 3.5 cumulative GPA or better
- Demonstrated commitment to intellectual curiosity, independent research, and/or civic engagement

Again, students in all disciplines and with any intended profession are given equal consideration. Gaines Fellows come from all degree programs including Art History, Environmental Science, Psychology, Agricultural Biotechnology, and many more. Furthermore, enrollment in the UK Lewis Honors College is *not required*.

Lastly, while freshmen are eligible to apply, they must be able to articulate their scholarly interests and demonstrate academic maturity. If freshmen applicants are unsuccessful, they are encouraged to apply again during their sophomore year.

DECOLONIZING AYAHUASCA  
AN EXAMINATION OF WESTERN INTERACTIONS WITH ENTHEOGENIC PLANTS

by  
Claire H

Submitted in partial fulfillment of the requirements for the  
Gaines Fellowship  
at the  
UNIVERSITY OF KENTUCKY  
2021

## Acknowledgements

This thesis was written on the ancestral lands of the Cherokee, Shawnee, Yuchi, Osage, and Chickasaw nations. I would like to take this time to acknowledge the indigenous peoples who were forcibly and violently displaced from their lands, as well as those people who still live and work in Kentucky today. I would also like to acknowledge the Chippewa, Sioux, Ottawa, and many other indigenous nations whose land was unjustly taken to fund the University of Kentucky, a land grant institution. The work of this thesis is attributed to the intellectual and activist work of indigenous peoples around the world.

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Thank you to my thesis committee, Robert Paratley, Mary Arthur, and Bob Sandmeyer, for the endless time and support you have put into this thesis. I am deeply grateful for the encouragement, empathy, and insights you have given me throughout this thesis project and throughout my undergraduate career. Thank you for your mentorship and dedication as I have explored my intellect and personhood over these formative years.

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## Table of Contents

Acknowledgements.....	i
Introduction: A Call for Decolonization.....	1
Chapter I— A Brief Introduction to Ayahuasca.....	6
Chapter II— Colliding Worldviews: Western Science and Indigenous Knowledges.....	9
Chapter III— The Commercialization of Ayahuasca as Neocolonialism.....	20
Chapter IV— Examining Authenticity: Intercultural Exchanges within Ayahuasca Shamanism.....	36
Chapter V— Conclusion: Decolonizing Entheogenic Plant Studies.....	44
Chapter VI— Reconciliation.....	46
References.....	47

## Chapter I— Introduction: A Call for Decolonization

As interest in the entheogenic<sup>1</sup> plants of Meso- and South America has continued to increase among Western scholars since the 1960s, it is time to transition away from Western hegemony over knowledge systems and make room for indigenous epistemologies and ontologies that may enrich this field of research, while empowering the cultures from which these knowledges originated (Fotiou, 2020, pg. 16). Sandra Harding (1986) asserts that the masculine and dichotomizing tendencies of modern science have constituted an ideology that “structure the policies and practices of social institutions, including science,” as such (Harding, 1986, pg. 140). This has created a reality in which non-Western peoples are marginalized by a specific set of scientific, social, and political practices. Western studies tend to “erase the traditions from which these substances were appropriated” and “cause us to miss important lessons that could potentially transform the way we do science” (Fotiou, 2020, pg. 16). Some Western scholars make a concerted effort to include indigenous knowledges, ritual practices, and perspectives in their studies. However, their own Western subjectivities, paired with the sociopolitical contexts in which their studies emerge, hinder their ability to fully understand the cultural significance of entheogenic plants within the context of an indigenous worldview. Furthermore, romantic stereotypes of ‘the noble savage’ prevail in both popular culture and Western scholarship (Fotiou, 2020, pg. 18). Thus, the current repertoire of mainstream

<sup>1</sup> The term ‘entheogen’ —“meaning ‘bringing forth the divine within’”—can be used to describe plants with hallucinogenic effects in a way that highlights the spiritual significance and sacred nature of these plants within their indigenous cultural contexts (Fotiou, 2020, pg. 17). For this reason, many scholars have chosen to adopt this term as a substitute for ‘psychotropic’ or ‘hallucinogenic’ (Furst, 1990, pg. x). It is worth noting that while ‘entheogen’ is a much more inclusive term in that it recognizes the sacramental and sacred contexts of these plants, it is still a Western term with its own potentially problematic connotations. However, in an effort to acknowledge the significance of these plants in an indigenous context, I will use the term ‘entheogen’ to refer to plants, like Ayahuasca, with hallucinogenic or psychotropic effects. I will use the terms ‘psychotropic,’ ‘hallucinogenic,’ and ‘psychedelic’ to refer to the study of these plants in Western scientific contexts or when quoting other scholars.

entheogenic research is limited in that it advances an interpretation of indigenous knowledge and practices that is filtered through a Western lens, without adequate collaboration with indigenous peoples themselves. As a result, mainstream research often neglects important epistemological and cultural contexts of indigenous knowledge, yielding further marginalization of these peoples (Fotiou, 2020, pg. 16). To continue the study of entheogenic plants within a business-as-usual framework would only contribute to the erasure of indigenous traditions through the colonization and appropriation of indigenous knowledge and culture. Additionally, the results of such a study would lead to an incomplete assessment of these sacred plants founded upon reductionist systems that ignore the complexity of the cultural and traditional contexts from which these plants derive meaning. These misconceptions have profound effects for indigenous communities, as seen through the commodification of entheogenic plants and the formation of neocolonialist structures in Meso- and South America. Therefore, future studies of entheogenic plants should draw heavily from indigenous literature when possible—as considered legitimate knowledge and equal to Western science—and advance a decolonizing perspective and methodology. This approach requires reflexivity by Western scholarship, an acknowledgement the potential colonizing effects of both past and future entheogenic studies, and authentic collaboration with indigenous peoples. An examination of the entheogen Ayahuasca necessitates a dialogue between Western science and indigenous knowledge and highlights the need for decolonization.

This paper will examine the past and present history of Western interactions with Ayahuasca. It seeks to highlight the interconnectivity between the ideals of Western scholarship and popular culture and the material consequences of (neo)colonialism for indigenous peoples

who use Ayahuasca. I am interested in the ways in which Western academic projects on Ayahuasca have influenced the general public, and how global neocolonial systems were able to capitalize on these ideals to develop a material reality of exploitation and appropriation in a shamanic tourist economy. Chapter II outlines a brief introduction to Ayahuasca. Chapter III situates Western science as a hegemonic structure which undermines the agency indigenous peoples have over their own knowledge. The methods and rhetoric used in Western science to describe and explore this field of research displaces Ayahuasca and other entheogens from their cultural contexts, privileging the West. The consequences of this scientific approach is explored in Chapter IV, which understands shamanic tourism in its current state as both a product and a producer of colonialism and appropriation. The chapter will interrogate possible sources of colonialism and appropriation, focusing primarily on a misrepresentation of indigenous entheogenic knowledge in Western science and literature. Chapter V will dig deeper into the modes of intercultural exchanges between the Amazon and the West, from a history of extraction and assimilation to the opportunities of the Internet. Chapter VI will identify possible solutions within academia to decolonize entheogenic plant studies, and the paper will end with a reflection on this research process (Chapter VII).

This paper will advance a decolonizing approach to entheogenic research. According to Fotiou (2020), decolonization should serve to “empower the populations from which [Western scholars have] appropriated” knowledge (Fotiou, 2020, pg. 20). In doing this, researchers must recognize that “indigenous peoples are not a-historical others but historical agents here and now” (Fotiou, 2020, pg. 20). Consulting indigenous peoples about respectful ways of using their knowledge and broadening one’s lens to allow for equal consideration of indigenous



epistemologies are ways to participate in decolonizing research (Fotiou, 2020, pg. 20).

Additionally, addressing one's positionality and situated subjectivities is another crucial component of decolonizing research (Rose, 1997).

This research paper will utilize ethnographic case studies of one entheogen: Ayahuasca. I will apply postcolonial and feminist theory to examine how the West has interacted with and conceived of Ayahuasca in three main areas of interest: academia, tourism, and intercultural exchanges. I will utilize critical constructivism in my research, which suggests that "knowledge is socially constructed and influenced by culture, institutions, and historical contexts" (Kilian, et al., 2019, pg. E504).

It is important to recognize my own positionalities and subjectivities when conducting this research. Given my own limitations as a non-indigenous Western scholar, I will embrace certain guiding principles in my research. According to a comprehensive study by Killian, et al., (2019), who examined ethical approaches to conducting indigenous research as a non-indigenous researcher, "common guiding principles of Indigenous research [are] collaboration, relationships, interconnectedness, connection to community, and respect for diverse forms of knowledge and lived experience" (Kilian, et al., 2019, pg. E504). While this study is primarily useful in guiding how non-indigenous scholars should conduct indigenous research in the field, these principles should apply to all indigenous research conducted by non-indigenous scholars, including literature-based research. I should disclose that due to the limited scope of this project, I have not been able to consult with indigenous peoples about whom I am writing, which raises ethical questions regarding my thesis subject. I will attempt to address these problematics by avoiding assumption-making and following these five principles. Additionally, I

aim to address the positionalities of the scholars whose works I engage. Fotiou (2020) notes that while the origins of psychedelic science<sup>2</sup> are rooted in colonialism, the field has offered much insight into indigenous epistemologies and worldviews; the author makes clear that Western literature on the subject still is valuable, though colonial and neocolonial approaches to obtaining and disseminating this knowledge should be rectified (Fotiau, 2020, pg. 16).

<sup>2</sup> Psychedelic science refers to Western scientific research on entheogens and their basal compounds, particularly in the fields of psychology, neuroscience, and pharmacology.

more prominent role in your intro.

and serves only to disingenuously justify exploitative and oppressive social structures, making it appear as if man's domination over fellow man is a natural and acceptable state of affairs. In reality, the flow of energy through a system resembles a web, not a rigid pyramid - there is no individual organism at the top who is free from others' influence. Every predator is prey to something, every organism is interdependent no matter how distant the connection might be.

set off + amplify

Thus man's desire to dominate nature is neither natural nor universal. Instead, Bookchin argues "The breakdown of primordial equality into hierarchical systems of inequality....altered humanity's vision of itself and ultimately its attitude toward the natural world".<sup>28</sup> The domination of nature is a desire which is rooted deeply in man's domination of his fellow man. Societies which Bookchin describes as "preliterate", many of them indigenous communities like the Hopi Indians in North America, did not allow for social stratification or systems of hierarchy and domination in their societies. Instead, the organization of these peoples promoted group solidarity and cooperation. As a result, members of these communities led happy, sustainable lives and never grew to believe that they held dominion over nature. ~~Bookchin's discussion of preliterate peoples throughout *The Ecology of Freedom* are intended to demonstrate to the reader that learned behaviors and values play an important role in the formation and execution of a society. To that end, the fact that Hopi society (or others like it) never progressed towards anything resembling market capitalism or evolved the hierarchical structures so common in civilizations today indicates that capitalism and hierarchy are not natural developments and are instead created by men. Though seemingly simple, the conclusion that hierarchical structures which necessitate the domination of both man and nature alike are constructs and not the natural progression of time means that they can be changed. Anything created by man can also be destroyed, and thus the yoke of hierarchy can, and must, be thrown off.~~<sup>29</sup>

disallowed really? or do you mean did not develop such system

According to Bookchin then

### Social Ecology and Labor

When analyzing the relationship between social ecology and labor, it is important to keep in mind that Bookchin is writing from a position which views class, and therefore labor, as a part of a broader whole instead of two equal components of a system. With that said, ~~Bookchin's discussion of the relationship between class and hierarchy~~, Bookchin's classical Marxist roots are evident. In *The Ecology of Freedom* he argues that Marxian class analysis has a distinct place within the social ecology movement, writing that it permits "the authentic unravelling of the material bases of

So

do you mean within a broader analysis of hierarchy

<sup>28</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 109

<sup>29</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 110-114

economic interests, ideologies and culture".<sup>30</sup> ~~In accepting Marx's view on class and its role in society,~~ Bookchin also accepts ~~his~~ basic definition of labor and its exploitation: / Marx's  
"Exploitation, in turn, is the use of the labor of others to provide for one's own material needs, for luxuries and leisure, and for the accumulation and productive renewal of technology."<sup>31</sup> ~~Bookchin holds labor to be a deeply important aspect of human society, whether the society is hierarchical or not (in the case of "organic pre-literate societies"). In doing so he acknowledges that labor has made society itself possible through the provision of "material surpluses" (the amount of surplus dependent upon the period of history, of course) and the creation of new technologies. However, the labor needed to escape "natural scarcity" and subsistence is a double edged sword:~~

"To resolve the problem of natural scarcity, the development of technics entails the reduction of humanity to a technical force. People become instruments of production, just like the tools and machines they create. They, in turn, are subject to the same forms of coordination, rationalization, and control that society tries to impose on nature and inanimate technical instruments. Labor is both the medium whereby humanity forges its own self-formation and the object of social manipulation. It involves not only the projection of human powers into free expression and selfhood but their repression by the performance principle of toil into obedience and self-renunciation. Self-repression and social repression form the indispensable counterpoint to personal emancipation and social emancipation."<sup>32</sup>

*sole?*

Labor and its exploitation is not the ~~key~~ component of hierarchy, but it is present in so many hierarchical systems that the issue must be addressed by any society which aims to remove itself from the broad shadow of hierarchy. Labor ~~simultaneously~~ builds societies while also creating new avenues for exploitation and domination; a truly egalitarian and ecological society must find a way to eliminate possibilities of exploitation and domination while preserving labor's creative energies. This is underscored by Bookchin's belief that the culmination of this productive human force has delivered us to the doorstep of what he refers to as a "post-scarcity" society. In the context of the hierarchical societies which currently dominate the world, the establishment of a post-scarcity society refers to not only the elimination of "repressive limits established by an exploitative class structure.", it also "means fundamentally more than a mere abundance of the means of life: it decidedly includes the kind of life these

<sup>30</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 8

<sup>31</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 8

<sup>32</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 52

*\* you are confusing labor + the technical instrumentalization of the worker. Labor is emancipatory, self-formation*

The industrial retooling of labor fundamentally alienates the labor from both the product of his labor & his own productivity.

means support...Post-scarcity society, in short, is the fulfillment of the social and cultural potentialities latent in a technology of abundance." If the domination of man over nature arose from the domination of man over fellow man as Bookchin posits, then the advent of an ecological, post scarcity society can be brought within reach, in part, by addressing the exploitation of labor.

But there is more to this story than economically productive labor. In order to more fully understand hierarchy and the ways in which it affects both man and nature alike, Bookchin argues one must ultimately break with the Marxist conception of societies being driven by class struggle alone. Bookchin saw Marxian class analysis and its concerns with labor as being limited to the realm of the "purely economic" and thus was an insufficient tool by which to analyze much broader hierarchical structures. Bookchin writes

haven't you just contradicted yourself (above?)

this seems more appropriate above

"Hierarchy is not merely a social condition; it is also a state of consciousness, a sensibility toward phenomena at every level of personal and social experience. Early preliterate societies ("organic" societies, as I call them) existed in a fairly integrated and unified form based on kinship ties, age groups, and a sexual division of labor."<sup>33</sup>

The subject of the "sexual division of labor" features heavily in *The Ecology of Freedom*. Bookchin argues that the emergence of hierarchy is directly correlated with the growing disparity in the "sexual" or "social" division of labor. The sexual division of labor can mostly aptly be surmised as "an economy that acquires the very gender of the sex to which it is apportioned"; it is the phenomenon by which certain types of labor, both economically and socially productive, come to be associated with either masculinity or femininity. In a preliterate society it might be the case that hunting and community defense are viewed as "masculine", while gathering, farming, and cooking are viewed as "feminine". These associations on their own are not necessarily negative- all are important tasks needed to sustain a community. However, issues arise when one classification of labor is viewed as superior to the other. Historically, Bookchin observes the case has typically been that of "masculine" tasks being perceived as the better or more important of the two. In a sense, the emergence of a labor gulf between men and women was something akin to original sin for Bookchin, the point at which organic societies left the Garden of Eden for a new home fraught with domination and hierarchy. Just as much as a successful challenge to a hierarchical society must eliminate the exploitation of labor, so too must it eliminate the disparity in the sexual

<sup>33</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 42

disparity of labor. A society which eliminates the ~~exploitation~~ of economic labor, but not the disparate division of sexual/social labor cannot be truly free.<sup>34</sup>

Why, what  
is this freedom  
you speak of?

### Science and Ecology as a Humanist Endeavour

gods  
see  
above

Social ecology is fundamentally a philosophy which enshrines, reveres, and protects labor of all kinds, be it economic or social. As a result, social ecology distinguishes itself from many other radical environmentalist philosophies in that it is decidedly anti-regressive in its economic and environmental outlook (i.e. it does not attempt to make the case that an environmentally minded society must have a reduced standard of living.). Social ecology does not put the concerns of the earth above all else, but rather tries to incorporate them within a framework where the needs of the planet and the needs of humans are treated as equal. Much of this anti-regression sentiment arises from the recognition that untold amounts of labor power have been expended to create the current condition, and that to erase what has been achieved by the struggle and toil of countless millions would be not only an insult to the exploited but also broadly detrimental for society. For Bookchin, freedom is not just about escaping from under the thumb of one's dominators- it is also about being able to *enjoy* life, something which has only been made possible by past labor. It's hard to find time for leisure when the constant threat of hunger looms. Any truly free path forward for a society must acknowledge and honor this right to enjoy life, thus precluding any major reduction in one's standard of living. Though he tends to write ~~in a misty-eyed manner about~~ "organic pre-literate societies" ~~and their many egalitarian and ecological successes,~~ Bookchin is quick to quash any suggestion that a return to some pre-literate past is the solution for our societal woes. In fact, he openly derides those who advocate for a reduced standard of living akin to that of the indigenous pre-literate people as "antirational mysticism"<sup>35</sup>. In the Ecology of Freedom, Bookchin writes

v/c  
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"Nor can we deceive ourselves that the reopened eye will be focused on the visions and myths of primordial peoples, for history has labored over thousands of years to produce entirely new domains of reality that enter into our very humanness. Our capacity for freedom — which includes  
our capacity for individuality, experience, and desire — runs deeper than that of our distant progenitors. We have established a broader

<sup>34</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 49

<sup>35</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 18

material basis for free time, play, security, perception, and sensuousness — a material potentiality for broader domains of freedom and humanness —

than humanity in a primordial bond with nature could possibly achieve."<sup>36</sup>

The ways of preliterate societies are something to admire, but we should not actively work to bring ourselves back to those days. People have labored for millenia to change our standard of living, and any change made to society should reflect that. This is not to say that every individual should be heaped with luxury goods, but rather an acknowledgement that regression is actively harmful when attempting to dismantle systems of hierarchical domination.

In the same vein, social ecology is deeply concerned with the way that the current systems are actively making life worse through the manipulating of both labor and science. Bookchin's chief worry is the multi-level homogenization of daily life, societal structure, and the environment.<sup>37</sup> He is exceedingly clear that man and nature are deeply intertwined, and that whatever befalls the natural world befalls us as well- "The trends in our time are visibly directed against ecological diversity; in fact, they point toward brute simplification of the entire biosphere. ...[As a result] human experience itself becomes crude and elemental, subject to brute noisy stimuli and crass bureaucratic manipulation. A national division of labor, standardized along industrial lines, is replacing regional and local variety, reducing entire continents to immense, smoking factories and cities to garish, plastic supermarkets."

Bookchin revisits the subject of humanist science and its implications later in *The Ecology of Freedom*, writing "We are thus confronted with the paradox that science, an indispensable tool for human wellbeing, is now a means for subverting its traditional humanistic function."<sup>38</sup> Science has traditionally been an effective avenue by which people are able to improve their lives, through a better understanding of their world or the creation of "technics" which make labor and production easier. However, the hierarchical structures which dominate our societies and our lives have stolen and reappropriated science for their own means. The tools which once had the potential to provide for everyone an equitable distribution of resources are now used to homogenize our cities, our landscapes, and our lives. Industrial agriculture has in short order obliterated the once vibrant ecological communities which found their homes in the soil.

<sup>36</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 35

<sup>37</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 33

<sup>38</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 207.



New building materials and techniques have not only allowed for the destruction and replacement of entire biomes, they seem to demand it. Instead of saving labor, technology has been used to force more productivity out of workers, deepening their exploitation- instead of halving the work week, the work week remains the same for many but with the added expectation that double, triple, or even quadruple will be produced. Domination, aided and abetted by a bastardized form of "science" has almost annihilated diversity in all its forms, both natural and social. Since we are creatures molded by the natural world we occupy, we flourish in diverse conditions. This loss of natural and social diversity is thus immensely detrimental, actively feeding feelings of alienation and despair felt by the western public with regards to their natural environment and their societies. And this alienation and despair is not just localized to a certain class or group of classes; Bookchin writes "what makes this ceaseless movement of deinstitutionalization and delegitimization of society so significant is that it has found its bedrock in a vast stratum of western society. Alienation permeates not only the poor but also the relatively affluent, not only the young but also their elders, not only the visibly denied but also the seemingly privileged...", further emphasizing the extent to which hierarchy and the domination it entails is as much a mindset as it is a relationship between economic classes.<sup>39</sup>

1) What's the point of this chapter? You don't conclude your analysis of Bookchin's work. That is to say, there's no overriding theme tying the chapter (1) together + (2) to your intro.

2) How is social ecology relevant to the ecological catastrophe of global climate change. Okay, there's no desire to return to pre-literate society then, what is Bookchin advocating for?

<sup>39</sup>Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 82.

DECOLONIZING AYAHUASCA  
AN EXAMINATION OF WESTERN INTERACTIONS WITH ENTHEOGENIC PLANTS

by  
Claire H

Submitted in partial fulfillment of the requirements for the  
Gaines Fellowship  
at the  
UNIVERSITY OF KENTUCKY  
2021

## Acknowledgements

This thesis was written on the ancestral lands of the Cherokee, Shawnee, Yuchi, Osage, and Chickasaw nations. I would like to take this time to acknowledge the indigenous peoples who were forcibly and violently displaced from their lands, as well as those people who still live and work in Kentucky today. I would also like to acknowledge the Chippewa, Sioux, Ottawa, and many other indigenous nations whose land was unjustly taken to fund the University of Kentucky, a land grant institution. The work of this thesis is attributed to the intellectual and activist work of indigenous peoples around the world.

Thank you to the Gaines Center for the Humanities for the funding and intellectual opportunities to write this thesis. Thank you to Chelsea Brislin, Melynda Price, Connie Duncan, and all the Gaines Fellows for your support and encouragement throughout this process.

Thank you to my thesis committee, Robert Paratley, Mary Arthur, and Bob Sandmeyer, for the endless time and support you have put into this thesis. I am deeply grateful for the encouragement, empathy, and insights you have given me throughout this thesis project and throughout my undergraduate career. Thank you for your mentorship and dedication as I have explored my intellect and personhood over these formative years.

I would also like to thank Betsy Beymer-Farris for your guidance and empowerment as I stepped into an unfamiliar intellectual landscape.

Finally, thank you to my friends and family for your boundless love and encouragement throughout this process. A special thank you to Mason Bishop, for sharing your story with me.

## Table of Contents

Acknowledgements.....	i
Introduction: A Call for Decolonization.....	1
Chapter I— A Brief Introduction to Ayahuasca.....	6
Chapter II— Colliding Worldviews: Western Science and Indigenous Knowledges.....	9
Chapter III— The Commercialization of Ayahuasca as Neocolonialism.....	20
Chapter IV— Examining Authenticity: Intercultural Exchanges within Ayahuasca Shamanism.....	36
Chapter V— Conclusion: Decolonizing Entheogenic Plant Studies.....	44
Chapter VI— Reconciliation.....	46
References.....	47

## Chapter I— Introduction: A Call for Decolonization

As interest in the entheogenic<sup>1</sup> plants of Meso- and South America has continued to increase among Western scholars since the 1960s, it is time to transition away from Western hegemony over knowledge systems and make room for indigenous epistemologies and ontologies that may enrich this field of research, while empowering the cultures from which these knowledges originated (Fotiou, 2020, pg. 16). Sandra Harding (1986) asserts that the masculine and dichotomizing tendencies of modern science have constituted an ideology that “structure the policies and practices of social institutions, including science,” as such (Harding, 1986, pg. 140). This has created a reality in which non-Western peoples are marginalized by a specific set of scientific, social, and political practices. Western studies tend to “erase the traditions from which these substances were appropriated” and “cause us to miss important lessons that could potentially transform the way we do science” (Fotiou, 2020, pg. 16). Some Western scholars make a concerted effort to include indigenous knowledges, ritual practices, and perspectives in their studies. However, their own Western subjectivities, paired with the sociopolitical contexts in which their studies emerge, hinder their ability to fully understand the cultural significance of entheogenic plants within the context of an indigenous worldview. Furthermore, romantic stereotypes of ‘the noble savage’ prevail in both popular culture and Western scholarship (Fotiou, 2020, pg. 18). Thus, the current repertoire of mainstream

<sup>1</sup> The term ‘entheogen’—“meaning ‘bringing forth the divine within’”—can be used to describe plants with hallucinogenic effects in a way that highlights the spiritual significance and sacred nature of these plants within their indigenous cultural contexts (Fotiou, 2020, pg. 17). For this reason, many scholars have chosen to adopt this term as a substitute for ‘psychotropic’ or ‘hallucinogenic’ (Furst, 1990, pg. x). It is worth noting that while ‘entheogen’ is a much more inclusive term in that it recognizes the sacramental and sacred contexts of these plants, it is still a Western term with its own potentially problematic connotations. However, in an effort to acknowledge the significance of these plants in an indigenous context, I will use the term ‘entheogen’ to refer to plants, like Ayahuasca, with hallucinogenic or psychotropic effects. I will use the terms ‘psychotropic,’ ‘hallucinogenic,’ and ‘psychedelic’ to refer to the study of these plants in Western scientific contexts or when quoting other scholars.

entheogenic research is limited in that it advances an interpretation of indigenous knowledge and practices that is filtered through a Western lens, without adequate collaboration with indigenous peoples themselves. As a result, mainstream research often neglects important epistemological and cultural contexts of indigenous knowledge, yielding further marginalization of these peoples (Fotiou, 2020, pg. 16). To continue the study of entheogenic plants within a business-as-usual framework would only contribute to the erasure of indigenous traditions through the colonization and appropriation of indigenous knowledge and culture. Additionally, the results of such a study would lead to an incomplete assessment of these sacred plants founded upon reductionist systems that ignore the complexity of the cultural and traditional contexts from which these plants derive meaning. These misconceptions have profound effects for indigenous communities, as seen through the commodification of entheogenic plants and the formation of neocolonialist structures in Meso- and South America. Therefore, future studies of entheogenic plants should draw heavily from indigenous literature when possible—as considered legitimate knowledge and equal to Western science—and advance a decolonizing perspective and methodology. This approach requires reflexivity by Western scholarship, an acknowledgement the potential colonizing effects of both past and future entheogenic studies, and authentic collaboration with indigenous peoples. An examination of the entheogen Ayahuasca necessitates a dialogue between Western science and indigenous knowledge and highlights the need for decolonization.

This paper will examine the past and present history of Western interactions with Ayahuasca. It seeks to highlight the interconnectivity between the ideals of Western scholarship and popular culture and the material consequences of (neo)colonialism for indigenous peoples

who use Ayahuasca. I am interested in the ways in which Western academic projects on Ayahuasca have influenced the general public, and how global neocolonial systems were able to capitalize on these ideals to develop a material reality of exploitation and appropriation in a shamanic tourist economy. Chapter II outlines a brief introduction to Ayahuasca. Chapter III situates Western science as a hegemonic structure which undermines the agency indigenous peoples have over their own knowledge. The methods and rhetoric used in Western science to describe and explore this field of research displaces Ayahuasca and other entheogens from their cultural contexts, privileging the West. The consequences of this scientific approach is explored in Chapter IV, which understands shamanic tourism in its current state as both a product and a producer of colonialism and appropriation. The chapter will interrogate possible sources of colonialism and appropriation, focusing primarily on a misrepresentation of indigenous entheogenic knowledge in Western science and literature. Chapter V will dig deeper into the modes of intercultural exchanges between the Amazon and the West, from a history of extraction and assimilation to the opportunities of the Internet. Chapter VI will identify possible solutions within academia to decolonize entheogenic plant studies, and the paper will end with a reflection on this research process (Chapter VII).

This paper will advance a decolonizing approach to entheogenic research. According to Fotiou (2020), decolonization should serve to “empower the populations from which [Western scholars have] appropriated” knowledge (Fotiou, 2020, pg. 20). In doing this, researchers must recognize that “indigenous peoples are not a-historical others but historical agents here and now” (Fotiou, 2020, pg. 20). Consulting indigenous peoples about respectful ways of using their knowledge and broadening one’s lens to allow for equal consideration of indigenous



epistemologies are ways to participate in decolonizing research (Fotiou, 2020, pg. 20).

Additionally, addressing one's positionality and situated subjectivities is another crucial component of decolonizing research (Rose, 1997).

This research paper will utilize ethnographic case studies of one entheogen: Ayahuasca. I will apply postcolonial and feminist theory to examine how the West has interacted with and conceived of Ayahuasca in three main areas of interest: academia, tourism, and intercultural exchanges. I will utilize critical constructivism in my research, which suggests that "knowledge is socially constructed and influenced by culture, institutions, and historical contexts" (Kilian, et al., 2019, pg. E504).

It is important to recognize my own positionalities and subjectivities when conducting this research. Given my own limitations as a non-indigenous Western scholar, I will embrace certain guiding principles in my research. According to a comprehensive study by Killian, et al., (2019), who examined ethical approaches to conducting indigenous research as a non-indigenous researcher, "common guiding principles of Indigenous research [are] collaboration, relationships, interconnectedness, connection to community, and respect for diverse forms of knowledge and lived experience" (Kilian, et al., 2019, pg. E504). While this study is primarily useful in guiding how non-indigenous scholars should conduct indigenous research in the field, these principles should apply to all indigenous research conducted by non-indigenous scholars, including literature-based research. I should disclose that due to the limited scope of this project, I have not been able to consult with indigenous peoples about whom I am writing, which raises ethical questions regarding my thesis subject. I will attempt to address these problematics by avoiding assumption-making and following these five principles. Additionally, I

aim to address the positionalities of the scholars whose works I engage. Fotiou (2020) notes that while the origins of psychedelic science<sup>2</sup> are rooted in colonialism, the field has offered much insight into indigenous epistemologies and worldviews; the author makes clear that Western literature on the subject still is valuable, though colonial and neocolonial approaches to obtaining and disseminating this knowledge should be rectified (Fotiau, 2020, pg. 16).

<sup>2</sup> Psychedelic science refers to Western scientific research on entheogens and their basal compounds, particularly in the fields of psychology, neuroscience, and pharmacology.

more prominent role in your intro.

and serves only to disingenuously justify exploitative and oppressive social structures, making it appear as if man's domination over fellow man is a natural and acceptable state of affairs. In reality, the flow of energy through a system resembles a web, not a rigid pyramid - there is no individual organism at the top who is free from others' influence. Every predator is prey to something, every organism is interdependent no matter how distant the connection might be.

set off + amplify

Thus man's desire to dominate nature is neither natural nor universal. Instead, Bookchin argues "The breakdown of primordial equality into hierarchical systems of inequality....altered humanity's vision of itself and ultimately its attitude toward the natural world".<sup>28</sup> The domination of nature is a desire which is rooted deeply in man's domination of his fellow man. Societies which Bookchin describes as "preliterate", many of them indigenous communities like the Hopi Indians in North America, did not allow for social stratification or systems of hierarchy and domination in their societies. Instead, the organization of these peoples promoted group solidarity and cooperation. As a result, members of these communities led happy, sustainable lives and never grew to believe that they held dominion over nature. ~~Bookchin's discussion of preliterate peoples throughout *The Ecology of Freedom* are intended to demonstrate to the reader that learned behaviors and values play an important role in the formation and execution of a society. To that end, the fact that Hopi society (or others like it) never progressed towards anything resembling market capitalism or evolved the hierarchical structures so common in civilizations today indicates that capitalism and hierarchy are not natural developments and are instead created by men. Though seemingly simple, the conclusion that hierarchical structures which necessitate the domination of both man and nature alike are constructs and not the natural progression of time means that they can be changed. Anything created by man can also be destroyed, and thus the yoke of hierarchy can, and must, be thrown off.~~<sup>29</sup>

disallowed really? or do you mean did not develop such system

According to Bookchin then

### Social Ecology and Labor

When analyzing the relationship between social ecology and labor, it is important to keep in mind that Bookchin is writing from a position which views class, and therefore labor, as a part of a broader whole instead of two equal components of a system. With that said, ~~Bookchin's discussion of the relationship between class and hierarchy~~, Bookchin's classical Marxist roots are evident. In *The Ecology of Freedom* he argues that Marxian class analysis has a distinct place within the social ecology movement, writing that it permits "the authentic unravelling of the material bases of

So

do you mean within a broader analysis of hierarchy

<sup>28</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 109

<sup>29</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 110-114

economic interests, ideologies and culture".<sup>30</sup> ~~In accepting Marx's view on class and its role in society,~~ Bookchin also accepts ~~his~~ basic definition of labor and its exploitation: / Marx's  
"Exploitation, in turn, is the use of the labor of others to provide for one's own material needs, for luxuries and leisure, and for the accumulation and productive renewal of technology."<sup>31</sup> ~~Bookchin holds labor to be a deeply important aspect of human society, whether the society is hierarchical or not (in the case of "organic pre-literate societies"). In doing so he acknowledges that labor has made society itself possible through the provision of "material surpluses" (the amount of surplus dependent upon the period of history, of course) and the creation of new technologies. However, the labor needed to escape "natural scarcity" and subsistence is a double edged sword:~~

"To resolve the problem of natural scarcity, the development of technics entails the reduction of humanity to a technical force. People become instruments of production, just like the tools and machines they create. They, in turn, are subject to the same forms of coordination, rationalization, and control that society tries to impose on nature and inanimate technical instruments. Labor is both the medium whereby humanity forges its own self-formation and the object of social manipulation. It involves not only the projection of human powers into free expression and selfhood but their repression by the performance principle of toil into obedience and self-renunciation. Self-repression and social repression form the indispensable counterpoint to personal emancipation and social emancipation."<sup>32</sup>

*sole?*

Labor and its exploitation is not the ~~key~~ component of hierarchy, but it is present in so many hierarchical systems that the issue must be addressed by any society which aims to remove itself from the broad shadow of hierarchy. Labor ~~simultaneously~~ builds societies while also creating new avenues for exploitation and domination; a truly egalitarian and ecological society must find a way to eliminate possibilities of exploitation and domination while preserving labor's creative energies. This is underscored by Bookchin's belief that the culmination of this productive human force has delivered us to the doorstep of what he refers to as a "post-scarcity" society. In the context of the hierarchical societies which currently dominate the world, the establishment of a post-scarcity society refers to not only the elimination of "repressive limits established by an exploitative class structure.", it also "means fundamentally more than a mere abundance of the means of life: it decidedly includes the kind of life these

<sup>30</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 8

<sup>31</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 8

<sup>32</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 52

*\* you are confusing labor + the technical instruments of the worker. Labor is emancipatory, self-formative*

The industrial retooling of labor fundamentally alienates the labor from both the product of his labor & his own productivity.

means support...Post-scarcity society, in short, is the fulfillment of the social and cultural potentialities latent in a technology of abundance." If the domination of man over nature arose from the domination of man over fellow man as Bookchin posits, then the advent of an ecological, post scarcity society can be brought within reach, in part, by addressing the exploitation of labor.

But there is more to this story than economically productive labor. In order to more fully understand hierarchy and the ways in which it affects both man and nature alike, Bookchin argues one must ultimately break with the Marxist conception of societies being driven by class struggle alone. Bookchin saw Marxian class analysis and its concerns with labor as being limited to the realm of the "purely economic" and thus was an insufficient tool by which to analyze much broader hierarchical structures. Bookchin writes

haven't you just contradicted yourself (above?)

this seems more appropriate above

"Hierarchy is not merely a social condition; it is also a state of consciousness, a sensibility toward phenomena at every level of personal and social experience. Early preliterate societies ("organic" societies, as I call them) existed in a fairly integrated and unified form based on kinship ties, age groups, and a sexual division of labor."<sup>33</sup>

The subject of the "sexual division of labor" features heavily in *The Ecology of Freedom*. Bookchin argues that the emergence of hierarchy is directly correlated with the growing disparity in the "sexual" or "social" division of labor. The sexual division of labor can mostly aptly be surmised as "an economy that acquires the very gender of the sex to which it is apportioned"; it is the phenomenon by which certain types of labor, both economically and socially productive, come to be associated with either masculinity or femininity. In a preliterate society it might be the case that hunting and community defense are viewed as "masculine", while gathering, farming, and cooking are viewed as "feminine". These associations on their own are not necessarily negative- all are important tasks needed to sustain a community. However, issues arise when one classification of labor is viewed as superior to the other. Historically, Bookchin observes the case has typically been that of "masculine" tasks being perceived as the better or more important of the two. In a sense, the emergence of a labor gulf between men and women was something akin to original sin for Bookchin, the point at which organic societies left the Garden of Eden for a new home fraught with domination and hierarchy. Just as much as a successful challenge to a hierarchical society must eliminate the exploitation of labor, so too must it eliminate the disparity in the sexual

<sup>33</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 42

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### Science and Ecology as a Humanist Endeavour

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<sup>37</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 33

<sup>38</sup> Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 207.



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OK, but how is this and context of his analysis of hierarchy?

1) What's the point of this chapter? You don't conclude your analysis of Bookchin's work. That is to say, there's no overriding theme tying the chapter (1) together + (2) to your intro. . . . .

2) How is social ecology relevant to the ecological catastrophe of global climate change. OK, there's no desire to return to pre-literate society then, what is Bookchin advocating for?

<sup>39</sup>Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 82.

## Sandmeyer – 4. Mentoring/Advising – Honors Students

### Overview:

I have supervised one honors student, Anne H., over the last 6 six years. During the AY 2018-19, Anne wrote a **capstone thesis** titled " New Problems for Contemporary Restoration: A Look into Classism and Cultural Appropriation."

She stated her goal in the proposal documents as follow:

The goal of my research is to investigate this metaphysical relationship between humans and the environment in a way that provides constructive guidelines for future policy concerning conservation and preservation of the environment. My hope is that by adopting a more nuanced conceptual identity of the natural world, politicians, scientists, and environmentalists will be able to help foster the continued growth of the environment, for the protection of both natural resources and natural beauty.

The **scope of this idea** was too grandiose, especially for her understanding of the history and philosophy of conservation to that point. Consequently, we met twice a month over the year, during the first semester, to pare down the scale of her project and, during the second, to write the thesis. Over the fall term 2018, she constructed an annotated bibliography on the history and the philosophy of wilderness restoration, and during spring 2019, she wrote the paper. On April 26, 2019, she presented her thesis to the University community.

Here is an articulation of her project, written by Anne in her thesis:

The first notions of environmental conservation were introduced in the early 20th century within the conflicting doctrines of John Muir and Gifford Pinchot. Both Muir and Pinchot were invested in the idea of conservation, but they advocated for the separate notions of preservation and development, respectively. Then, halfway through the century, Aldo Leopold presented what became his famous essay on cultivating a land ethic, which to many represented an attempt at reconciling the two shockingly different ecological doctrines pursued by Muir and Pinchot. Leopold recognized that wilderness must be preserved and protected but envisioned an ecological community where the land was recognized as a member of such. These three works represent the foundations of modern conservation, and their work continues to be relevant in contemporary discussions of environmental conservation and philosophy. In the first section of this literature review I will discuss the beliefs held by Muir, Pinchot, and Leopold as a foundation on which to provide a basis for discussing evolving and contemporary conceptions of ecology. In the following sections I will outline some of the important contributions of famous philosophers/ecologists such as William Cronon, John Baird Callicott, and Ramachandra Guha whose views are building off this foundation.

## Sandmeyer – 4. Mentoring/Advising – Accomplishments of Former Students

	Page
1. Benjamin Troupe	
Deputy Public Affairs Officer, Embassy at Conakry, Republic of Guinea	
a. Email 2018-04-18 .....	3
b. NCUR 2017 Program .....	4
c. Pickering Fellowship Announcement .....	7
2. Tiana Thé	
Master's Student in Geography, University of Kentucky	
a. Email 2021-03-21 .....	10
b. 2018F PHI395 Final Paper .....	11
c. 2019 Breathitt Lecture Announcement .....	19

### Overview of Materials:

Due to **my role as philosopher and program faculty in the Environmental Studies program**, the students I have mentored over the years tend to be double majors completing their degree in ENS and another major such as philosophy. Of all the excellent students I have mentored, I have selected two here to indicate the nature and manner of my mentoring work. These are Benjamin Troupe and Tiana Thé.

- Benjamin Troupe is currently the Deputy Public Affairs Officer at the Embassy of Conakry in the Republic of Guinea. Ben was a double-major in political science and philosophy. After he took my Advanced Ethics course on Aldo Leopold's ecological ethics (PHI531\_2016F), we worked very closely together until he graduated (and after). I helped him develop the paper he wrote for me in PHI531 into a proposal for the **National Conference on Undergraduate Research**, and he was selected to present this work to the NCUR 2017 conference in Memphis. Ben also worked with me as the student representative on the **Faculty Sustainability Council** during his senior year. Knowing how talented he was, I encouraged him and helped him to craft several applications for fellowships. He was selected in 2018 as the first University of Kentucky graduate to win the prestigious **Thomas R. Pickering Foreign Affairs Fellowship**, which paid for his Master of Diplomacy at the George Washington University. The Fellowship also guaranteed a slot in the **State Department Diplomatic Corps**, where he is currently finishing his second year as a diplomate in Guinea.
- Tiana Thé is a student whom I met while she was completing her ENS major requirement, PHI366 Environmental Ethics. PHI366 excited her so much she decided to double-major in both **ENS & Philosophy**. She was already a junior at the time, so she and I worked very closely to craft a plan of study that would let her complete her philosophy major requirements without adding more semesters to her degree plan. We developed together an independent study in Advanced Ethics. Given her **professional work** as a speech writer in the Office of the President here at UK, I recommended we focus the class on developing her writing skills. Every week she wrote a short paper, which we would painstakingly critique together in my office. As a final project, she wove together some of her shorter papers into a 7-page paper (included here). Given her high aptitude, I recommended that she apply for the prestigious **Gaines Center's Breathitt Undergraduate Lectureship** here at UK, which she won. After graduating, I helped her decide where to apply to continue her studies at the graduate level; she is currently a pursuing a **Master of Arts** in the Geography Department here at UK.



## **Sandmeyer, Bob**

---

**From:** Troupe, Benjamin  
**Sent:** Wednesday, April 18, 2018 11:26 PM  
**To:** Sandmeyer, Bob  
**Subject:** Pickering Fellowship Results

Bob,

This evening I was notified that I am one of the thirty recipients of the Pickering Fellowship! I cannot begin to express the words of gratitude and appreciation I have for your mentorship over these past years. Beyond the knowledge and love for philosophy that I gained in your classroom, you have been a true friend and confidant. You have been my closest advisor, and have dedicated much time to seeing me succeed. I honestly look up to you as an exemplar of the type of person I wish to become, and you have taught me many values. This honor is as much yours as it is mine. I contribute my success, not just in this instance, but in my career to you being a part of my life. I sincerely thank you for your support!

Many Thanks,

Ben

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# Table of Contents

---

<b>SCHEDULE OF EVENTS</b>	<b>2</b>	<b>SESSIONS</b>	
		Faculty Administrator Network Sessions	<b>36</b>
		Performing Arts Sessions	<b>38</b>
<b>SPONSORS</b>	<b>4</b>	Visual Arts Sessions	<b>40</b>
		Oral Sessions	<b>43</b>
		Poster Sessions	<b>140</b>
<b>WELCOME LETTERS</b>		<b>INDEX</b>	
University of Memphis	<b>5</b>	By Institution	<b>238</b>
Council on Undergraduate Research	<b>6</b>	By Presenter	<b>247</b>
NCUR Oversight Committee	<b>7</b>	By Subject	<b>266</b>
<b>NCUR PROCEEDINGS</b>	<b>8</b>		
		<b>NOTES</b>	<b>268</b>
<b>ACKNOWLEDGMENTS</b>	<b>9</b>		
		<b>CAMPUS MAP</b>	<b>Back Cover</b>
<b>PLENARY SPEAKERS</b>	<b>14</b>		
<b>GENERAL INFORMATION</b>	<b>20</b>		
<b>EVENTS</b>			
Graduate School Information Expo	<b>24</b>		
Departmental Open Houses	<b>26</b>		
Special Interest Sessions	<b>32</b>		
<b>TICKETED EVENTS</b>			
Memphis Means Music	<b>34</b>		
Excursions	<b>35</b>		



## Student Oral Session 2 - Thu 12:20pm-1:20pm

**1:00-1:20 p.m.**

*An Earth Ethic for the New Millennium: Investigating the Moral Status of the Natural World*

Benjamin Troupe, University of Kentucky

### JONES HALL 249

**English**

**12:20-12:40 p.m.**

*Literature Is Survival in Ray Bradbury's Fahrenheit 451 and Azar Nafisi's Reading Lolita in Tehran: A Memoir in Books*

Hannah Rice, Anderson College

**12:40-1:00 p.m.**

*Looking for Meeps: How Dictionaries Reflect Cultural Trends in Language from Johnson to the Urban Dictionary*

Ricky Finch, Lipscomb University

**1:00-1:20 p.m.**

*Misapplications of Darwin's Origin of Species: Nazi Germany and the Eugenics Movement*

Emily Wollmuth, Hamline University

### MANNING HALL 202

**Physical/Occupational Therapy/Speech Language Pathology**

**12:20-12:40 p.m.**

*Post-Therapy Collaboration*

Kary Sheppard, University of Minnesota - Crookston

**12:40-1:00 p.m.**

*The Role of Exercise in Persons with Cerebral Palsy*

Lauren Boush, Radford University

**Physiology**

**1:00-1:20 p.m.**

*Recurrent Hypoglycemia Reduces Severe Hypoglycemia-Induced Fatal Cardiac Arrhythmias in Type 1 Diabetic Rats*

Justin Bayles, University of Utah

### MANNING HALL 204

**History**

**12:20-12:40 p.m.**

*1964 Olympics: More Than Just Sports? How Japan Utilized the Olympic Games for Ulterior Motives*

Christopher Suen, Dominican University of California

**12:40-1:00 p.m.**

*Adelicia Acklen: An Unconventional Southern Woman*

Christian Keen, Trevecca Nazarene University

**1:00-1:20 p.m.**

*American Court System, Asians, Conception of Race*

Esther Johnson, Illinois College

### MANNING HALL 222

**History**

**12:20-12:40 p.m.**

*George P. Mitchell Father of Hydraulic Fracturing*

Lukas Weiss, San Jacinto College Honors Program

**12:40-1:00 p.m.**

*German Resistance Inside of Nazi Germany*

Mary Dickey, Elmhurst College

**1:00-1:20 p.m.**

*God Save the Queen's Things: Race, Class, and Theologies of Property in the 2016 Charlotte Uprising*

Casey Aldridge, University of North Carolina, Charlotte

### MANNING HALL 318

**Communications**

**12:40-1:00 p.m.**

*Beautiful Suffering: Structuring Our Vision of Refugees as the Other Through Winning Pulitzer Prize Images in 2016*

Diana Langer, Juniata College

### MANNING HALL 320

**Communications**

**12:20-12:40 p.m.**

*Warped Space-Time: Exploiting Schematic Assumptions in "Ritual in Transfigured Time"*

Grant Brighter, Ithaca College

# The Washington Center Announces the 2018 Thomas R. Pickering Foreign Affairs Fellows

The Washington Center | April 27, 2018



*WASHINGTON, D.C. – The Washington Center for Internships and Academic Seminars is pleased to announce the selection of the 2018 Thomas R. Pickering Graduate Foreign Affairs Fellows. Thirty Graduate Fellowships were awarded to a group of highly competitive candidates. Hundreds of applicants from over 200 colleges and universities competed for this distinguished fellowship.*

Managed and funded by the Department of State and administered by The Washington Center, the Thomas R. Pickering Graduate Foreign Affairs Fellowship offers talented students from diverse backgrounds the opportunity to pursue a career in the U.S. Foreign Service. Consideration is given to qualified applicants who, in addition to outstanding leadership skills and academic achievement, demonstrate financial need. Women, members of minority groups historically underrepresented in the Foreign Service, and students with financial need are encouraged to apply.

Recipients of the Pickering Fellowship receive two years of financial support, mentoring and professional development to prepare them for a career in the Foreign Service. Fellows also complete a domestic internship at the U.S. Department of State in Washington, D.C. and an overseas internship at a U.S. embassy.

The 2018 Pickering Fellows hail from 26 academic institutions, including HBCUs, state and private universities. Their majors range from Political Science and Philosophy to Art History and African Studies. Through academic and public service activities, these students have traversed the globe, spending time in numerous places from Afghanistan to Cuba, Malawi to Nepal. Collectively, they speak over 20 languages including Hindi, Norwegian, Arabic, and American Sign Language. These accomplished students hail from 19 states and the District of Columbia. Prior to becoming Fellows, they worked in a wide range of fields, including academic research, local and federal government, private companies, international development, and NGOs.

The Thomas R. Pickering Foreign Affairs Fellowship Program honors one of the most accomplished U.S. Foreign Service Officers of the 20<sup>th</sup> century. Ambassador Pickering was appointed Career Ambassador, the highest rank in the U.S. Foreign Service. He served in many leading positions around the world during his Foreign Service career, including Ambassador to Nigeria, El Salvador, Israel, India and Russia. Ambassador Pickering concluded his career as Under Secretary of State for Political Affairs.

"The Washington Center is honored and excited to be administering such a distinguished program for the third year in a row," said Chris Norton, president of The Washington Center.

The 22nd Cohort of Pickering Graduate Fellows:

- Ms. Stephanie Arzate, *Georgetown University*
- Ms. Nicole Bermudez, *Bates College*
- Ms. Anastasia Burnett, *Georgetown University*
- Ms. Jennifer Cardoza, *Northern Arizona University*
- Ms. Valli Chidambaram, *University of North Carolina at Chapel Hill*
- Mr. Eric Chu, *University of Minnesota – Twin Cities*
- Ms. Hannah Clager, *University of North Carolina at Chapel Hill*
- Ms. Caroline Corcoran, *University of Texas at Austin*
- Ms. Taylor Demons, *Baylor University*
- Ms. Kayla Evans, *Spelman College*
- Ms. Renee Garcia-Tolson, *University of California, Berkeley*
- Ms. Ashley Jones-Quaidoo, *Bucknell University*
- Ms. Anna Jozwik, *Northwestern University*
- Ms. Palak Khanna, *Tufts University*
- Ms. Caroline Lanford, *Tulane University*
- Mr. Jakob Lengacher, *University of Massachusetts Amherst*
- Ms. Jeanette Martinez, *California State University – San Bernardino*
- Ms. Sophia Meulenberg, *Westmont College*
- Mr. Erick Murrer, *Western Kentucky University*

- Ms. Jaewon Oh, *Middlebury College*
- Mr. Blake Osborne, *Clark Atlanta University*
- Ms. Gricelda Ramos, *Dartmouth College*
- Ms. Jade Rhoads, *Syracuse University*
- Ms. Maggie Samuels, *Hampshire College*
- Ms. Manna Selassie, *Occidental College*
- Ms. Katherine Shafer, *Elon University*
- Mr. Hainer Sibrian, *Georgia State University*
- Ms. Nancy Talamantes, *University of Southern California*
- Ms. Yassitoungou Tamdji, *Georgetown University*
- Mr. Benjamin Troupe, *University of Kentucky*

Visit the Thomas R. Pickering Foreign Affairs Fellowship (<https://twc.edu/programs/thomas-r-pickering-foreign-affairs-fellowship>) page for more information.



The Washington Center is the largest and most established student internship program in Washington, D.C. Since our founding, we've helped more than 60,000 young people translate their college majors into career paths. We use our scale and expertise to customize each student's experience to be truly transformative.

## Sandmeyer, Bob

---

**From:** The', Tiana S.  
**Sent:** Tuesday, March 30, 2021 4:49 PM  
**To:** Sandmeyer, Bob  
**Subject:** Popping in

Hi Bob!

Just popping to say hi and that I hope you're doing well. Miss you and I miss class! I think often about how grateful I am to have taken that independent study with you. Learning how to write from you has been fundamental to my progress, and I cringe thinking about how I wrote pre-Sandmeyer.

I am also still reaping the benefits of the Breathitt Lectureship that you encouraged me to apply for. I have presented at a couple conferences and was recently a panelist for a J.D. Rosenberg CoL event. They've asked me to produce a sort of Ted Talk for their website. So, all in all, thanks so much for all the ways you helped me during undergrad. I employ what you taught me nearly every day.

Hope you and yours are doing well.

All the best,  
Tiana



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Tiana Thé

Elton, Tansley, and Leopold: Their Contribution to Wildlife Education

We do not realize sufficiently vividly that man is surrounded by vast and intricate animal communities, and that his actions often produce on the animals effects which are usually quite unexpected in their nature – that in fact man is only one animal in a large community of other ones<sup>1</sup>.

An understanding of Charles Elton's concept of organismic roles and the food circuit and Arthur Tansley's introduction of anthropogenic ecosystems, contribute to Aldo Leopold's wildlife education that promotes the preservation of the integrity, stability, and beauty of the biotic community. Just as human communities are structured, animal communities follow a similar arrangement. Charles Elton identifies four principles to analyze an animal community: (i) food-chains and the food cycle, (ii) the size of food, (iii) the presence of niches, and (iv) the pyramid of numbers.

Animals spend most of their time finding food while maintaining their role in what Elton terms the food circuit. Animals arrange themselves in the food-chain by size; and, as the food chain progresses, the species get larger and larger. There are restrictions on the size of food an animal can eat and size, according to Elton, plays an essential role in the food cycle.

The food chain's structure depends on the fact that each animal can only live on food of a specific size. However, man's relation to food is not as limited. Since our ancestors, humans have had the unique ability to eat any size of food for nourishment. The advent of hunting allowed us to move from smaller animals to much larger animals - a phenomenon that no other species can accomplish. Humans have taken control of their surroundings, liberating them from food size restrictions. If all animals had this

<sup>1</sup> Charles Elton, "The Animal Community", in *Animal Ecology*, (Oxford University 1927) 50.

capability though, the food cycle would lose its diversity and complexity. The arrangements depend on the fact that a "smaller food can be made into a larger one, therefore making it available to a larger animal<sup>2</sup>".

Niches, as Elton describes, are an animal's relation to enemies, food, and the purpose they play in a biotic community. Similar niches around the world have different animals, but the ground plan is the same. For example, biomes have herbivores and carnivores with more herbivores to support the carnivores. An organism's size and food sources determine its niche.

His last principle of organismic communities is the pyramid of numbers. The pyramid refers to the broad base of small organisms that can reproduce quickly. As the pyramid works its way up incrementally, the size of the animals increases while the numbers of animals decrease. This pyramid of numbers is a characteristic of animal communities all over the world.

Arthur Tansley builds on Elton's conception of roles and succession of animal communities, but he rejects the idea of the environment as a community. Tansley pays attention to how climate, soil complexity, physiography, and every abiotic factor affect the way the systems work. The environment as a system cannot separate vegetation and animals from climate and soil. Without the inorganic relationship between the organic, there would be no system at all. He thus introduces the concept of the environment as a system - an ecosystem. The biome is not a single organism, but the species within it are. Species are too complex and different to be identified as under a single organism. Their

<sup>2</sup> Elton, Charles "The Animal Community", 61.



interactions with abiotic factors are too significant to be separated from the idea of the ecosystem.

A niche, previously defined by Elton, is the specific place an animal has within an ecosystem. Tansley takes this notion of the niche to supplement his argument that,

as an ecological factor acting on vegetation, the effect of grazing heavy enough to prevent the development of woody plants is essentially the same effect wherever it occurs<sup>3</sup>.

The process of substituting one type of vegetation for another - like a forest converting to grassland - is inherently destructive. This process requires a systematic succession and the combination of all biotic and abiotic factors to reach a climax. By introducing grazing animals, man subsumes his role within his niche.

One significant biotic factor is man. As a mighty force in the ecosystem, it is hard to divorce man from the environment. Ecologists before Tansley focused primarily on the detrimental impact of the civilized man on nature. For example, ecologists believed that the introduction of grazing animals by man was destructive, invasive, and "unnatural." However, Tansley acknowledges the anthropogenesis of certain ecosystems, thus opening up the study of the human and her place in nature in ways previously denied within ecology. Anthropogenic ecosystems consider the role of man and the niche man assumes. Tansley argues that confining our ecological concepts to "natural" entities is impractical and negates the relevant role of man. It is not the case that man is alien acting upon the environment. Instead, man is part of the ecosystem and can contribute to orderly succession. In order to conduct experiments, ecologists

<sup>3</sup> Arthur Tansley "Biotic Factors", in *The Use and Abuse of Vegetational Concepts and Terms*, (Oxford University, 1935) 303.

must infiltrate abiotic factors to understand ecosystems better. The study of ecosystems can contribute to education and an individual's understanding of the land as a system.

Elton's notion of roles and communities and Tansley's introduction of anthropogenic ecosystems contributed to Leopold's understanding of the land and its role in education. This is especially evident in one of Leopold's last writings, "The Role of Wildlife in a Liberal Education," in which Leopold consolidates his understanding of the place of wildlife ecology in the university curriculum.

Liberal education in wildlife is not merely a dilute dosage of technical education. It calls for somewhat different teaching materials and sometimes even different teachers. The objective is to teach the student to see the land, to understand what he sees, and to enjoy what he understands<sup>5</sup>.

Here we can see how Leopold draws on Elton's bio-economic model of the food circuit arguing that understanding of food circuits is conditional to appreciating the land. At the same time, he takes up Tansley's recognition of the anthropogenesis of ecosystems, discarding the idea that the animal community is one thing, and the human community another.

In his last writings, Leopold explicitly reflects on the integration of the sciences and the arts. He argues in these reflections that a siloed understanding of land use and land health will always be inadequate. At the base of his idea of conservation is the concept of land self-renewal. He insists upon the need to understand the human place in the food circuit (he points to Figure 1<sup>6</sup>). Recognizing trophic lines of dependency within the broader biotic community lies at the heart of the ability to develop an ecological understanding of place . Just like Elton, the food circuit is essential to Leopold's wildlife

<sup>5</sup> Aldo Leopold "The Role of Wildlife in a Liberal Education", in *A Sand County Almanac: Other Writings on Ecology and Conservation* (Oxford University 1949) 466.

<sup>6</sup> Leopold, Aldo "The Role of Wildlife in a Liberal Education", 469.

education because it articulates the integral role that humans have as members of the biotic community. He believes that understanding our place in the food chain can contribute to a student's land education.

To contribute to wildlife education, Leopold suggests that we must preserve large tracts of wilderness to have a base datum of what land health is. Such large tracts of land, where a man can traverse for two weeks without seeing a single sign of the civilized man, can act as laboratories for the study of land health. These land-laboratories thus function as an important source of base-data by which to understand what land health genuinely means. “In many cases, we literally do not know how good a performance to expect of healthy land unless we have a wild area for comparison with sick ones<sup>7</sup>.”

However, I would suggest, this idea of wilderness as base datum for land health remains at odds with Leopold's *Land Ethic*. In his land ethic, Leopold insists on the functional place of the human in an integral biota. In point of fact, the land ethic operates to change the role of man in relation to the natural world, from that as conqueror to plain member and citizen. Only by this transformation, Leopold suggests, can we truly appreciate the land community and understand how to maintain the health of this community. So, the very idea of wilderness, i.e., a place devoid of human presence, can provide very little understanding of our role as community members seeking to uphold the integrity, stability, and beauty of that community.

Tansley's denial of a fundamental distinction between natural and anthropogenic ecosystems entails that we can study healthy land use within agricultural production. When a farmer assumes the responsibility of her herd in animal agriculture, she not

<sup>7</sup> Leopold, Aldo “Wilderness” 167.

only protects her herd from carnivorous predator populations in the broader ecosystem but also protects the ecosystem, itself, on which the herd depends. By doing this, the farmer plays a sustaining role in equilibrium between the grassland and her grazing animals. By rotating grazing areas, the agricultural herd fertilize the surrounding areas.

Tansley, thus, insists on the human role as a directing force within ecosystems. This role is neither alien nor unnatural. According to Tansley, there is nothing that distinguishes the anthropogenic community from the so-called natural ecosystem. Consequently, this ecosystemic approach inaugurates the study of healthy land use in agricultural production. All agricultural use is not a misuse. For Tansley, an ecosystem is an interaction between biotic and abiotic factors, and the anthropogenic forces are important to the ecosystem as are other operative elements – if not more important, in fact.

Elton and Tansley influence Leopold's idea of the biotic community. Leopold understands Elton's food circuit and agrees that it can contribute to a student's wildlife education. Every organism within an ecosystem has a niche, and this implies a specific role within the biome. In the *Land Ethic*, Leopold recognizes the anthropogenic role in the biotic community. The land ethic highlights the ethical duty to protect the integrity of the land stemming from our roles as community members. This role implies, implicitly, obligations to the community, particularly to maintain the stability of the land as a whole. Like Tansley, Leopold argues that humans are no more special than any other species or organism.

The 'climax' represents the highest stage of integration and the nearest approach to perfect dynamic equilibrium that can be attained in a system developed under the given conditions and with the available components<sup>8</sup>.

<sup>8</sup> Tansley, Arthur "The Ecosystem" 300.

So, for both Tansley and Leopold, we can talk about anthropogenic systems alongside natural ecosystems.

Both Charles Elton and Arthur Tansley have influenced the way Leopold viewed the human role in the environment. Fusing Elton concept of land community with Tansley's denial of the special naturalness of ecosystems, Leopold holds that wildlife education is essential to a liberal education. Rather than seeing ourselves as alien forces in wilderness, the land ethic acknowledges the our role within ecosystems as an integral part of the food circuit. Wildlife education can educate the student about this particular role. Understanding that anthropogenic influences can be beneficial and often uphold an ecosystem's equilibrium. it follows that we must act in such a way that preserves the integrity, stability, and beauty of that ecosystem.

### **Paper Grade: A-**

Nice paper. Rather than offer much commentary, I have opted to edit the work. I used the "track changes" function. I recommend you read the edited work and compare it against the original. Pay special attention to (i) the way I've change your paragraph structure and (ii) how the edits and introductions highlight the fundamental influence of Elton and Tansley to Leopold's idea of a communitarian land ethic. The changes of (i) operate on the *flow* of the argument. The changes of (ii) strengthen the basic *thesis* operating throughout the paper.

### **Course Grade: A**

Nice work this semester. Ah, this is a bittersweet moment. My last words to you as your professor. Keep up the good work and keep in touch. It really has been a wonderful working with you this semester.

# BREATHITT

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**LECTURE**

Tiana Thé

**RECEPTION**

W.T. Young Library Gallery



## Sandmeyer – 4. Mentoring/Advising – Graduate Students

### Overview:

#### Thesis Work

1. Ph.D. Thesis Committees – Philosophy
  - a. I am **co-chair** of one thesis committee on which I am rather a late entry into the process. The student has had difficulty completing work since defending her Qualifying Exam, and she has also been impacted by the COVID pandemic. I am the de facto chair of this committee, though assistant professors are not permitted to chair thesis committees. Consequently, I share the title of chair with a full professor in our department. The dissertation project is titled "Advancing Livability by Understanding Relational Subjectivity: Zoe-Centric, Collective, Local, and Experimental Efforts to Change Everyday Ways of Life."
    - i. Over the spring 2022 term, I met every week with this student to get her back on track. She successfully defended her thesis proposal at the end of that term. She is currently writing the first chapter of her dissertation this summer and we are meeting semi-regularly.
  - b. I am **co-chair** of thesis committee formed AY 2021-22. I share the title of chair with another professor in the department whose AOS includes Philosophy of Language, Aesthetics, and Metaphysics. While the thesis centers primarily on the philosophy of Edmund Husserl, the defined thesis area spans across the traditional analytic-continental divide. Hence, the student has opted for two chairs. This student's committee also include Walter Hopp from Boston University, who is the editor of Husserl Studies.
    - i. In addition to supervising the thesis research of this student, I am this summer/fall 2022 participating in a graduate book group on Husserl's *Ideas I*.
  - c. Additionally, I am a **committee member** on another graduate student's thesis committee who is writing on epistemological problems associated with climate change science.
2. **Master of Science Committee** – Outside Philosophy
  - a. A student who took my PHI336 Environmental Ethics class a few years back is currently completing his Master of Science in Wildlife Ecology and Conservation Biology here at UK. Given that his research focuses to some degree on the ethics of wildlife restoration, he has asked me to be a member of his committee.

#### The Bluegrass Phenomenology Group (as group leader)

1. In fall 2015 I taught a graduate seminar on Husserl's *Logical Investigations*. After the term ended a core group from that seminar asked if I would lead a book group on other logical writings by **Edmund Husserl**. I thus organized the Bluegrass Phenomenology Group. For the next two years, these and other graduate students in the department met weekly to discuss, first, Husserl's *Formal and Transcendental Logic* and then, Husserl's posthumously published *Experience and Judgment*.
2. During the AY 2018-19 the Bluegrass Phenomenology Group was reorganized, and we read **Martin Heidegger's** *Fundamental Concepts of Metaphysics*.
3. Currently, I am participating in a graduate student reading of **Edmund Husserl's** *Ideas I*. We started in the summer and hope to finish the book by fall 2022.

## Sandmeyer – 5. Evaluations – Student Evaluations

Page

1. QUALITATIVE	
a. Student Letter 1 (Shaina – her, PHI major, 1 <sup>st</sup> generation) .....	3
b. Student Letter 2 (Tiana – her, PHI & ENS double major) .....	4
c. Student Letter 3 (Haley – her, ENS major) .....	5
2. QUANTITATIVE (INCLUDING QUALITATIVE REMARKS)	
a. AY 2021-22 (summary form) .....	6
i. PHI100.001 (21F) .....	7
ii. PHI336.001 (21F) .....	16
iii. PHI336.002 (21F) .....	23
b. AY 2020-21 (summary form) .....	30
i. PHI100.001 (20F) .....	31
ii. PHI100.002 (20F) .....	40
iii. PHI100.003 (20F – threshold not met) .....	49
iv. PHI100.004 (20F – threshold not met) .....	50
v. PHI336.001 (20F) .....	51
vi. PHI336.002 (20F) .....	58
vii. PHI100.001 (21S) .....	65
viii. PHI100.002 (21S) .....	79
ix. PHI205.001 (21S) .....	91
x. PHI/ENS300 (21S – PHI300.001) .....	106
xi. PHI/ENS300 (21S – ENS300.003) .....	116
c. AY 2019-20 (summary form) .....	126
i. PHI336.001 (19F) .....	127
ii. PHI336.002 (19F) .....	134
iii. PHI100.010 (20S) .....	140
iv. PHI100.012 (20S – threshold not met) .....	149
v. PHI205.001 (20S) .....	150
d. AY 2018-19 (summary form) .....	158
i. PHI100.001 (18F) .....	159
ii. PHI336.001 (18F) .....	170
iii. PHI336.002 (18F) .....	179
iv. PHI100.003 (19S) .....	188
v. PHI100.007 (19S) .....	195
vi. PHI205.001 (19S) .....	203
e. AY 2017-2018 (summary form) .....	214
i. PHI336.001 (17F) .....	215
ii. PHI336.002 (17F) .....	222
iii. PHI680 (17F – threshold not met) .....	227
iv. PHI205.001 (18S) .....	228
v. ENS400.001 (18S) .....	239

### Overview of Evaluation Materials:

Included in this packet are two distinct sorts of student evaluative materials.

1. **Qualitative** Evaluative Materials

- a. I have selected three letters received from students over the years as representative of qualitative assessment from students. These letters provide insight into the impact I have had on my students, particularly on the female students with whom I have worked.
  - i. The first, by Shaina, is by a philosophy major in her junior year. Shaina is a **first-generation college student**. Since my time working as the Director of Undergraduate Studies for the Environmental & Sustainability Studies program, I have paid significant attention to the composition of my classes, particularly looking for those students who may need extra assistance not just succeeding in my class but also flourishing in the academy as members of minority populations. Shaina is just such an individual.
  - ii. The second and third letter are by two students, both of whom were ENS majors.\*
- b. Please note that the quantitative evaluations below all include qualitative comments as well.

2. **Quantitative** Evaluative Materials: Teacher Course Evaluations (TCEs)

- a. These are organized by academic year, fall to spring, latest to earliest, lowest- to highest-level.
  - i. **Qualitative remarks** are included in the TCEs as well.
- b. Preceding each set of TCEs for the academic year is a summary teaching evaluation form.

\* **See also "Mentoring & Advising Individual Students"** the section of my dossier. Included among those materials are letters from former students discussing my impact upon their academic careers. These include a second letter by Tiana, written to me after completing an independent study that we designed together.

Dr. Sandmeyer,

I wanted to personally thank you for a great semester. As this was my first PH500+ class, I didn't know what to expect, let alone understand what phenomenology meant. Humbled at times, this subject was challenging but for that I am grateful. One of the biggest goals I wanted to work on was writing. I don't think I'm an excellent writer; however, guided by your expertise has helped paved a path for me to continue. I actually have a new admiration for Husserl & Heidegger from this class. Thank you for teaching this course; you are truly an exceptional professor. Apologies for disrupting your lunch breaks at times and asking about poparts & plastic food, sometimes I think I just need someone to talk to. When you give me life advice I take it seriously, even if it means not sitting next to people on planes who pick their nose until it bleeds & proceeding to eat it. I think your office is a safe space for many, including myself. Even though I don't have your class next semester, I hope that we can still stay in touch and hear an occasional life lesson once in a while. I know I already wrote to you asking for a letter of recommendation for law school, and can email you updates if you would still be interested.

With all that being said, I hope you have a wonderful summer & are able to spend it with loved ones. Hopefully I can stop by sometime in the fall & tell you about my study abroad/show photos. Please do not hesitate to reach out if you ever need anything. I hope that I still see you around, at least once in a while.

(give Percy a  
big hug for me)

Best,

Dr. Sandmeyer,  
I cannot thank you enough for your  
guidance this semester. On top of  
teaching one of my favorite classes so  
far, you also helped me make very  
exciting choices. I have a love for  
philosophy now that I am incredibly  
excited to explore. Thank you for  
being a life changing professor!

Dr. Sandmeyer,  
my name is Haley S. (B - when I had  
your PHF 336 class in Fall 2020). As I approach  
my graduation, I wanted to say thank  
you for the role you and your class  
played in helping me get here. Having your  
class during the peak of COVID gave  
me a nice opportunity to think a little  
more complex than my everyday scroll through  
TikTok during quarantine. Thank you for helping  
to make my education during COVID still  
worth it.

Best,

**REPORTING FORM SUMMARIZING THE TEACHING RECORD**  
**Fall 2021, Spring 2022**

Name: Bob Sandmeyer

Rank: Assistant Professor

Department: Philosophy

Sem and Year	COURSES TAUGHT Number and Title	Students Enrolled (do not include advisees)	Selected Course Evaluation Scores*			
			Overall Value/Quality of Course- (The question is labeled as the overall course score and is located right before the course specific questions)	Instructor Presented Material Effectively/Clearly (Instructor Specific Item #2)	Instructor asked questions that stimulated deep consideration of the course content/Increased Student Ability to Analyze and Evaluate (Instructor Specific Item #6)	Overall Quality of Teaching (The question is labeled as the overall instructor score and is located right before the course specific questions)
F 2021	PHI100.001 Introduction to Philosophy: Knowledge & Reality	25	4.0	3.8	4.5	4.2
	PHI336.001 Environmental Ethics	32	4.2	4.3	4.8	4.7
	PHI336.002 Environmental Ethics	32	4.9	4.7	4.9	4.9
SP 2022	(not available)					

\* If non-TCE forms are used, these questions must be included on the departmental forms, tabulated and presented on this form. Denote "NA" for course scores that are not yet available.



Raters	Students
Responded	11
Invited	25

My classification is		
Options	Count	Percentage
Freshman	5	45.5%
Sophomore	5	45.5%
Junior	1	9.1%
Senior	0	0.0%
Graduate	0	0.0%
Professional	0	0.0%
Other	0	0.0%

### My main reason(s) for taking this course is that it: (Select all that apply)

Options	Count	Percentage
Is a required course	4	36.4%
Is an elective	5	45.5%
Covers a topic I am interested in	2	18.2%
Choose not to rate	0	0.0%
Respondent(s)	11	

My expected grade in this course		
Options	Count	Percentage
Pass or audit	0	0.0%
I	0	0.0%
E/Fail	0	0.0%
D	0	0.0%
C	3	27.3%
B	3	27.3%
A	5	45.5%

Hours per week spent on the course (excluding class time)		
Options	Count	Percentage
2 hour or less	2	18.2%
3 - 4 hours	7	63.6%
5 - 7 hours	2	18.2%
8 - 10 hours	0	0.0%
11 - 15 hours	0	0.0%
16 hours or more	0	0.0%

Overall Course Score

Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	11	4.0	1.3	828	4.2	0.9	17849	4.0	1.0

I consider this course to be a quality course.			
Options	Score	Count	Percentage
Strongly Disagree	1	1	9.1%
Disagree	2	1	9.1%
Neither Disagree or Agree	3	0	0.0%
Agree	4	4	36.4%
Strongly Agree	5	5	45.5%

**Course Specific Questions**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized.	11	3.9	1.1	826	4.3	0.9	17779	4.2	1.0
Class meetings contributed to my learning of the course content.	11	3.8	1.5	819	4.4	0.9	17561	4.1	1.1
Grading in the course was fair.	11	4.2	1.2	820	4.5	0.8	17737	4.3	1.0
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	11	4.6	0.5	824	4.6	0.7	17679	4.3	0.9
I understand how the final grade will be calculated in the course.	11	4.7	0.5	824	4.5	0.7	17724	4.4	0.8

1. The course was well organized.				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	1	9.1%
Disagree	2	2	18.2%	Disagree	2	2	18.2%
Neither Disagree or Agree	3	1	9.1%	Neither Disagree or Agree	3	0	0.0%
Agree	4	4	36.4%	Agree	4	3	27.3%
Strongly Agree	5	4	36.4%	Strongly Agree	5	5	45.5%
3. Grading in the course was fair.				4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	9.1%	Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%	Disagree	2	0	0.0%
Neither Disagree or Agree	3	0	0.0%	Neither Disagree or Agree	3	0	0.0%
Agree	4	5	45.5%	Agree	4	4	36.4%
Strongly Agree	5	5	45.5%	Strongly Agree	5	7	63.6%
5. I understand how the final grade will be calculated in the course.							
Options	Score	Count	Percentage				
Strongly Disagree	1	0	0.0%				
Disagree	2	0	0.0%				
Neither Disagree or Agree	3	0	0.0%				
Agree	4	3	27.3%				
Strongly Agree	5	8	72.7%				

### Which aspects of the course were most helpful? Why?

Comments
What was taught in class really helped on understanding everything and was always in regards to the homework.
I benefited more by listening to class discussions and reflecting on the reading and relaying it back to the papers we were writing. This helped me keep papers and information organized.
the daily schedule was the most helpful because it helps you stay on course with assignments
The instructor was a valuable resource for this course.
The in class reading discussions and the power points he went over every key idea
The daily schedule so I knew what was going on everyday for class and homework.

### Which aspects of the course would you change? How and Why?

Comments
Maybe a bit more class involvement.
I feel like the first paper was kind of thrown out at us. We didn't take time to review with peers or get examples or anything. Even though my professor is known for helping students improve their writing.
if i had to change one part of the class i would make more flipped classes. i feel that i would spend more time on the readings if flipped classes were scheduled for those days
I would change the attendance grading and the grading on papers. The teacher expects you to be perfect.

## Overall Instructor Score

The instructor Robert Sandmeyer provided quality teaching.

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	11	4.2	1.4	831	4.5	0.9	23594	4.3	1.0

The instructor Robert Sandmeyer provided quality teaching.

The instructor provided quality teaching.			
Options	Score	Count	Percentage
Strongly Disagree	1	1	9.1%
Disagree	2	1	9.1%
Agree	4	2	18.2%
Strongly Agree	5	7	63.6%

## Instructor Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	11	4.5	0.7	832	4.5	0.8	23585	4.4	0.8
The instructor Robert Sandmeyer presented material clearly.	11	3.8	1.3	833	4.3	0.9	24115	4.1	1.1
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	11	3.7	1.5	831	4.5	0.8	23500	4.3	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	11	4.1	0.8	829	4.5	0.8	23619	4.2	1.0
The instructor Robert Sandmeyer treated students with respect.	11	4.4	1.2	832	4.8	0.6	23649	4.6	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	11	4.5	0.5	826	4.6	0.8	23465	4.2	1.0

1. The instructor Robert Sandmeyer was prepared for class.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%
Neither Disagree or Agree	3	1	9.1%
Agree	4	3	27.3%
Strongly Agree	5	7	63.6%

3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.			
Options	Score	Count	Percentage
Strongly Disagree	1	2	18.2%
Disagree	2	0	0.0%
Neither Disagree or Agree	3	1	9.1%
Agree	4	4	36.4%
Strongly Agree	5	4	36.4%

5. The instructor Robert Sandmeyer treated students with respect.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%
Disagree	2	2	18.2%
Neither Disagree or Agree	3	0	0.0%
Agree	4	1	9.1%
Strongly Agree	5	8	72.7%

2. The instructor Robert Sandmeyer presented material clearly.			
Options	Score	Count	Percentage
Strongly Disagree	1	1	9.1%
Disagree	2	1	9.1%
Neither Disagree or Agree	3	0	0.0%
Agree	4	6	54.5%
Strongly Agree	5	3	27.3%

4. The instructor Robert Sandmeyer provided material at an appropriate pace.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%
Neither Disagree or Agree	3	3	27.3%
Agree	4	4	36.4%
Strongly Agree	5	4	36.4%

6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%
Neither Disagree or Agree	3	0	0.0%
Agree	4	5	45.5%
Strongly Agree	5	6	54.5%

**Which aspects of the instructor Robert Sandmeyer were most helpful? Why?**

Comments
The daily schedule helped keep track of learning outcomes. Really well prepared.
n/a
the instructor was easy to work with during conversation. if you were uncomfortable he made you feel less anxious
The instructor did a fantastic job of asking students meaningful questions. Also, the instructor was widely available outside of class, which made it much easier to seek help when a student needed it.
He was very passionate about all the topics and helped make it engaging Probably best teacher I had this semester I like how he called on people and used lots of examples to keep us engaged and paying attention.
He was always kind in class

**Which aspects of the instructor Robert Sandmeyer would you change? How and Why?**

Comments
not using cuss words to teach a lesson to his students
n/a
N/A
He didn't care if you failed or passed. He was not willing to go out of his way to help. He picked his favorite students in the first couple of weeks and if you aren't one of his favorites the class is awful.



**UK Core - HUM**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.	11	4.3	0.9	200	4.2	1.0	1136	4.2	0.9
This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.	11	4.5	0.7	201	4.3	1.0	1135	4.2	1.0
This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.	11	4.2	1.1	199	4.2	1.0	1134	4.2	0.9
This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.	10	4.6	0.5	199	4.2	1.0	1133	4.2	1.0
This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.	11	4.5	0.7	199	4.3	1.0	1133	4.2	0.9

1. This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.				2. This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	9.1%	Neither Disagree or Agree	3	1	9.1%
Agree	4	5	45.5%	Agree	4	3	27.3%
Strongly Agree	5	5	45.5%	Strongly Agree	5	7	63.6%
3. This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.				4. This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	9.1%	Agree	4	4	40.0%
Neither Disagree or Agree	3	2	18.2%	Strongly Agree	5	6	60.0%
Agree	4	2	18.2%				
Strongly Agree	5	6	54.5%				
5. This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.							
Options	Score	Count	Percentage				
Neither Disagree or Agree	3	1	9.1%				
Agree	4	3	27.3%				
Strongly Agree	5	7	63.6%				

Raters	Students
Responded	12
Invited	32

My classification is		
Options	Count	Percentage
Freshman	0	0.0%
Sophomore	1	8.3%
Junior	8	66.7%
Senior	3	25.0%
Graduate	0	0.0%
Professional	0	0.0%
Other	0	0.0%

### My main reason(s) for taking this course is that it: (Select all that apply)

Options	Count	Percentage
Is a required course	12	70.6%
Is an elective	0	0.0%
Covers a topic I am interested in	5	29.4%
Choose not to rate	0	0.0%
Respondent(s)	12	

My expected grade in this course		
Options	Count	Percentage
Pass or audit	0	0.0%
I	0	0.0%
E/Fail	0	0.0%
D	1	9.1%
C	0	0.0%
B	0	0.0%
A	10	90.9%

Hours per week spent on the course (excluding class time)		
Options	Count	Percentage
2 hour or less	3	25.0%
3 - 4 hours	6	50.0%
5 - 7 hours	2	16.7%
8 - 10 hours	1	8.3%
11 - 15 hours	0	0.0%
16 hours or more	0	0.0%

Overall Course Score

Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	12	4.2	1.1	828	4.2	0.9	17849	4.0	1.0

I consider this course to be a quality course.			
Options	Score	Count	Percentage
Strongly Disagree	1	1	8.3%
Disagree	2	0	0.0%
Neither Disagree or Agree	3	0	0.0%
Agree	4	6	50.0%
Strongly Agree	5	5	41.7%

**Course Specific Questions**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized.	11	4.5	0.8	826	4.3	0.9	17779	4.2	1.0
Class meetings contributed to my learning of the course content.	12	4.5	0.7	819	4.4	0.9	17561	4.1	1.1
Grading in the course was fair.	12	4.9	0.3	820	4.5	0.8	17737	4.3	1.0
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	12	5.0	0.0	824	4.6	0.7	17679	4.3	0.9
I understand how the final grade will be calculated in the course.	12	4.8	0.4	824	4.5	0.7	17724	4.4	0.8

1. The course was well organized.				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%	Disagree	2	0	0.0%
Neither Disagree or Agree	3	2	18.2%	Neither Disagree or Agree	3	1	8.3%
Agree	4	1	9.1%	Agree	4	4	33.3%
Strongly Agree	5	8	72.7%	Strongly Agree	5	7	58.3%
3. Grading in the course was fair.				4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%	Disagree	2	0	0.0%
Neither Disagree or Agree	3	0	0.0%	Neither Disagree or Agree	3	0	0.0%
Agree	4	1	8.3%	Agree	4	0	0.0%
Strongly Agree	5	11	91.7%	Strongly Agree	5	12	100.0%
5. I understand how the final grade will be calculated in the course.							
Options	Score	Count	Percentage				
Strongly Disagree	1	0	0.0%				
Disagree	2	0	0.0%				
Neither Disagree or Agree	3	0	0.0%				
Agree	4	2	16.7%				
Strongly Agree	5	10	83.3%				

### Which aspects of the course were most helpful? Why?

Comments
This was the most organized course I have ever taken, I knew exactly what to do, when to do it, and how to do it every single time.
I loved all of the readings that we covered and the class meetings were extremely helpful deepening my understanding of the material, especially, for the older dated readings. This class has really expanded my thinking when considering the relationship between people and the environment.
The class was interesting and it focused on opening up our thinking about environmental ethics, and was good at that
I liked the group discussion
The Daily Schedule!! It made it very easy to understand what was due and when.
Having to read the texts before class made it so that when Sandmeyer was talking about them I already had a good idea of what he was talking about. This made it less confusing to grasp the concepts because I went over it at least twice.
The professor was very understanding and super organized which made this course enjoyable. I loved taking this course!
We did a lot of interesting readings, particularly Braiding Sweetgrass. The course was well organized in that it was split into clear sections and the Canvas page was one of the best I've ever seen – so detailed and easy to navigate.
The Daily schedule structure was very helpful and accessible. The readings were excellent and complimented each other perfectly. Assignment design was friendly and easy to keep up with (despite my failure to do so). Themes and chronological order of material fit together perfectly. Abundance of additional resources gave the class depth and made sure that any intellectual curiosity was satiated.
The reading quizzes were helpful.
the canvas page was incredibly helpful and allowed me to know exactly what to expect during the duration of the course. Readings were well integrated and activities were reflective of the material/discussion.

### Which aspects of the course would you change? How and Why?

Comments
I feel as if in class discussion very often got off track and a little confusing.
Not a whole lot, the class made sense and so did the structure
I would make this class an hour and 15–minute class. It took us a while to get going and then by the time we did we had like 10 minutes left
The structure of the reading journals. They felt sort of out of place
I wouldn't change anything.
This was a LOT of work for a 3 credit hour class. There were typically 3 assignments due a week in addition to the readings. Though not super intensive, it felt like I could never catch up.
Having to imbed video/audio. Never could figure out what made it work sometimes and not others.
I believe this course to be a waste of time. I did not really learn anything of value, and most of the work felt like busy work.
n/a

## Overall Instructor Score

The instructor Robert Sandmeyer provided quality teaching.

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	12	4.7	0.7	831	4.5	0.9	23594	4.3	1.0

The instructor Robert Sandmeyer provided quality teaching.

The instructor provided quality teaching.			
Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	8.3%
Agree	4	2	16.7%
Strongly Agree	5	9	75.0%

## Instructor Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	12	4.8	0.4	832	4.5	0.8	23585	4.4	0.8
The instructor Robert Sandmeyer presented material clearly.	12	4.3	0.7	833	4.3	0.9	24115	4.1	1.1
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	12	4.3	0.8	831	4.5	0.8	23500	4.3	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	12	4.5	0.7	829	4.5	0.8	23619	4.2	1.0
The instructor Robert Sandmeyer treated students with respect.	12	4.8	0.9	832	4.8	0.6	23649	4.6	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	12	4.8	0.4	826	4.6	0.8	23465	4.2	1.0



<b>1. The instructor Robert Sandmeyer was prepared for class.</b>				<b>2. The instructor Robert Sandmeyer presented material clearly.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%	Disagree	2	0	0.0%
Neither Disagree or Agree	3	0	0.0%	Neither Disagree or Agree	3	1	8.3%
Agree	4	2	16.7%	Agree	4	6	50.0%
Strongly Agree	5	10	83.3%	Strongly Agree	5	5	41.7%
<b>3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.</b>				<b>4. The instructor Robert Sandmeyer provided material at an appropriate pace.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%	Disagree	2	0	0.0%
Neither Disagree or Agree	3	2	16.7%	Neither Disagree or Agree	3	1	8.3%
Agree	4	4	33.3%	Agree	4	4	33.3%
Strongly Agree	5	6	50.0%	Strongly Agree	5	7	58.3%
<b>5. The instructor Robert Sandmeyer treated students with respect.</b>				<b>6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	0	0.0%
Disagree	2	1	8.3%	Disagree	2	0	0.0%
Neither Disagree or Agree	3	0	0.0%	Neither Disagree or Agree	3	0	0.0%
Agree	4	0	0.0%	Agree	4	2	16.7%
Strongly Agree	5	11	91.7%	Strongly Agree	5	10	83.3%

### Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
THE MOST ORGANIZED COURSE I HAVE EVER TAKEN!!! I cannot brag enough on Sandmeyers ability to make his course requirements so clear daily.
I really appreciate the effort he put into the class all of which made for deeper and clearer understanding (e.g. providing articles/videos that weren't required but enhanced and provided more context for the subject, etc). He also exhibited a real passion for the subject which made it much more fun/interesting to learn. I'm super grateful to have taken this class and learn from Professor Sandmeyer. The information I've learned this semester will definitely continue to stick with me as a move forward in my life/career.
He obviously cared about his students and their ability to think critically. It reminded me of one of my favorite teachers from high school, so it was fairly comforting for me to have someone who cared like that again
His extensive knowledge of the content makes it easier to learn and have questions answered and his flexibility/understanding is nice to have because professors often act like their students are just school homework robots.
He is very passionate about his subject and it shows in his teaching. He wants students to be engaged and learn via discussion.
Dr Sandmeyer allowed his lecture to be informed by student discussion. Was extremely friendly and entertained my curiosity about the ideas discussed in the course. Dr Sandmeyer's depth of knowledge on the subject was clear and he did an excellent job of sharing his knowledge. Did everything possible to keep the class engaged and thinking about the course material. I loved the organic, almost stand-up, feeling of the lecturing style.
Appreciated that he was excited to teach.
instructor presented material clearly and was cognizant and considerate of the covid-context of the course

### Which aspects of the instructor Robert Sandmeyer would you change? How and Why?

Comments
It takes a very long time to hear back from the professor on his email. Often the question or concern had already passed by in a week by the time he would respond.
Nothing, he is great
I wouldn't change anything. I like him just fine both as an instructor and as a person.
There were some days that he asked a lot of us as students (i.e. for us to come to class when he couldn't attend). A little unrealistic given that attendance was not great even on typical days.
Absolutely nothing. Dr Sandmeyer is a wonderful fellow.
I thought his teachings to be incredibly biased. I never felt comfortable voicing my real opinion because it would have made me a target for forced explanations and ridicule.
n/a

Raters		Students
Responded		10
Invited		32

My classification is		
Options	Count	Percentage
Freshman	0	0.0%
Sophomore	2	20.0%
Junior	2	20.0%
Senior	4	40.0%
Graduate	0	0.0%
Professional	0	0.0%
Other	2	20.0%

### My main reason(s) for taking this course is that it: (Select all that apply)

Options	Count	Percentage
Is a required course	9	81.8%
Is an elective	0	0.0%
Covers a topic I am interested in	2	18.2%
Choose not to rate	0	0.0%
Respondent(s)	10	

My expected grade in this course		
Options	Count	Percentage
Pass or audit	0	0.0%
I	0	0.0%
E/Fail	0	0.0%
D	0	0.0%
C	1	10.0%
B	1	10.0%
A	8	80.0%

Hours per week spent on the course (excluding class time)		
Options	Count	Percentage
2 hour or less	3	30.0%
3 - 4 hours	2	20.0%
5 - 7 hours	3	30.0%
8 - 10 hours	1	10.0%
11 - 15 hours	1	10.0%
16 hours or more	0	0.0%

Overall Course Score

Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	10	4.9	0.3	828	4.2	0.9	17849	4.0	1.0

I consider this course to be a quality course.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%
Neither Disagree or Agree	3	0	0.0%
Agree	4	1	10.0%
Strongly Agree	5	9	90.0%

**Course Specific Questions**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized.	10	4.7	0.5	826	4.3	0.9	17779	4.2	1.0
Class meetings contributed to my learning of the course content.	10	4.7	0.5	819	4.4	0.9	17561	4.1	1.1
Grading in the course was fair.	10	4.8	0.4	820	4.5	0.8	17737	4.3	1.0
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	10	4.9	0.3	824	4.6	0.7	17679	4.3	0.9
I understand how the final grade will be calculated in the course.	10	4.9	0.3	824	4.5	0.7	17724	4.4	0.8

1. The course was well organized.				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%	Disagree	2	0	0.0%
Neither Disagree or Agree	3	0	0.0%	Neither Disagree or Agree	3	0	0.0%
Agree	4	3	30.0%	Agree	4	3	30.0%
Strongly Agree	5	7	70.0%	Strongly Agree	5	7	70.0%
3. Grading in the course was fair.				4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%	Disagree	2	0	0.0%
Neither Disagree or Agree	3	0	0.0%	Neither Disagree or Agree	3	0	0.0%
Agree	4	2	20.0%	Agree	4	1	10.0%
Strongly Agree	5	8	80.0%	Strongly Agree	5	9	90.0%
5. I understand how the final grade will be calculated in the course.							
Options	Score	Count	Percentage				
Strongly Disagree	1	0	0.0%				
Disagree	2	0	0.0%				
Neither Disagree or Agree	3	0	0.0%				
Agree	4	1	10.0%				
Strongly Agree	5	9	90.0%				

### Which aspects of the course were most helpful? Why?

Comments
Dr.Sandmeyer himself was the most helpful. His individual and group interactions impacted my success the most. His passion and commitment gave me real interest in the material we studied.
The use of the daily schedule and having all the information easily accesible.
Breaking up into discussion groups, because it was easier to discuss things with classmates.
This course provided a great overview to think critically about our relationship to nature. It invited students to explore their own ethics and experience environmentalism or the lack thereof from multiple perspectives. The reading selection was top notch.
The Daily Schedule on was enormously helpful. The instructor provided lesson objectives and an outline of that day's material for each class. Open–book reading quizzes were invaluable to me as a guide to each reading. The class lectures were elucidating and challenged me to think more deeply.

### Which aspects of the course would you change? How and Why?

Comments
Although discussions with the group was key to his method of teaching, I would offer students the choice to submit a writing rather than a Video. Such that is conveys the same message. Although i enjoy they topics in discussion, put in my time studying, read the material, and think about what I'm reading means... I feel inadequate in my understanding of the material compared to other students. The ease and quality of other students who speak or answer questions to the class on a subject make me feel like i do not understand a single thing about what we are learning. The understanding other students show would take me a much much much longer time to be able to articulate the same way they do.
Longer class time. It seemed we had to cut many class discussions short due to time constriction
NA
The class was divided into discussion groups early in the semester. I liked my groupmates, but I wonder if it would have been beneficial to have us change groups with each unit. I know the intent was for us to get to know a few people in class well, but I would have liked to get to know the class as a whole. Having been in a course previously that did change the makeup of discussion groups with each unit, I know that it worked well for me.

## Overall Instructor Score

The instructor Robert Sandmeyer provided quality teaching.

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	10	4.9	0.3	831	4.5	0.9	23594	4.3	1.0

The instructor Robert Sandmeyer provided quality teaching.

The instructor provided quality teaching.			
Options	Score	Count	Percentage
Agree	4	1	10.0%
Strongly Agree	5	9	90.0%

## Instructor Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	10	5.0	0.0	832	4.5	0.8	23585	4.4	0.8
The instructor Robert Sandmeyer presented material clearly.	10	4.7	0.5	833	4.3	0.9	24115	4.1	1.1
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	10	4.9	0.3	831	4.5	0.8	23500	4.3	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	9	4.9	0.3	829	4.5	0.8	23619	4.2	1.0
The instructor Robert Sandmeyer treated students with respect.	10	4.8	0.6	832	4.8	0.6	23649	4.6	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	10	4.9	0.3	826	4.6	0.8	23465	4.2	1.0



<b>1. The instructor Robert Sandmeyer was prepared for class.</b>				<b>2. The instructor Robert Sandmeyer presented material clearly.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%	Disagree	2	0	0.0%
Neither Disagree or Agree	3	0	0.0%	Neither Disagree or Agree	3	0	0.0%
Agree	4	0	0.0%	Agree	4	3	30.0%
Strongly Agree	5	10	100.0%	Strongly Agree	5	7	70.0%
<b>3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.</b>				<b>4. The instructor Robert Sandmeyer provided material at an appropriate pace.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%	Disagree	2	0	0.0%
Neither Disagree or Agree	3	0	0.0%	Neither Disagree or Agree	3	0	0.0%
Agree	4	1	10.0%	Agree	4	1	11.1%
Strongly Agree	5	9	90.0%	Strongly Agree	5	8	88.9%
<b>5. The instructor Robert Sandmeyer treated students with respect.</b>				<b>6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%	Disagree	2	0	0.0%
Neither Disagree or Agree	3	1	10.0%	Neither Disagree or Agree	3	0	0.0%
Agree	4	0	0.0%	Agree	4	1	10.0%
Strongly Agree	5	9	90.0%	Strongly Agree	5	9	90.0%

### Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
The interest he expresses in the material is waaaay helpful. He is inspirational. Dr.Sandmeyer is a PROFESSOR, in all of its meaning, that interacts with students in such a way that his passion, intrigue, questioning, and enjoyment, spreads, infecting the minds of his learners.
his passion shines through and makes class interesting and exciting
He was very informative on the subjects and always encouraged us to speak up and share our thoughts. When he disagreed with our opinions he was extremely considerate in his wording.
Dr. Sandmeyer facilitated great conversation and higher order thinking. He is kind and understanding and very easy to approach.
The lectures and the reading quizzes were the most helpful to me. The Daily Schedule was also extremely helpful, with its clear layout, the day's lesson objectives, and the excellent topic outline.

### Which aspects of the instructor Robert Sandmeyer would you change? How and Why?

Comments
I can not think of any.
Less time going over Canvas in class so there can be more time discussing readings.
Some days he explained what we were going to do too much. He'd go over the day's schedule a little too long.
The instructor was always respectful when interacting with students, but when teaching he would cuss quite often. This is seen as disrespectful by some students.
My only complaint would be that sometimes we spent 40/50 minutes in class talking about what we were going to do instead of doing it. It just kind of got old and I was excited about the content and wanted to get to the point. Such is philosophy I guess.
I can't think of a thing. This was a great course, and Dr. Sandmeyer teaches it very well.

**REPORTING FORM SUMMARIZING THE TEACHING RECORD**  
**Fall 2020, Spring 2021**

Name: Bob Sandmeyer

Rank: Assistant Professor

Department: Philosophy

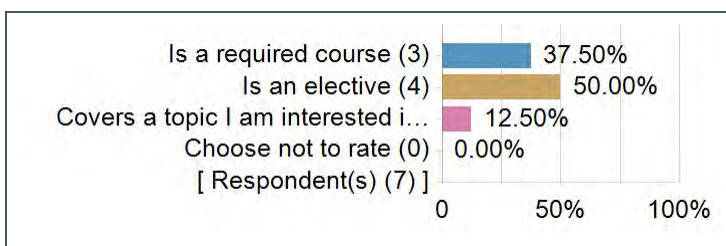
Sem and Year	COURSES TAUGHT Number and Title	Students Enrolled (do not include advisees)	Selected Course Evaluation Scores*			
			Overall Value/Quality of Course- (The question is labeled as the overall course score and is located right before the course specific questions)	Instructor Presented Material Effectively/Clearly (Instructor Specific Item #2)	Instructor asked questions that stimulated deep consideration of the course content/Increased Student Ability to Analyze and Evaluate (Instructor Specific Item #6)	Overall Quality of Teaching (The question is labeled as the overall instructor score and is located right before the course specific questions)
F 2020	PHI100.001 Introduction to Philosophy: Knowledge & Reality	23	3.14	3.29	4.43	4.33
	PHI100.002 Introduction to Philosophy: Knowledge & Reality	18	4.17	4.33	4.5	4.5
	PHI100.003 Introduction to Philosophy: Knowledge & Reality	24	<i>threshold not met</i>			
	PHI100.004 Introduction to Philosophy: Knowledge & Reality	23	<i>threshold not met</i>			
	PHI336.001 Environmental Ethics	30	4.44	4.56	4.89	4.67
	PHI336.002 Environmental Ethics	30	4.50	4.25	4.58	4.58
	PHI768.010	1	<i>threshold not met</i>			
SP 2021	PHI100.001 Introduction to Philosophy: Knowledge & Reality	32	4.1	4.0	4.4	4.3
	PHI100.002 Introduction to Philosophy: Knowledge & Reality	29	4.1	4.1	4.7	4.6
	PHI205.001 Food Ethics	66	4.2	4.3	4.6	4.5
	ENS 300 History/Philosophy of Ecology	9	4.0	3.6	4.4	4.4
	PHI 300 History/Philosophy of Ecology	16	4.1	4.4	4.6	4.7
	PHI755 Independent Study - Husserl	1	<i>report not generated</i>			

\* If non-TCE forms are used, these questions must be included on the departmental forms, tabulated and presented on this form. Denote "NA" for course scores that are not yet available.

Question	Response Count	Mean	Standard Deviation
My classification is	7	2.00	1.00

My classification is			
Options	Score	Count	Percentage
Freshman	1	3	42.86%
Sophomore	2	1	14.29%
Junior	3	3	42.86%
Senior	4	0	0.00%
Graduate	5	0	0.00%
Professional	6	0	0.00%
Other	7	0	0.00%

### My main reason(s) for taking this course is that it: (Select all that apply)



Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	7	6.57	0.79	611	6.62	0.70	16566	6.40	0.98

My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	0	0.00%
I	2	0	0.00%
E/Fail	3	0	0.00%
D	4	0	0.00%
C	5	1	14.29%
B	6	1	14.29%
A	7	5	71.43%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Hours per week spent on the course (excluding class time)	7	1.57	0.53	627	2.01	0.95	16934	2.42	1.09

Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	3	42.86%
3 - 4 hours	2	4	57.14%
5 - 7 hours	3	0	0.00%
8 - 10 hours	4	0	0.00%
11 - 15 hours	5	0	0.00%
16 hours or more	6	0	0.00%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	7	3.14	0.69	633	4.15	0.94	17073	3.99	1.00

I consider this course to be a quality course.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%
Disagree	2	1	14.29%
Neither Disagree or Agree	3	4	57.14%
Agree	4	2	28.57%
Strongly Agree	5	0	0.00%

**Course Specific Questions**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized.	7	4.14	0.38	632	4.34	0.94	17031	4.17	1.00
Class meetings contributed to my learning of the course content.	7	3.29	1.50	618	4.33	0.96	16537	4.04	1.14
Grading in the course was fair.	7	4.00	1.15	628	4.44	0.85	16968	4.24	0.97
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	7	4.29	0.49	626	4.58	0.73	16924	4.29	0.91
I understand how the final grade will be calculated in the course.	7	4.00	0.58	627	4.48	0.86	16971	4.37	0.84

1. The course was well organized.				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	1	14.29%
Disagree	2	0	0.00%	Disagree	2	1	14.29%
Neither Disagree or Agree	3	0	0.00%	Neither Disagree or Agree	3	2	28.57%
Agree	4	6	85.71%	Agree	4	1	14.29%
Strongly Agree	5	1	14.29%	Strongly Agree	5	2	28.57%
3. Grading in the course was fair.				4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	1	14.29%	Disagree	2	0	0.00%
Neither Disagree or Agree	3	1	14.29%	Neither Disagree or Agree	3	0	0.00%
Agree	4	2	28.57%	Agree	4	5	71.43%
Strongly Agree	5	3	42.86%	Strongly Agree	5	2	28.57%
5. I understand how the final grade will be calculated in the course.							
Options	Score	Count	Percentage				
Strongly Disagree	1	0	0.00%				
Disagree	2	0	0.00%				
Neither Disagree or Agree	3	1	14.29%				
Agree	4	5	71.43%				
Strongly Agree	5	1	14.29%				

**Which aspects of the course were most helpful? Why?**

Comments
Daily schedule. it is great to look at what we have done or will do each day
The text material was how I managed to stay ahead in this course.
The discussions in class made everything make sense
the set up on what was required for each class
the textbook

**Which aspects of the course would you change? How and Why?**

Comments
The lectures were confusing and long winded, I had a hard time staying focused.
the reading quizzes were really hard to understand and asked very vague questions
amount of time for each paper, way material is presented, more direct answers to question.
make recitations not mandatory because they just confused me more



## Overall Instructor Score

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	6	4.33	0.52	710	4.49	0.87	22640	4.22	1.02

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	7	4.43	0.53	709	4.55	0.77	22582	4.38	0.86
The instructor Robert Sandmeyer presented material clearly.	7	3.29	1.25	714	4.27	0.93	23282	4.06	1.02
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	7	3.43	1.40	705	4.45	0.85	22508	4.24	0.99
The instructor Robert Sandmeyer provided material at an appropriate pace.	7	4.29	1.11	710	4.44	0.85	22709	4.24	0.94
The instructor Robert Sandmeyer treated students with respect.	7	4.43	0.79	709	4.69	0.60	22721	4.51	0.78
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	7	4.43	0.53	709	4.58	0.73	22457	4.18	0.99

<b>1. The instructor Robert Sandmeyer was prepared for class.</b>				<b>2. The instructor Robert Sandmeyer presented material clearly.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%	Disagree	2	3	42.86%
Neither Disagree or Agree	3	0	0.00%	Neither Disagree or Agree	3	0	0.00%
Agree	4	4	57.14%	Agree	4	3	42.86%
Strongly Agree	5	3	42.86%	Strongly Agree	5	1	14.29%
<b>3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.</b>				<b>4. The instructor Robert Sandmeyer provided material at an appropriate pace.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	3	42.86%	Disagree	2	1	14.29%
Neither Disagree or Agree	3	0	0.00%	Neither Disagree or Agree	3	0	0.00%
Agree	4	2	28.57%	Agree	4	2	28.57%
Strongly Agree	5	2	28.57%	Strongly Agree	5	4	57.14%
<b>5. The instructor Robert Sandmeyer treated students with respect.</b>				<b>6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%	Disagree	2	0	0.00%
Neither Disagree or Agree	3	1	14.29%	Neither Disagree or Agree	3	0	0.00%
Agree	4	2	28.57%	Agree	4	4	57.14%
Strongly Agree	5	4	57.14%	Strongly Agree	5	3	42.86%

<b>The instructor provided quality teaching.</b>			
Options	Score	Count	Percentage
Agree	4	4	57.14%
Strongly Agree	5	2	28.57%
Choose not to rate	NRP	1	14.29%

**Which aspects of the instructor Robert Sandmeyer were most helpful? Why?**

Comments
Clear setup

**Which aspects of the instructor RobertSandmeyer would you change? How and Why?**

Comments
Intimidating and made it hard to feel like I could communicate with him. I struggled in this course and didn't feel as if I could get help from the professor or TA

**UK Core - HUM**

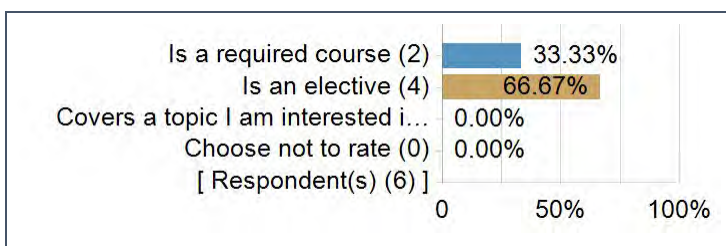
Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.	7	3.86	0.38	161	4.20	1.00	1013	4.23	0.87
This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.	6	3.83	0.41	160	4.19	1.03	1014	4.21	0.91
This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.	6	3.33	0.82	159	4.16	1.00	1008	4.25	0.90
This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.	6	3.67	0.52	161	4.09	1.07	1009	4.21	0.89
This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.	6	3.83	0.75	160	4.15	1.08	1012	4.25	0.89

1. This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.				2. This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	14.29%	Neither Disagree or Agree	3	1	14.29%
Agree	4	6	85.71%	Agree	4	5	71.43%
				Choose not to rate	NRP	1	14.29%
3. This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.				4. This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	14.29%	Neither Disagree or Agree	3	2	28.57%
Neither Disagree or Agree	3	2	28.57%	Agree	4	4	57.14%
Agree	4	3	42.86%	Choose not to rate	NRP	1	14.29%
Choose not to rate	NRP	1	14.29%				
5. This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.							
Options	Score	Count	Percentage				
Neither Disagree or Agree	3	2	33.33%				
Agree	4	3	50.00%				
Strongly Agree	5	1	16.67%				

Question	Response Count	Mean	Standard Deviation
My classification is	6	1.17	0.41

My classification is			
Options	Score	Count	Percentage
Freshman	1	5	83.33%
Sophomore	2	1	16.67%
Junior	3	0	0.00%
Senior	4	0	0.00%
Graduate	5	0	0.00%
Professional	6	0	0.00%
Other	7	0	0.00%

### My main reason(s) for taking this course is that it: (Select all that apply)



Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	6	6.50	0.55	611	6.62	0.70	16566	6.40	0.98

My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	0	0.00%
I	2	0	0.00%
E/Fail	3	0	0.00%
D	4	0	0.00%
C	5	0	0.00%
B	6	3	50.00%
A	7	3	50.00%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Hours per week spent on the course (excluding class time)	6	1.83	0.41	627	2.01	0.95	16934	2.42	1.09

Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	1	16.67%
3 - 4 hours	2	5	83.33%
5 - 7 hours	3	0	0.00%
8 - 10 hours	4	0	0.00%
11 - 15 hours	5	0	0.00%
16 hours or more	6	0	0.00%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	6	4.17	0.98	633	4.15	0.94	17073	3.99	1.00

I consider this course to be a quality course.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%
Neither Disagree or Agree	3	2	33.33%
Agree	4	1	16.67%
Strongly Agree	5	3	50.00%

**Course Specific Questions**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized.	6	4.33	0.82	632	4.34	0.94	17031	4.17	1.00
Class meetings contributed to my learning of the course content.	6	4.17	1.33	618	4.33	0.96	16537	4.04	1.14
Grading in the course was fair.	6	4.50	0.84	628	4.44	0.85	16968	4.24	0.97
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	6	4.50	0.84	626	4.58	0.73	16924	4.29	0.91
I understand how the final grade will be calculated in the course.	6	4.50	0.84	627	4.48	0.86	16971	4.37	0.84

1. The course was well organized.				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%	Disagree	2	1	16.67%
Neither Disagree or Agree	3	1	16.67%	Neither Disagree or Agree	3	1	16.67%
Agree	4	2	33.33%	Agree	4	0	0.00%
Strongly Agree	5	3	50.00%	Strongly Agree	5	4	66.67%
3. Grading in the course was fair.				4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%	Disagree	2	0	0.00%
Neither Disagree or Agree	3	1	16.67%	Neither Disagree or Agree	3	1	16.67%
Agree	4	1	16.67%	Agree	4	1	16.67%
Strongly Agree	5	4	66.67%	Strongly Agree	5	4	66.67%
5. I understand how the final grade will be calculated in the course.							
Options	Score	Count	Percentage				
Strongly Disagree	1	0	0.00%				
Disagree	2	0	0.00%				
Neither Disagree or Agree	3	1	16.67%				
Agree	4	1	16.67%				
Strongly Agree	5	4	66.67%				



**Which aspects of the course were most helpful? Why?**

Comments
Recitation because it gave us a chance to talk with the TA about things we may not have understood in lecture
Professor was very descriptive and got the students involved throughout the class.
The professor was understanding.
organized, recitation sessions, quiz grading
The recitation was very helpful for me and I would say for others too. After a week of reading and assignments, the recitation class over views the materials we have been learning and prepares us for our next class, reading, assignment or anything in that matter.

**Which aspects of the course would you change? How and Why?**

Comments
N/a
I wouldn't change anything about the course.
Nothing
n/a, pretty good overall
Nothing I can think of

## Overall Instructor Score

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	6	4.50	0.84	710	4.49	0.87	22640	4.22	1.02

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	6	4.67	0.82	709	4.55	0.77	22582	4.38	0.86
The instructor Robert Sandmeyer presented material clearly.	6	4.33	0.82	714	4.27	0.93	23282	4.06	1.02
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	6	4.50	0.84	705	4.45	0.85	22508	4.24	0.99
The instructor Robert Sandmeyer provided material at an appropriate pace.	6	4.50	0.84	710	4.44	0.85	22709	4.24	0.94
The instructor Robert Sandmeyer treated students with respect.	6	4.67	0.82	709	4.69	0.60	22721	4.51	0.78
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	6	4.50	0.84	709	4.58	0.73	22457	4.18	0.99

<b>1. The instructor Robert Sandmeyer was prepared for class.</b>				<b>2. The instructor Robert Sandmeyer presented material clearly.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%	Disagree	2	0	0.00%
Neither Disagree or Agree	3	1	16.67%	Neither Disagree or Agree	3	1	16.67%
Agree	4	0	0.00%	Agree	4	2	33.33%
Strongly Agree	5	5	83.33%	Strongly Agree	5	3	50.00%
<b>3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.</b>				<b>4. The instructor Robert Sandmeyer provided material at an appropriate pace.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%	Disagree	2	0	0.00%
Neither Disagree or Agree	3	1	16.67%	Neither Disagree or Agree	3	1	16.67%
Agree	4	1	16.67%	Agree	4	1	16.67%
Strongly Agree	5	4	66.67%	Strongly Agree	5	4	66.67%
<b>5. The instructor Robert Sandmeyer treated students with respect.</b>				<b>6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%	Disagree	2	0	0.00%
Neither Disagree or Agree	3	1	16.67%	Neither Disagree or Agree	3	1	16.67%
Agree	4	0	0.00%	Agree	4	1	16.67%
Strongly Agree	5	5	83.33%	Strongly Agree	5	4	66.67%

<b>The instructor provided quality teaching.</b>			
Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	16.67%
Agree	4	1	16.67%
Strongly Agree	5	4	66.67%

**Which aspects of the instructor Robert Sandmeyer were most helpful? Why?**

Comments
Pushing back the papers so we got a better understanding of the topics
Is very good at communicating throughout the class and with the students. And was very committed to teaching.
He was organized and made sure to answer any questions or confusion.
very knowledgeable, easy to get a hold of if needed, most organized canvas page of all of my classes this semester
Personally, the weekly reading quizzes were mostly very helpful and my professors explaining the class materials were a big help for me and I think for others too.

**Which aspects of the instructor RobertSandmeyer would you change? How and Why?**

Comments
N/a
I would not change anything.
Nothing.
not much, really good overall
Nothing

**UK Core - HUM**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.	6	4.33	0.82	161	4.20	1.00	1013	4.23	0.87
This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.	6	4.33	0.82	160	4.19	1.03	1014	4.21	0.91
This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.	6	4.17	0.75	159	4.16	1.00	1008	4.25	0.90
This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.	6	4.17	0.98	161	4.09	1.07	1009	4.21	0.89
This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.	6	4.33	0.82	160	4.15	1.08	1012	4.25	0.89

1. This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.				2. This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	16.67%	Neither Disagree or Agree	3	1	16.67%
Agree	4	2	33.33%	Agree	4	2	33.33%
Strongly Agree	5	3	50.00%	Strongly Agree	5	3	50.00%
3. This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.				4. This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	16.67%	Neither Disagree or Agree	3	2	33.33%
Agree	4	3	50.00%	Agree	4	1	16.67%
Strongly Agree	5	2	33.33%	Strongly Agree	5	3	50.00%
5. This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.							
Options	Score	Count	Percentage				
Neither Disagree or Agree	3	1	16.67%				
Agree	4	2	33.33%				
Strongly Agree	5	3	50.00%				

PDF	Report Title ▲	Threshold Status
<input type="checkbox"/>	Fail 2020 TCE Report PHI100-001 (Robert Sandmeyer)	Met
<input type="checkbox"/>	Fail 2020 TCE Report PHI100-002 (Robert Sandmeyer)	Met
<input type="checkbox"/>	Fail 2020 TCE Report PHI100-003 (Robert Sandmeyer)	Not Met
<input type="checkbox"/>	Fail 2020 TCE Report PHI100-004 (Robert Sandmeyer)	Not Met

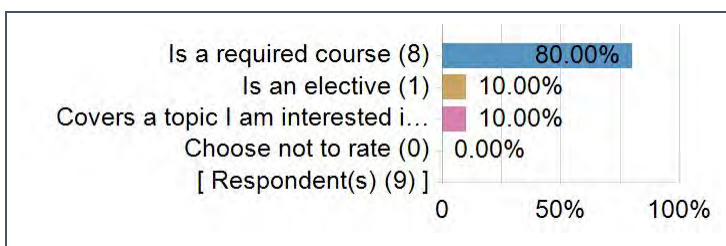
PDF	Report Title ▲	Threshold Status
<input type="checkbox"/>	Fail 2020 TCE Report PHI100-001 (Robert Sandmeyer)	Met
<input type="checkbox"/>	Fail 2020 TCE Report PHI100-002 (Robert Sandmeyer)	Met
<input type="checkbox"/>	Fail 2020 TCE Report PHI100-003 (Robert Sandmeyer)	Not Met
<input type="checkbox"/>	Fail 2020 TCE Report PHI100-004 (Robert Sandmeyer)	Not Met



Question	Response Count	Mean	Standard Deviation
My classification is	9	3.33	0.71

My classification is			
Options	Score	Count	Percentage
Freshman	1	0	0.00%
Sophomore	2	1	11.11%
Junior	3	4	44.44%
Senior	4	4	44.44%
Graduate	5	0	0.00%
Professional	6	0	0.00%
Other	7	0	0.00%

### My main reason(s) for taking this course is that it: (Select all that apply)



Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	9	6.67	0.50	611	6.62	0.70	16566	6.40	0.98

My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	0	0.00%
I	2	0	0.00%
E/Fail	3	0	0.00%
D	4	0	0.00%
C	5	0	0.00%
B	6	3	33.33%
A	7	6	66.67%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Hours per week spent on the course (excluding class time)	9	2.67	0.87	627	2.01	0.95	16934	2.42	1.09

Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	1	11.11%
3 - 4 hours	2	2	22.22%
5 - 7 hours	3	5	55.56%
8 - 10 hours	4	1	11.11%
11 - 15 hours	5	0	0.00%
16 hours or more	6	0	0.00%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	9	4.44	0.53	633	4.15	0.94	17073	3.99	1.00

I consider this course to be a quality course.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%
Neither Disagree or Agree	3	0	0.00%
Agree	4	5	55.56%
Strongly Agree	5	4	44.44%

## Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized.	9	4.78	0.44	632	4.34	0.94	17031	4.17	1.00
Class meetings contributed to my learning of the course content.	9	4.44	0.53	618	4.33	0.96	16537	4.04	1.14
Grading in the course was fair.	9	4.44	0.73	628	4.44	0.85	16968	4.24	0.97
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	9	4.78	0.44	626	4.58	0.73	16924	4.29	0.91
I understand how the final grade will be calculated in the course.	9	4.56	0.53	627	4.48	0.86	16971	4.37	0.84

1. The course was well organized.				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%	Disagree	2	0	0.00%
Neither Disagree or Agree	3	0	0.00%	Neither Disagree or Agree	3	0	0.00%
Agree	4	2	22.22%	Agree	4	5	55.56%
Strongly Agree	5	7	77.78%	Strongly Agree	5	4	44.44%
3. Grading in the course was fair.				4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%	Disagree	2	0	0.00%
Neither Disagree or Agree	3	1	11.11%	Neither Disagree or Agree	3	0	0.00%
Agree	4	3	33.33%	Agree	4	2	22.22%
Strongly Agree	5	5	55.56%	Strongly Agree	5	7	77.78%
5. I understand how the final grade will be calculated in the course.							
Options	Score	Count	Percentage				
Strongly Disagree	1	0	0.00%				
Disagree	2	0	0.00%				
Neither Disagree or Agree	3	0	0.00%				
Agree	4	4	44.44%				
Strongly Agree	5	5	55.56%				

**Which aspects of the course were most helpful? Why?**

Comments
The way that Dr. Sandmeyer set up his Canvas page was by far the best set-up I have ever had especially since all has gone online.
The discussion of the readings in class was extremely helpful and contributed to my overall learning.
Clear organization of course material from the instructor
The daily schedule was very helpful.
the readings because everything is based on them

**Which aspects of the course would you change? How and Why?**

Comments
Nothing comes to mind!
No COVID
Less readings. I stopped doing them after 3 or 4, they are all the same. Perhaps in a non-digital year this is bearable but it was a killer this year. just could not do it
None- the professor did an amazing job of adapting to the issues posed by covid, while making sure that all of his students had ample time to complete coursework
Towards the end there were less readings and quizzes per week and more time was taken to discuss readings. It helped with understanding did not feel as rushed.
The discussions in the class feel so forced, I felt like I couldn't just talk about the readings it had to be some elevated thinking that was so out there

## Overall Instructor Score

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	9	4.67	0.50	710	4.49	0.87	22640	4.22	1.02

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	9	4.89	0.33	709	4.55	0.77	22582	4.38	0.86
The instructor Robert Sandmeyer presented material clearly.	9	4.56	0.53	714	4.27	0.93	23282	4.06	1.02
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	9	4.22	0.44	705	4.45	0.85	22508	4.24	0.99
The instructor Robert Sandmeyer provided material at an appropriate pace.	9	4.22	0.97	710	4.44	0.85	22709	4.24	0.94
The instructor Robert Sandmeyer treated students with respect.	9	4.78	0.44	709	4.69	0.60	22721	4.51	0.78
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	9	4.89	0.33	709	4.58	0.73	22457	4.18	0.99

<b>1. The instructor Robert Sandmeyer was prepared for class.</b>				<b>2. The instructor Robert Sandmeyer presented material clearly.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%	Disagree	2	0	0.00%
Neither Disagree or Agree	3	0	0.00%	Neither Disagree or Agree	3	0	0.00%
Agree	4	1	11.11%	Agree	4	4	44.44%
Strongly Agree	5	8	88.89%	Strongly Agree	5	5	55.56%
<b>3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.</b>				<b>4. The instructor Robert Sandmeyer provided material at an appropriate pace.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%	Disagree	2	1	11.11%
Neither Disagree or Agree	3	0	0.00%	Neither Disagree or Agree	3	0	0.00%
Agree	4	7	77.78%	Agree	4	4	44.44%
Strongly Agree	5	2	22.22%	Strongly Agree	5	4	44.44%
<b>5. The instructor Robert Sandmeyer treated students with respect.</b>				<b>6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%	Disagree	2	0	0.00%
Neither Disagree or Agree	3	0	0.00%	Neither Disagree or Agree	3	0	0.00%
Agree	4	2	22.22%	Agree	4	1	11.11%
Strongly Agree	5	7	77.78%	Strongly Agree	5	8	88.89%

<b>The instructor provided quality teaching.</b>			
Options	Score	Count	Percentage
Agree	4	3	33.33%
Strongly Agree	5	6	66.67%

**Which aspects of the instructor Robert Sandmeyer were most helpful? Why?**

Comments
Very easy to contact and very understanding of different circumstances.
He really encouraged discussion and knew the material. When the class was struggling with a concept, he would go in with his own explanation and it would be much easier to understand.
Dr. Sandmeyer has been extremely accommodating, understanding, and caring towards his students. I really appreciated that he would allow for flexibility with deadlines. I truly felt like this professor cared about all his students and their success.
He explained everything with a lot of detail, stimulated thought, and graded fairly.

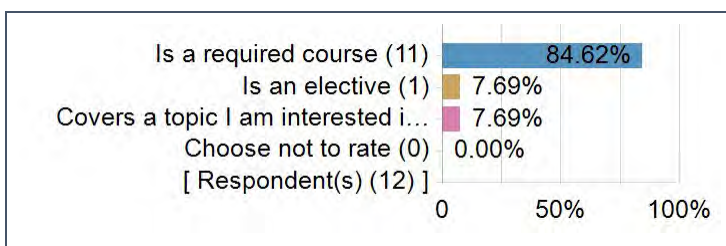
**Which aspects of the instructor RobertSandmeyer would you change? How and Why?**

Comments
Nothing
None– he is awesome.
None.

Question	Response Count	Mean	Standard Deviation
My classification is	12	3.17	0.72

My classification is			
Options	Score	Count	Percentage
Freshman	1	0	0.00%
Sophomore	2	2	16.67%
Junior	3	6	50.00%
Senior	4	4	33.33%
Graduate	5	0	0.00%
Professional	6	0	0.00%
Other	7	0	0.00%

### My main reason(s) for taking this course is that it: (Select all that apply)



Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	12	6.75	0.45	611	6.62	0.70	16566	6.40	0.98

My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	0	0.00%
I	2	0	0.00%
E/Fail	3	0	0.00%
D	4	0	0.00%
C	5	0	0.00%
B	6	3	25.00%
A	7	9	75.00%



Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Hours per week spent on the course (excluding class time)	12	2.58	0.90	627	2.01	0.95	16934	2.42	1.09

Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	0	0.00%
3 - 4 hours	2	7	58.33%
5 - 7 hours	3	4	33.33%
8 - 10 hours	4	0	0.00%
11 - 15 hours	5	1	8.33%
16 hours or more	6	0	0.00%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	12	4.50	0.52	633	4.15	0.94	17073	3.99	1.00

I consider this course to be a quality course.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%
Neither Disagree or Agree	3	0	0.00%
Agree	4	6	50.00%
Strongly Agree	5	6	50.00%

**Course Specific Questions**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized.	12	4.58	0.51	632	4.34	0.94	17031	4.17	1.00
Class meetings contributed to my learning of the course content.	12	4.00	1.04	618	4.33	0.96	16537	4.04	1.14
Grading in the course was fair.	12	4.67	0.49	628	4.44	0.85	16968	4.24	0.97
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	12	4.75	0.45	626	4.58	0.73	16924	4.29	0.91
I understand how the final grade will be calculated in the course.	12	4.75	0.45	627	4.48	0.86	16971	4.37	0.84

1. The course was well organized.				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%	Disagree	2	1	8.33%
Neither Disagree or Agree	3	0	0.00%	Neither Disagree or Agree	3	3	25.00%
Agree	4	5	41.67%	Agree	4	3	25.00%
Strongly Agree	5	7	58.33%	Strongly Agree	5	5	41.67%
3. Grading in the course was fair.				4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%	Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%	Disagree	2	0	0.00%
Neither Disagree or Agree	3	0	0.00%	Neither Disagree or Agree	3	0	0.00%
Agree	4	4	33.33%	Agree	4	3	25.00%
Strongly Agree	5	8	66.67%	Strongly Agree	5	9	75.00%
5. I understand how the final grade will be calculated in the course.							
Options	Score	Count	Percentage				
Strongly Disagree	1	0	0.00%				
Disagree	2	0	0.00%				
Neither Disagree or Agree	3	0	0.00%				
Agree	4	3	25.00%				
Strongly Agree	5	9	75.00%				

### Which aspects of the course were most helpful? Why?

Comments
The Daily Schedule was absolutely wonderful for the organization of the course. I also enjoyed the in person meetings when they were available.
The quiz questions that followed the readings were helpful and insightful. I feel that my understanding of the material went down when readings didn't have quizzes or questions to go along with it. I also think the daily schedule really helped me grasp the concepts and see how they flowed together.
The time and effort putting into making Canvas a useful resource that was well organized was incredible. Much different than a lot of my other classes and it made learning online so much easier.
The daily schedule was amazing.
the teacher's helpfulness when you asked for it
The course schedule is organized with all of the daily readings, quizzes, and lesson plans on one page. It helped to find material quickly and easily.
The daily schedule was a lifesaver. I also really enjoyed the quiz format. Everything felt so organized, which was really needed in the COVID-19 semester. As much as I'm not a fan of some of the readings, it is just because I'm not a big philosophy fan in the first place, and I don't think I would change any of the readings or anything because they all contributed so much.

### Which aspects of the course would you change? How and Why?

Comments
I did not like the discussion boards, especially the video portion. I think the questions were good and helped me understand course content but I did not enjoy the discussion board format.
I think the course could benefit from a more ranging view of sustainability. While we covered a lot of different perspectives, they were largely western men. I think it could benefit from an eastern perspective as well.
None
I feel that in person discussion is a necessity for this course, discourse is a must.
I would have spaced out some of the readings more, sometimes it was a bit overwhelming how much we had to read a week.
I would probably add a mandatory camera on during lessons. While I would prefer to have my camera off, I think it would allow for better engagement and longer attention spans.
n/a

## Overall Instructor Score

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	12	4.58	0.51	710	4.49	0.87	22640	4.22	1.02

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	12	4.67	0.49	709	4.55	0.77	22582	4.38	0.86
The instructor Robert Sandmeyer presented material clearly.	12	4.25	0.75	714	4.27	0.93	23282	4.06	1.02
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	12	4.42	0.79	705	4.45	0.85	22508	4.24	0.99
The instructor Robert Sandmeyer provided material at an appropriate pace.	12	4.58	0.51	710	4.44	0.85	22709	4.24	0.94
The instructor Robert Sandmeyer treated students with respect.	12	4.67	0.65	709	4.69	0.60	22721	4.51	0.78
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	12	4.58	0.67	709	4.58	0.73	22457	4.18	0.99

1. The instructor Robert Sandmeyer was prepared for class.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%
Neither Disagree or Agree	3	0	0.00%
Agree	4	4	33.33%
Strongly Agree	5	8	66.67%

3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%
Neither Disagree or Agree	3	2	16.67%
Agree	4	3	25.00%
Strongly Agree	5	7	58.33%

5. The instructor Robert Sandmeyer treated students with respect.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%
Neither Disagree or Agree	3	1	8.33%
Agree	4	2	16.67%
Strongly Agree	5	9	75.00%

The instructor provided quality teaching.			
Options	Score	Count	Percentage
Agree	4	5	41.67%
Strongly Agree	5	7	58.33%

2. The instructor Robert Sandmeyer presented material clearly.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%
Neither Disagree or Agree	3	2	16.67%
Agree	4	5	41.67%
Strongly Agree	5	5	41.67%

4. The instructor Robert Sandmeyer provided material at an appropriate pace.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%
Neither Disagree or Agree	3	0	0.00%
Agree	4	5	41.67%
Strongly Agree	5	7	58.33%

6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.00%
Disagree	2	0	0.00%
Neither Disagree or Agree	3	1	8.33%
Agree	4	3	25.00%
Strongly Agree	5	8	66.67%

### Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
The in class lectures/discussions were very helpful to understanding the critical parts of the readings. I also enjoyed how helpful Dr. Sandmeyer is to students and how understanding he is. It was amazing to have this class with him (especially during this strange semester) as he was always looking for feedback to make the class better and was accommodating when students needed it.
I think that he provided insightful lectures and asked deep questions.
His attitude was great and he was very open to answering questions and responded to everyone's questions with a lot of thought and in a helpful manner.
his explanations when asking something you do not understand
He walked us through our thinking and understanding of the material. Would ask pointed questions to help us explicate our thoughts.
So organized and understanding in the way he conducted the class and graded. He has been such a light in this dark, crazy semester and really helped me navigate this class subject that I was unfamiliar and slightly fearful of. Wishing you all the best!

### Which aspects of the instructor Robert Sandmeyer would you change? How and Why?

Comments
It was occasionally hard to understand what was happening in the class (especially when it was zoom and in person). Later when the class was fully online it would be sometimes hard to understand what was happening (especially without something on the screen to follow along with). That was only because my internet can be horrible sometimes for zoom and it was to be expected.
Sometimes he lacked a train of thought and jumped around during discussion/lecture
None
I felt like when I expressed an opinion it was shot down as in it was incorrect. It made me stressed about speaking up again. I did understand that he was giving me time to think to say my opinion more clear but I did not want to talk at all after that.
nothing
I wish grading on the unit assessments were quicker. But I understand that life can be busy.
n/a

Raters	Students
Responded	22
Invited	32

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My classification is	22	1.9	1.0	609	2.6	1.3	15279	2.4	1.3

My classification is			
Options	Score	Count	Percentage
Freshman	1	11	50.0%
Sophomore	2	5	22.7%
Junior	3	4	18.2%
Senior	4	2	9.1%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%

### Reason(s) for taking course

Options	Count	Percentage
Is a required course	5	20.0%
Is an elective	15	60.0%
Covers a topic I am interested in	5	20.0%
Choose not to rate	0	0.0%
Respondent(s)	22	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	22	6.5	0.8	599	6.6	0.7	14935	6.4	0.9

My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	0	0.0%
C	5	4	18.2%
B	6	4	18.2%
A	7	14	63.6%
Choose not to rate	NRP	0	0.0%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Hours per week spent on the course (excluding class time)	22	2.0	0.8	610	2.0	1.0	15241	2.4	1.1

Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	5	22.7%
3 - 4 hours	2	14	63.6%
5 - 7 hours	3	1	4.5%
8 - 10 hours	4	2	9.1%
11 - 15 hours	5	0	0.0%
16 hours or more	6	0	0.0%
Choose not to rate	NRP	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	22	4.1	1.0	610	4.2	0.9	15355	4.0	1.0

I consider this course to be a quality course.			
Options	Score	Count	Percentage
Strongly Disagree	1	1	4.5%
Neither Disagree or Agree	3	4	18.2%
Agree	4	8	36.4%
Strongly Agree	5	9	40.9%



## Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized.	22	4.3	1.0	610	4.4	0.9	15318	4.2	1.0
Class meetings contributed to my learning of the course content.	22	4.0	1.2	590	4.3	1.0	14873	4.1	1.1
Grading in the course was fair.	22	4.2	1.1	608	4.4	0.9	15291	4.2	1.0
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	22	4.5	1.0	604	4.6	0.7	15223	4.3	0.9
I understand how the final grade will be calculated in the course.	22	4.2	0.9	608	4.5	0.7	15293	4.4	0.8

1. The course was well organized.				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	4.5%	Strongly Disagree	1	1	4.5%
Neither Disagree or Agree	3	2	9.1%	Disagree	2	1	4.5%
Agree	4	8	36.4%	Neither Disagree or Agree	3	5	22.7%
Strongly Agree	5	11	50.0%	Agree	4	5	22.7%
				Strongly Agree	5	10	45.5%
3. Grading in the course was fair.				4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	4.5%	Strongly Disagree	1	1	4.5%
Disagree	2	1	4.5%	Neither Disagree or Agree	3	1	4.5%
Neither Disagree or Agree	3	1	4.5%	Agree	4	6	27.3%
Agree	4	9	40.9%	Strongly Agree	5	14	63.6%
Strongly Agree	5	10	45.5%				
5. I understand how the final grade will be calculated in the course.							
Options	Score	Count	Percentage				
Disagree	2	2	9.1%				
Neither Disagree or Agree	3	1	4.5%				
Agree	4	9	40.9%				
Strongly Agree	5	10	45.5%				

## Which aspects of the course were most helpful? Why?

Comments
Prof. Sandmeyer liked to have people randomly called on during class which I found to be very beneficial. It kept me attentive and following along so that if it came my turn to speak, I would be prepared to do so. Some people feel anxiety in these scenarios, but he made it clear that the student can always ask for a lifeline and another student would answer. This was not uncommon, so many people felt more comfortable when called upon. He also set up his canvas page in an initially complicated way, but after a week of the class, it became very easy to follow along and understand where things were located. After seeing the canvas for over a day, it became increasingly clear and organized. Prof Sandmeyer was also very friendly and approachable, it was not difficult to ask a question during class or hear something about his life outside of the course material.
It was helpful that it was super organized because The same assignments were due on the same days which was helpful to remember
Dr. Sandmeyer is extremely responsive in terms of any questions or issues you may have.
The Daily Schedule was very helpful
The assignments helped build up the knowledge needed to write each end of unit paper.
Daily schedule, group discussions
I believe Dr. Sandmeyer did a great job with inclusion. Although on Zoom, class time was interactive and beneficial. The class was extremely intuitive due to the layout of the canvas portal!
zoom meetings
Zoom meetings.
There was no helpful aspect to Sandmyer's teachings, he was allover the place when he taught jumping around from one thing to another never finishing a damn thought.
Classes and the daily lessons that he laid out were very well made and helped me understand the content a lot.
The professor organized canvas so that assignments and due dates were very clear and easy to understand. he gave many opportunities for students to meet with him if they didn't understand the content or needed help on an assignment. Many of his small assignments helped prepare for bigger assignments, making the class much easier. Lectures were interactive, and he made sure everyone was able to understand the content. He also gave chances for students to revive themselves. Sandmeyer was no doubt one of the most helpful professors I have ever had.
the daily schedule that he implemented into canvas I found to be very helpful though still missed a few assignmnets.
Having the discussion assignments or asynchronous assignments really helped me understand the material more
The daily schedule and calendar because the whole class was outlined every single day for the whole semester.

## Which aspects of the course would you change? How and Why?

Comments
While this course does have a large amount of reading required to be successful, I think the course overall was great the way it was.
I would change that some of the assignments that were assigned do not show on the canvas to do list because you had to go through the homepage of the class
Sometimes i found it hard to answer the paper questions in 2500 words. Seems i was grasping at straws by the last few paragraphs.
Have all the assignments listed in canvas earlier. A lot of times I would find myself struggling to remember that there might have been Friday assignments.
Zoom meetings
There are no negative aspects to the course in my opinion.
the paper being the final exam
The writing assignments. It is much less likely for a student to do something that is not for points, even if it would help them
Everything, Sandmyer failed as a teacher in this course. He was sporadic, changing things up at the last minute, and overall made the class a pain in the ass.
I believe the course was fine the way it was.
I would have preferred to have it in person to help keep me on track and motivated
Maybe add in more reading quizzes— 1 for every night we have assigned reading. Those helped me understand the material more as well.
Probably how some of the assignments dont show on the to do list. I missed many assignments because of this.

## Overall Instructor Score

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	22	4.3	0.8	717	4.5	0.8	20367	4.2	1.0

The instructor provided quality teaching.

Options	Score	Count	Percentage
Neither Disagree or Agree	3	4	18.2%
Agree	4	7	31.8%
Strongly Agree	5	11	50.0%

## Instructor Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	22	4.6	0.5	717	4.5	0.7	20313	4.4	0.9
The instructor Robert Sandmeyer presented material clearly.	22	4.0	1.1	735	4.3	0.9	20916	4.1	1.0
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	22	4.5	0.9	710	4.5	0.8	20205	4.2	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	22	4.3	0.9	719	4.4	0.8	20428	4.2	0.9
The instructor Robert Sandmeyer treated students with respect.	22	4.6	0.6	723	4.7	0.6	20394	4.5	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	22	4.4	0.9	715	4.5	0.8	20193	4.2	1.0

1. The instructor Robert Sandmeyer was prepared for class.					2. The instructor Robert Sandmeyer presented material clearly.				
Options	Score	Count	Percentage		Options	Score	Count	Percentage	
Agree	4	9	40.9%		Disagree	2	3	13.6%	
Strongly Agree	5	13	59.1%		Neither Disagree or Agree	3	3	13.6%	
					Agree	4	6	27.3%	
					Strongly Agree	5	10	45.5%	
3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.					4. The instructor Robert Sandmeyer provided material at an appropriate pace.				
Options	Score	Count	Percentage		Options	Score	Count	Percentage	
Disagree	2	2	9.1%		Disagree	2	1	4.5%	
Agree	4	6	27.3%		Neither Disagree or Agree	3	3	13.6%	
Strongly Agree	5	14	63.6%		Agree	4	7	31.8%	
					Strongly Agree	5	11	50.0%	
5. The instructor Robert Sandmeyer treated students with respect.					6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.				
Options	Score	Count	Percentage		Options	Score	Count	Percentage	
Neither Disagree or Agree	3	1	4.5%		Disagree	2	1	4.5%	
Agree	4	7	31.8%		Neither Disagree or Agree	3	2	9.1%	
Strongly Agree	5	14	63.6%		Agree	4	6	27.3%	
					Strongly Agree	5	13	59.1%	

### Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
he went through the material at a rather slow pace which at times help a lot with the understanding of the topic but sometimes I found it hard to focus partly just to the nature of the course being online
I liked how he actively asked questions during lectures to increase class engagement and also made sure there were no questions before moving on to a new topic
His ability to understand it is a hard concept to grasp and not grade you on your ability but more your effort to reason.
see above.
He only gave us assignments that were necessary in order to learn the course information and not just busywork
Approachability
He was always willing to work with you if you happened to miss class/assignments.
very nice
Dr. Sandmeyer was great at answering deep thinking questions. He helped me and my peers understand difficult topics with ease.
He is very knowledgeable
He explained the material well and had a very good understanding of the subject, he asked good questions and also always responded to questions which was good.
He gave many chances for students to ask questions and interact with the course. He was very chill during class, making it stress less.

### Which aspects of the instructor RobertSandmeyer would you change? How and Why?

Comments
none i thought he was great only complaints stem from the class being online
Maybe provide a PowerPoint to follow during lectures along with the outline. I sometimes found it hard to follow along during lectures or understand the outline clearly
None really
Nothing
Nothing
N/A
He talks a lot during zoom meetings so it is hard to stay focused.
n/a
not putting kids on the spot at random
The papers were hard. It always feel like I'm reiterating my point three times to hit the page limit. I have never struggled with writing papers as I do for almost ever class in Public Health.
A step-back and reevaluate himself.
Maybe break up some of the lectures in some way, myself and I'm sure other students if it was a long lecture day in class it gets hard to focus after a while, I'm not sure what to break it up with maybe a visual aspect or something, I understand that it is harder in an online class he still did a very good job.
At some points, he presented information that was more complex, and it was harder to understand, but some addition reading could give you a better understanding.

**UK Core - HUM**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.	21	4.3	0.9	186	4.2	0.9	882	4.2	0.9
This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.	20	4.3	0.9	187	4.3	0.9	880	4.2	0.9
This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.	20	4.0	0.9	184	4.3	0.8	874	4.2	0.9
This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.	21	4.2	0.9	188	4.2	1.0	881	4.2	0.9
This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.	21	4.3	0.9	186	4.3	0.9	878	4.2	0.9

1. This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.				2. This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	4.5%	Disagree	2	1	4.5%
Neither Disagree or Agree	3	3	13.6%	Neither Disagree or Agree	3	3	13.6%
Agree	4	6	27.3%	Agree	4	6	27.3%
Strongly Agree	5	11	50.0%	Strongly Agree	5	10	45.5%
Choose not to rate	NRP	1	4.5%	Choose not to rate	NRP	2	9.1%
3. This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.				4. This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	4.5%	Disagree	2	1	4.5%
Neither Disagree or Agree	3	4	18.2%	Neither Disagree or Agree	3	4	18.2%
Agree	4	9	40.9%	Agree	4	6	27.3%
Strongly Agree	5	6	27.3%	Strongly Agree	5	10	45.5%
Choose not to rate	NRP	2	9.1%	Choose not to rate	NRP	1	4.5%
5. This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.							
Options	Score	Count	Percentage				
Disagree	2	1	4.8%				
Neither Disagree or Agree	3	3	14.3%				
Agree	4	5	23.8%				
Strongly Agree	5	12	57.1%				



**Distance Learning Related Questions**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Interacting with the instructor	22	1.5	0.6	451	1.7	0.6	13117	1.8	0.7
Interacting with other students in the class	19	1.9	0.4	425	2.0	0.6	12614	1.9	0.6
Interacting with the course content	22	1.5	0.6	464	1.7	0.6	13326	1.8	0.6
Using the library and library services	15	1.8	0.6	240	1.9	0.5	7317	1.9	0.5
Arranging accommodations for a disability	11	1.6	0.5	164	1.8	0.5	4416	1.8	0.5
Getting help from the ITS Customer Services	12	1.9	0.5	152	1.8	0.5	4217	1.9	0.5
Completing group projects	11	1.7	0.6	180	1.8	0.5	6853	1.9	0.6
Participating in web conferences	19	1.9	0.5	322	1.8	0.5	9727	1.8	0.5
Taking exams and quizzes	21	1.9	0.6	375	1.7	0.6	11855	1.9	0.6

1. Interacting with the instructor				2. Interacting with other students in the class			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	11	50.0%	Easier than other courses I've taken	1	2	9.1%
About the same as other courses I've taken	2	10	45.5%	About the same as other courses I've taken	2	16	72.7%
Harder than other courses I've taken	3	1	4.5%	Harder than other courses I've taken	3	1	4.5%
				Not Applicable	NRP	3	13.6%
3. Interacting with the course content				4. Using the library and library services			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	11	50.0%	Easier than other courses I've taken	1	4	18.2%
About the same as other courses I've taken	2	10	45.5%	About the same as other courses I've taken	2	10	45.5%
Harder than other courses I've taken	3	1	4.5%	Harder than other courses I've taken	3	1	4.5%
				Not Applicable	NRP	7	31.8%
5. Arranging accommodations for a disability				6. Getting help from the ITS Customer Services			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	4	18.2%	Easier than other courses I've taken	1	2	9.1%
About the same as other courses I've taken	2	7	31.8%	About the same as other courses I've taken	2	9	40.9%
Not Applicable	NRP	11	50.0%	Harder than other courses I've taken	3	1	4.5%
				Not Applicable	NRP	10	45.5%
7. Completing group projects				8. Participating in web conferences			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	4	18.2%	Easier than other courses I've taken	1	3	13.6%
About the same as other courses I've taken	2	6	27.3%	About the same as other courses I've taken	2	14	63.6%
Harder than other courses I've taken	3	1	4.5%	Harder than other courses I've taken	3	2	9.1%
Not Applicable	NRP	11	50.0%	Not Applicable	NRP	3	13.6%

9. Taking exams and quizzes			
Options	Score	Count	Percentage
Easier than other courses I've taken	1	5	22.7%
About the same as other courses I've taken	2	14	63.6%
Harder than other courses I've taken	3	2	9.1%
Not Applicable	NRP	1	4.5%

**DL1C: What elements of the course (including technology) contributed to your learning?**

Comments
Having the class online increased accountability and made sure that I kept track of what was due when and what days class was live versus asynchronous. While this could be a downside to have so much pressure that only I can determine how much I interact with the class, it helped reinforce and grow some characteristics for me and proved to myself that I don't have to procrastinate or push work off.
Doing assignments on my own time and not in class
Noy much, i would rather take all courses in person.
I enjoy online simply because I don't have to deal with the traffic and hassle of going to campus.
no benefits
This course worked well online
easier to work while taking classes online
There where none, plain and simple there was nothing offered that benefited the class.
You can read through the lesson as he speaks about it, in person you most likely wouldn't have the key points of the lesson bulleted that you can read while he lectures, I think reading through the main points and then him breaking that down into more detail was good.
Taking this course online allowed me to work at my own pace. Class meeting were at a scheduled time, which helped me with discipline by being a reminder to complete assignments, but other than that, everything was on our own.
none
I got to sleep in on the days I had it
It was easy to just do your homework and get stuff done without having to go anywhere.

**DL2C: What elements of the course (including technology) did not contribute to your learning, if any?**

Comments
With any online course, attention spans are difficult to maintain. Otherwise, this class was very easy to follow along with and complete.
Taking a class online it is harder to create a relationship with the instructor
Motivation
N/A
typical online course challenges —> not as quality learning experience
paying attention
Bob Sandmyer was my biggest obstacle this semester, and it should never be like that. So with that being said I am highly disappointed with this course.
It feels more uncomfortable to ask questions in an online class.
With online courses, in general, being on time to class, and focusing during class is always a struggle.
keeping everything organized an knowing when it is due
Not having in–person interaction– I feel like the material would be more engaging if the class was all together
Not having accountability



Raters	Students
Responded	11
Invited	29

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My classification is	11	2.0	1.3	609	2.6	1.3	15279	2.4	1.3

My classification is			
Options	Score	Count	Percentage
Freshman	1	6	54.5%
Sophomore	2	2	18.2%
Junior	3	0	0.0%
Senior	4	3	27.3%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%

**Reason(s) for taking course**

Options	Count	Percentage
Is a required course	4	28.6%
Is an elective	6	42.9%
Covers a topic I am interested in	4	28.6%
Choose not to rate	0	0.0%
Respondent(s)	11	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	11	5.8	1.0	599	6.6	0.7	14935	6.4	0.9

My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	1	9.1%
C	5	3	27.3%
B	6	4	36.4%
A	7	3	27.3%
Choose not to rate	NRP	0	0.0%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Hours per week spent on the course (excluding class time)	11	2.0	0.8	610	2.0	1.0	15241	2.4	1.1

Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	3	27.3%
3 - 4 hours	2	5	45.5%
5 - 7 hours	3	3	27.3%
8 - 10 hours	4	0	0.0%
11 - 15 hours	5	0	0.0%
16 hours or more	6	0	0.0%
Choose not to rate	NRP	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	11	4.1	0.7	610	4.2	0.9	15355	4.0	1.0

I consider this course to be a quality course.			
Options	Score	Count	Percentage
Neither Disagree or Agree	3	2	18.2%
Agree	4	6	54.5%
Strongly Agree	5	3	27.3%

**Course Specific Questions**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized.	11	4.4	0.8	610	4.4	0.9	15318	4.2	1.0
Class meetings contributed to my learning of the course content.	11	4.2	0.8	590	4.3	1.0	14873	4.1	1.1
Grading in the course was fair.	11	4.0	0.9	608	4.4	0.9	15291	4.2	1.0
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	11	4.4	0.7	604	4.6	0.7	15223	4.3	0.9
I understand how the final grade will be calculated in the course.	11	4.5	0.7	608	4.5	0.7	15293	4.4	0.8

1. The course was well organized.				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	2	18.2%	Neither Disagree or Agree	3	2	18.2%
Agree	4	3	27.3%	Agree	4	5	45.5%
Strongly Agree	5	6	54.5%	Strongly Agree	5	4	36.4%
3. Grading in the course was fair.				4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	9.1%	Neither Disagree or Agree	3	1	9.1%
Neither Disagree or Agree	3	1	9.1%	Agree	4	5	45.5%
Agree	4	6	54.5%	Strongly Agree	5	5	45.5%
Strongly Agree	5	3	27.3%				
5. I understand how the final grade will be calculated in the course.							
Options	Score	Count	Percentage				
Neither Disagree or Agree	3	1	9.1%				
Agree	4	4	36.4%				
Strongly Agree	5	6	54.5%				

### Which aspects of the course were most helpful? Why?

Comments
I thought that the way Dr. Sandmeyer approached the writing assignments was extremely helpful. His big thing was, "Good writing is rewriting." This saying has been immensely helpful in bettering my writing. It is something that I will take with me throughout the rest of my academic career, and indeed into my career proper.
The lecture. He did a very good job carefully speaking to us, in a manor to make sure the students understood.
Being able to reach out anytime.
The zoom during class time was most helpful because we were able to ask questions to the professor directly. Additionally, having asynchronous classes once a week was also very helpful because it allowed us time to formulate writing and reading pieces.
The professor for this class was very helpful and answered all of my emails/questions/concerns
I thought the layout of the daily schedule was neat, I literally had everything in front of me and it kept me well organized and on top of things.
having the class as a large discussions and knowing that i can speak out and ask questions

### Which aspects of the course would you change? How and Why?

Comments
I would change almost nothing, save for the virtual format. I understand that this was not something that could be helped, and I am in no way blaming anyone for this. I simply wish that we had been able to form more of a community.
Not as many papers
Just the zooms it was hard to learn over the computer
I wouldn't change anything.
The workload for this class was insane. Too many assignments and way too strict of a grading scale for a 100 level class
None. The professor was great and so was the discussions.
try new ways to learn the material



## Overall Instructor Score

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	11	4.6	0.5	717	4.5	0.8	20367	4.2	1.0

The instructor provided quality teaching.

Options	Score	Count	Percentage
Agree	4	4	36.4%
Strongly Agree	5	7	63.6%

## Instructor Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	11	4.5	0.5	717	4.5	0.7	20313	4.4	0.9
The instructor Robert Sandmeyer presented material clearly.	11	4.1	0.8	735	4.3	0.9	20916	4.1	1.0
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	11	4.5	0.7	710	4.5	0.8	20205	4.2	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	11	4.5	0.5	719	4.4	0.8	20428	4.2	0.9
The instructor Robert Sandmeyer treated students with respect.	11	4.7	0.5	723	4.7	0.6	20394	4.5	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	11	4.7	0.5	715	4.5	0.8	20193	4.2	1.0

1. The instructor Robert Sandmeyer was prepared for class.				2. The instructor Robert Sandmeyer presented material clearly.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Agree	4	5	45.5%	Disagree	2	1	9.1%
Strongly Agree	5	6	54.5%	Agree	4	7	63.6%
				Strongly Agree	5	3	27.3%
3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.				4. The instructor Robert Sandmeyer provided material at an appropriate pace.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	9.1%	Agree	4	5	45.5%
Agree	4	4	36.4%	Strongly Agree	5	6	54.5%
Strongly Agree	5	6	54.5%				
5. The instructor Robert Sandmeyer treated students with respect.				6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Agree	4	3	27.3%	Agree	4	3	27.3%
Strongly Agree	5	8	72.7%	Strongly Agree	5	8	72.7%

**Which aspects of the instructor Robert Sandmeyer were most helpful? Why?**

Comments
I thought his ability to answer questions and guide us to a better understanding of the philosophical readings was really great.
His understanding
Quick responses
The instructors answering of questions was very helpful and ability to explain things in different ways aided my understanding in the complex concepts.
He asked a lot of questions for us to answer in class which allowed us to understand the material before which was cool.

**Which aspects of the instructor RobertSandmeyer would you change? How and Why?**

Comments
This is more related to the course itself than the way in which Dr. Sandmeyer presented himself. I felt that towards the end of the class things became a bit rushed. We spent a great deal of time in the first unit, but each successive unit after that became increasingly shorter. Perhaps this was intentional to try and train us to digest complex source material more quickly, but it felt somewhat panicked at a certain point.
None
Nothing
I would only change some of his presentation during class. Keeping to the flow of the class that was given to us in the lesson plan would help me follow along better, sometimes the professor would backtrack in a confusing manner.
None, he was one of the best professors I have had solely because of how neat everything was laid out.

**UK Core - HUM**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.	11	4.4	0.8	186	4.2	0.9	882	4.2	0.9
This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.	11	4.2	1.1	187	4.3	0.9	880	4.2	0.9
This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.	11	4.0	1.0	184	4.3	0.8	874	4.2	0.9
This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.	11	4.0	1.0	188	4.2	1.0	881	4.2	0.9
This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.	11	4.0	1.0	186	4.3	0.9	878	4.2	0.9

1. This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.				2. This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	2	18.2%	Disagree	2	1	9.1%
Agree	4	3	27.3%	Neither Disagree or Agree	3	2	18.2%
Strongly Agree	5	6	54.5%	Agree	4	2	18.2%
				Strongly Agree	5	6	54.5%
3. This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.				4. This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	9.1%	Disagree	2	1	9.1%
Neither Disagree or Agree	3	2	18.2%	Neither Disagree or Agree	3	2	18.2%
Agree	4	4	36.4%	Agree	4	4	36.4%
Strongly Agree	5	4	36.4%	Strongly Agree	5	4	36.4%
5. This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.							
Options	Score	Count	Percentage				
Disagree	2	1	9.1%				
Neither Disagree or Agree	3	2	18.2%				
Agree	4	4	36.4%				
Strongly Agree	5	4	36.4%				

**Distance Learning Related Questions**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Interacting with the instructor	10	1.9	0.6	451	1.7	0.6	13117	1.8	0.7
Interacting with other students in the class	8	2.0	0.5	425	2.0	0.6	12614	1.9	0.6
Interacting with the course content	10	1.7	0.7	464	1.7	0.6	13326	1.8	0.6
Using the library and library services	9	1.8	0.4	240	1.9	0.5	7317	1.9	0.5
Arranging accommodations for a disability	6	1.8	0.4	164	1.8	0.5	4416	1.8	0.5
Getting help from the ITS Customer Services	6	1.8	0.4	152	1.8	0.5	4217	1.9	0.5
Completing group projects	7	1.7	0.5	180	1.8	0.5	6853	1.9	0.6
Participating in web conferences	10	1.8	0.4	322	1.8	0.5	9727	1.8	0.5
Taking exams and quizzes	9	2.0	0.5	375	1.7	0.6	11855	1.9	0.6

1. Interacting with the instructor				2. Interacting with other students in the class			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	2	18.2%	Easier than other courses I've taken	1	1	10.0%
About the same as other courses I've taken	2	7	63.6%	About the same as other courses I've taken	2	6	60.0%
Harder than other courses I've taken	3	1	9.1%	Harder than other courses I've taken	3	1	10.0%
Not Applicable	NRP	1	9.1%	Not Applicable	NRP	2	20.0%
3. Interacting with the course content				4. Using the library and library services			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	4	36.4%	Easier than other courses I've taken	1	2	18.2%
About the same as other courses I've taken	2	5	45.5%	About the same as other courses I've taken	2	7	63.6%
Harder than other courses I've taken	3	1	9.1%	Not Applicable	NRP	2	18.2%
Not Applicable	NRP	1	9.1%				
5. Arranging accommodations for a disability				6. Getting help from the ITS Customer Services			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	1	9.1%	Easier than other courses I've taken	1	1	9.1%
About the same as other courses I've taken	2	5	45.5%	About the same as other courses I've taken	2	5	45.5%
Not Applicable	NRP	5	45.5%	Not Applicable	NRP	5	45.5%
7. Completing group projects				8. Participating in web conferences			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	2	18.2%	Easier than other courses I've taken	1	2	18.2%
About the same as other courses I've taken	2	5	45.5%	About the same as other courses I've taken	2	8	72.7%
Not Applicable	NRP	4	36.4%	Not Applicable	NRP	1	9.1%

9. Taking exams and quizzes			
Options	Score	Count	Percentage
Easier than other courses I've taken	1	1	9.1%
About the same as other courses I've taken	2	7	63.6%
Harder than other courses I've taken	3	1	9.1%
Not Applicable	NRP	2	18.2%

**DL1C: What elements of the course (including technology) contributed to your learning?**

Comments
It was beneficial for the obvious reason that I was able to avoid getting sick. I think it was an incredibly well made decision to hold some sections of this class (and most classes) online for the sake of health and well being. I have an immunocompromised family member, so without the online format, I most likely wouldn't have been able to attend school.
I'm not really sure I would prefer to be in person
Having the lesson plans online were very helpful, so that I could refer back to these.
Besides the fact I didn't have to leave my room there wasn't any huge benefits which is a good thing.
it gave me more time to do work as well as not be as nervous presenting to the class

**DL2C: What elements of the course (including technology) did not contribute to your learning, if any?**

Comments
It was difficult to feel any real sense of community or belonging. I saw the faces of my classmates almost every other day, but I never got to know really any of them. Because of this, it has been very easy to feel isolated at times.
I just don't really like zoom and it feels like a waste of time when it's on zoom because it seems like the material flies over my head.
Minimal interaction / conversation with other students.
the discussions were a little difficult to do in the sense of recording myself talking about a subject for 5 minutes is really difficult to do
There were none, it was very simple and I attended every class.
it is hard to stay motivated when the class is online



Raters	Students
Responded	48
Invited	66

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My classification is	48	2.0	1.4	609	2.6	1.3	15279	2.4	1.3

My classification is			
Options	Score	Count	Percentage
Freshman	1	26	54.2%
Sophomore	2	9	18.8%
Junior	3	5	10.4%
Senior	4	6	12.5%
Graduate	5	1	2.1%
Professional	6	0	0.0%
Other	7	1	2.1%

### Reason(s) for taking course

Options	Count	Percentage
Is a required course	14	25.5%
Is an elective	31	56.4%
Covers a topic I am interested in	9	16.4%
Choose not to rate	1	1.8%
Respondent(s)	48	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	47	6.8	0.9	599	6.6	0.7	14935	6.4	0.9

My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	1	2.1%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	0	0.0%
C	5	0	0.0%
B	6	3	6.3%
A	7	43	89.6%
Choose not to rate	NRP	1	2.1%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Hours per week spent on the course (excluding class time)	48	1.7	0.8	610	2.0	1.0	15241	2.4	1.1

Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	24	50.0%
3 - 4 hours	2	16	33.3%
5 - 7 hours	3	7	14.6%
8 - 10 hours	4	1	2.1%
11 - 15 hours	5	0	0.0%
16 hours or more	6	0	0.0%
Choose not to rate	NRP	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	48	4.2	0.6	610	4.2	0.9	15355	4.0	1.0

I consider this course to be a quality course.			
Options	Score	Count	Percentage
Disagree	2	1	2.1%
Neither Disagree or Agree	3	3	6.3%
Agree	4	31	64.6%
Strongly Agree	5	13	27.1%

## Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized.	48	4.4	0.7	610	4.4	0.9	15318	4.2	1.0
Class meetings contributed to my learning of the course content.	48	4.4	0.6	590	4.3	1.0	14873	4.1	1.1
Grading in the course was fair.	48	4.7	0.5	608	4.4	0.9	15291	4.2	1.0
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	48	4.6	0.5	604	4.6	0.7	15223	4.3	0.9
I understand how the final grade will be calculated in the course.	47	4.7	0.5	608	4.5	0.7	15293	4.4	0.8

1. The course was well organized.				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	2.1%	Neither Disagree or Agree	3	4	8.3%
Neither Disagree or Agree	3	2	4.2%	Agree	4	20	41.7%
Agree	4	20	41.7%	Strongly Agree	5	24	50.0%
Strongly Agree	5	25	52.1%				
3. Grading in the course was fair.				4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	2.1%	Neither Disagree or Agree	3	1	2.1%
Agree	4	12	25.0%	Agree	4	15	31.3%
Strongly Agree	5	35	72.9%	Strongly Agree	5	32	66.7%
5. I understand how the final grade will be calculated in the course.							
Options	Score	Count	Percentage				
Neither Disagree or Agree	3	1	2.1%				
Agree	4	13	27.1%				
Strongly Agree	5	33	68.8%				
Choose not to rate	NRP	1	2.1%				

**Which aspects of the course were most helpful? Why?**

Comments
I liked how we had zoom calls for class at a certain time and the professor was actually teaching.
The way the professor explained things because they helped me see things in a different view.
Being able to meet with the teacher or TA in zoom meetings. Also, having the daily schedule available to see what we were doing for the week.
Discussions because it helped to get other students perspectives on topics
I felt that I benefitted the most from the simple lectures and that they were organized well for an introductory PHI course.
Lay out because it was easy to find stuff out
having zoom classes so that I knew exactly what we were learning
I really enjoyed when speakers came to talk about what we were learning in class because it allowed for real connections to be made to real life
Had a very clear schedule that made it easy to follow along with class assignments.
I liked the discussion portion because we were able to look at everyones videos to get a better understanding
The discussion was excellent, I wish more time could have been spent on content instead of housekeeping stuff. That was not the professor though, he was excellent.
the zooms were very informative.
Understanding the aspects of what food brings into our life and how it can affect us
N/A
Having lectures over zoom during the meeting time because it allowed us to ask questions.
I really enjoyed the discussions really helped understand things at the end of the day.
N/A
the daily schedule
I enjoyed the discussion boards because it gave the opportunity to hear from and communicate with other classmates, which is something that's typically hard to do with an online course.
Class periods
the announcements in the beginning of class were always an extra help to help me keep track of everything
the professor
The main webpage / It was organized well
Professor kept everything laid out in the daily schedule, which was great. Also answered any questions that people had
the zoom class where all of the material was covered
Lesson plan was always available and clear.
Class discussions were most helpful and engaging. Professor would lecture and sometimes we would have a class discussion which was nice for everyone to get involved.
I liked how we had lectures two days a week and then a discussion at the end of the week to talk about what we have learned.
Having the readings readily available made it easy to find information or to help clear up things I wasn't sure about.
The course is laid out very clearly on canvas and provided extremely useful information. This course caused me to think about things I had never considered before. Going forward, I will see food ethics extremely differently.
The planned out schedule and daily objectives on canvas was the most helpful part. Also being reminded on a daily in the beginning on class helped a lot.
The material was paced nicely, and the material on the exams matched the material we covered in class.
The organization of the daily schedule helped students understand the content we were learning during that day and when assignments were due.

**Which aspects of the course would you change? How and Why?**

Comments
im not sure
There is nothing I can think of that I would change.
I would not meet 3 times a week as a class as some of the meetings were not necessary.
Attendance quizzes were a hassle
Nothing
How the discussions would show up because it would only show the friday due date and not the wednesday one
for the most part i wouldn't change anything i just thought the powerpoints were sometime confusing to follow
Method of Attendance as I had multiple problems with trying to submit them.
I would change the actual presentation of the information in class. the powerpoints were just confusing everytime i went back to view them
Nothing about the course. It was the best organized online course I have taken and I take one every semester. Seriously, Bob should teach a class on that part alone.
Having all the assignemnts up at once so I can see into the future months of work.
None, he fully did a great job explaining every topic to his ability and helped us learn to better ourselves and be aware of what we consume for ways its affects us
N/A
I thought the class was very well structured and I would not change anything.
If zoom sticks around I wouldn't ask students and call them out let them speak up if they want... ends up feeding into good content you could be covering instead of asking students who are learning still.
N/A
the attendance
I don't think I'd change anything; I feel like I learned a lot and I really like the way the course was set up/organized, particularly with the daily schedule.
Nothing
having discussion posts show up on canvas on wednesday instead of friday
nothing
The attendance questions, get rid of them. I understand they're meant to encourage students to show up for class, but half the time they just end up getting forgotten.
The third party interface that runs through canvas is weird too. There's already a host of applications why include a new system to learn
The attendance as I would forget sometimes in the beginning of class
The course was sometimes hard to follow and confusing — sometimes, the readings were hard to understand
nothing. it was a great class
Sometimes class discussions would get off topic
I would change how the lectures were presented. I like the powerpoint, but not the whole time.
Not sure if the visitors always helped me with understanding what we were learning about.
I would open up the discussion forums to the class rather than having the groups. Responding to the same people got old especially if most of the group wasn't participating in the discussion forum.
none
Making the discussion boards an actual assignment because sometimes I would forget to do the first part on time. Also having more small assignments that reflected on the topics we covered in class or the readings.
I wouldn't change anything.
Possibly add some entertainment to the lectures since they can be long and a little boring at times

## Overall Instructor Score

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	47	4.5	0.6	717	4.5	0.8	20367	4.2	1.0

### The instructor provided quality teaching.

Options	Score	Count	Percentage
Neither Disagree or Agree	3	3	6.3%
Agree	4	18	37.5%
Strongly Agree	5	26	54.2%
Choose not to rate	NRP	1	2.1%

## Instructor Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	48	4.6	0.5	717	4.5	0.7	20313	4.4	0.9
The instructor Robert Sandmeyer presented material clearly.	48	4.3	0.7	735	4.3	0.9	20916	4.1	1.0
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	48	4.4	0.7	710	4.5	0.8	20205	4.2	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	48	4.5	0.7	719	4.4	0.8	20428	4.2	0.9
The instructor Robert Sandmeyer treated students with respect.	48	4.7	0.5	723	4.7	0.6	20394	4.5	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	48	4.6	0.6	715	4.5	0.8	20193	4.2	1.0

1. The instructor Robert Sandmeyer was prepared for class.					2. The instructor Robert Sandmeyer presented material clearly.				
Options	Score	Count	Percentage		Options	Score	Count	Percentage	
Neither Disagree or Agree	3	1	2.1%		Disagree	2	1	2.1%	
Agree	4	17	35.4%		Neither Disagree or Agree	3	3	6.3%	
Strongly Agree	5	30	62.5%		Agree	4	23	47.9%	
					Strongly Agree	5	21	43.8%	
3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.					4. The instructor Robert Sandmeyer provided material at an appropriate pace.				
Options	Score	Count	Percentage		Options	Score	Count	Percentage	
Disagree	2	2	4.2%		Disagree	2	2	4.2%	
Neither Disagree or Agree	3	1	2.1%		Neither Disagree or Agree	3	1	2.1%	
Agree	4	19	39.6%		Agree	4	16	33.3%	
Strongly Agree	5	26	54.2%		Strongly Agree	5	29	60.4%	
5. The instructor Robert Sandmeyer treated students with respect.					6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.				
Options	Score	Count	Percentage		Options	Score	Count	Percentage	
Agree	4	15	31.3%		Neither Disagree or Agree	3	2	4.2%	
Strongly Agree	5	33	68.8%		Agree	4	17	35.4%	
					Strongly Agree	5	29	60.4%	

**Which aspects of the instructor Robert Sandmeyer were most helpful? Why?**

Comments
He cared about all of the students and was understanding when I couldn't do an assignment because I was very sick.
The way he described things because it helped me see things in a different way.
He explained things very in depth all of the time so as to make sure we could understand the concept.
Good explanations
Dr. Sandmeyer was a very respectful professor that took time to understand questions and simply answer them. I think his relatability and transparency helped to make an online course feel much more personal. The course was organized well for such uncommon situations. He also accommodated well to students that were unable to travel onto campus.
Communication because made sure we all understood
making us try and figure out the answer before giving it to us
Always willing to help and super understanding
Examined answers and concepts very clearly and made it easy to write notes.
he encouraged participation and answered every question
He taught critical thinking well in this course, with the careful breaking down of each reading. It was excellent and I learned more and enjoyed it more than expected, considering it was a required course I was avoiding before.
He was very nice, patient, and communicative,
His group discussion over a topic were very engaging and helpful
N/A
Allows asked questioned and was very involved in the class.
elaboration as asked was very helpful.
His enthusiasm about the topic
his understandingness
I appreciated how chill he was. I never felt intimidated, scared of reaching out to him about anything course-related, or like he was purposefully making the class difficult (which I've come across before).
Everything
he made everything interesting, made it easier to learn
He was thorough in his work
Explaining information with website and readings / it provided evidence and more understanding
He was receptive to any questions and kept the course organized with the daily schedule
how the professor responded to questions asked by the students
Was always open to questions and respectful to students lives.
He was very kind and I feel like I was able to get to know him as a person throughout the year. He was very open, honest, understanding, considerate, and passionate about the material he taught. He was a great professor and I would recommend him to anyone who asked.
The discussions through the videos were very helpful because we got to hear other students opinions.
The instructor answered questions clearly and was respectful to students.
His willingness to answer questions and have thorough conversations with the students.
He would constantly have the students participate in class by asking questions and having in class discussions. When he was lecturing, he explained the material and what the author was saying very clearly.
He was very big on communication and made it sure to us daily that he would be open to answering our questions or emails we sent him. He also took a lot of time to help if we were unsure of anything.
He was very understanding, and wanted his students to succeed.



**Which aspects of the instructor RobertSandmeyer would you change? How and Why?**

Comments
I wouldn't change anything
I would change the pace. I succeeded decently in this class without paying much attention to the content. I took it for the easy A and got it, but I feel like I didn't get my knowledge for the money I paid. (I would be upset if I was taking this for the knowledge and not the credit.
I would try to make the lectures more interactive just to make sure students are understanding the material.
None
Lectures little confusing
Sometimes he would ramble a little bit so many not do that as much
honestly nothing
None regarding teaching and class work.
nothing
Nothing, it was well done.
being more clear on when some assignments were going to be do.
None
N/A
I thought the teacher was really good and I wouldn't change anything.
as stated previously a lot of participation was expected whiles students were taking notes and thinking about what they are hearing.
N/A
none
Nothing
none
nothing
nothing other than attendance thing
Sometimes, the lessons seemed scattered or we would go off topic and it was easy to get lost.
nothing. he was a great instructor
Sometimes would get off topic.
none
I would not change anything.
Can't think of any.
none
Probably nothing
I wouldn't change anything.

**UK Core - CCC**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
This course helped me understand historical, societal, and cultural differences, such as those arising from race, ethnicity, gender, sexuality, language, nationality, religion, political and ethical perspectives, and socioeconomic class.	43	4.4	0.5	164	4.4	0.7	860	4.3	0.9
This course helped me understand how these differences influence issues of social justice and/or civic responsibility.	44	4.4	0.6	165	4.4	0.7	865	4.3	0.9
This course helped me understand historical, societal, and cultural contexts relevant to the subject matter of the course.	44	4.5	0.5	162	4.5	0.6	859	4.4	0.8
This course helped me understand at least two of the following, as they pertain to the subject matter of the course: (1) Societal, cultural, and institutional change over time; (2) Civic engagement; (3) Regional, national, or cross-national comparisons; and (4) Power and resistance	45	4.5	0.5	164	4.4	0.7	862	4.3	0.8
This course helped me identify and evaluate conflicts, compromises, and/or ethical dilemmas	44	4.5	0.5	164	4.4	0.7	862	4.3	0.8
This course helped me understand effective and responsible participation in a diverse society.	44	4.5	0.5	164	4.4	0.7	849	4.2	0.9

1. This course helped me understand historical, societal, and cultural differences, such as those arising from race, ethnicity, gender, sexuality, language, nationality, religion, political and ethical perspectives, and socioeconomic class.			
Options	Score	Count	Percentage
Agree	4	25	55.6%
Strongly Agree	5	18	40.0%
Choose not to rate	NRP	2	4.4%
3. This course helped me understand historical, societal, and cultural contexts relevant to the subject matter of the course.			
Options	Score	Count	Percentage
Agree	4	22	48.9%
Strongly Agree	5	22	48.9%
Choose not to rate	NRP	1	2.2%
5. This course helped me identify and evaluate conflicts, compromises, and/or ethical dilemmas			
Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	2.2%
Agree	4	22	48.9%
Strongly Agree	5	21	46.7%
Choose not to rate	NRP	1	2.2%
2. This course helped me understand how these differences influence issues of social justice and/or civic responsibility.			
Options	Score	Count	Percentage
Neither Disagree or Agree	3	2	4.3%
Agree	4	22	47.8%
Strongly Agree	5	20	43.5%
Choose not to rate	NRP	2	4.3%
4. This course helped me understand at least two of the following, as they pertain to the subject matter of the course: (1) Societal, cultural, and institutional change over time; (2) Civic engagement; (3) Regional, national, or cross-national comparisons; and (4) Power and resistance			
Options	Score	Count	Percentage
Agree	4	24	52.2%
Strongly Agree	5	21	45.7%
Choose not to rate	NRP	1	2.2%
6. This course helped me understand effective and responsible participation in a diverse society.			
Options	Score	Count	Percentage
Agree	4	24	53.3%
Strongly Agree	5	20	44.4%
Choose not to rate	NRP	1	2.2%

**Distance Learning Related Questions**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Interacting with the instructor	45	1.7	0.6	451	1.7	0.6	13117	1.8	0.7
Interacting with other students in the class	46	1.9	0.6	425	2.0	0.6	12614	1.9	0.6
Interacting with the course content	46	1.7	0.6	464	1.7	0.6	13326	1.8	0.6
Using the library and library services	27	1.9	0.6	240	1.9	0.5	7317	1.9	0.5
Arranging accommodations for a disability	22	1.7	0.6	164	1.8	0.5	4416	1.8	0.5
Getting help from the ITS Customer Services	23	1.8	0.5	152	1.8	0.5	4217	1.9	0.5
Completing group projects	33	1.7	0.5	180	1.8	0.5	6853	1.9	0.6
Participating in web conferences	41	1.6	0.5	322	1.8	0.5	9727	1.8	0.5
Taking exams and quizzes	46	1.7	0.6	375	1.7	0.6	11855	1.9	0.6

<b>1. Interacting with the instructor</b>				<b>2. Interacting with other students in the class</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	15	32.6%	Easier than other courses I've taken	1	10	21.7%
About the same as other courses I've taken	2	27	58.7%	About the same as other courses I've taken	2	31	67.4%
Harder than other courses I've taken	3	3	6.5%	Harder than other courses I've taken	3	5	10.9%
Not Applicable	NRP	1	2.2%				
<b>3. Interacting with the course content</b>				<b>4. Using the library and library services</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	16	34.8%	Easier than other courses I've taken	1	6	13.0%
About the same as other courses I've taken	2	28	60.9%	About the same as other courses I've taken	2	17	37.0%
Harder than other courses I've taken	3	2	4.3%	Harder than other courses I've taken	3	4	8.7%
				Not Applicable	NRP	19	41.3%
<b>5. Arranging accommodations for a disability</b>				<b>6. Getting help from the ITS Customer Services</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	7	15.2%	Easier than other courses I've taken	1	6	13.0%
About the same as other courses I've taken	2	14	30.4%	About the same as other courses I've taken	2	16	34.8%
Harder than other courses I've taken	3	1	2.2%	Harder than other courses I've taken	3	1	2.2%
Not Applicable	NRP	24	52.2%	Not Applicable	NRP	23	50.0%
<b>7. Completing group projects</b>				<b>8. Participating in web conferences</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	10	21.7%	Easier than other courses I've taken	1	16	34.8%
About the same as other courses I've taken	2	23	50.0%	About the same as other courses I've taken	2	24	52.2%
Not Applicable	NRP	13	28.3%	Harder than other courses I've taken	3	1	2.2%
				Not Applicable	NRP	5	10.9%

9. Taking exams and quizzes			
Options	Score	Count	Percentage
Easier than other courses I've taken	1	18	39.1%
About the same as other courses I've taken	2	26	56.5%
Harder than other courses I've taken	3	2	4.3%

**DL1C: What elements of the course (including technology) contributed to your learning?**

Comments
I'm not sure if there were any benefits to taking this course online. I feel like it would've been the same benefits if it was in person.
It was easy. No knowledge benefits.
Being able to complete work earlier so that I could get other work done in my other classes.
Learned new things
It was beneficial to able to work at your own pace on some of the course material, but I really enjoyed the fact that the course was still synchronous.
Working at my pace
I got to learn more about culture and different theories
gave me more time to look over the powerpoints and reflect on what we talked about
No benefits
I was able to plan out my work in advance because he allowed due dates to be spread out throughout the semester
Benefits are the travel, parking aspects of going to class on campus are not a problem. The time for all of that is significant and this can be an online class definitely.
not having to get up in the morning.
Helping me understand how I need to diet
N/A
Learning about a new topic that most people know nothing about.
I enjoyed it online it worked perfectly only thing is i am unmotivated now due to all the classes being that way.
N/A
Being able to attend class from the comfort of my own home, which is especially enjoyable for a morning class like this one.
How different views in consumption
i know how to navigate canvas really well so it was easy to follow along with assignments
nothing
Didn't have to walk to class
Having the recordings to refer back to in case I missed something or needed to hear another explanation
completing my core class requirement
Could do on your own time to some extent
being able to manage my own time.
Having all the material easily accessible.
I was able to go through the material for each day and review the material and add to my notes.
When we would get asked personal questions about how we see food I would not want to answer those questions in person in front of people. I liked learning online a lot for this class.
I was able to go back and rewatch the lectures if I missed something, and the instructor made this class very interesting, and I was able to find everything that I needed through canvas.

**DL2C: What elements of the course (including technology) did not contribute to your learning, if any?**

Comments
With online classes there is always the problem of wifi connections as well as everyday life problems.
I didn't feel obligated to pay attention in class.
Not having interactions with classmates
Going to the class because it was not at a good time for me, poor planning on my part
Not much
none
a lot harder to interact and have discussion with peers
Personally it's harder to learn over a screen then being physically in class.
asking questions was hard to do online
The discussion needed with students in this class and it being a 205 core class means face to face would be very helpful. I'm glad it was online, but only for my convenience. I think face to face could contribute to the content and discussion.
maybe not fulling grasping the material
Staying engaged in class and being able to but in and say something
N/A
Some of topics were challenging to understand.
motivation
N/A
A bit harder to interact with other students than in-person classes tend to be.
Getting engaged
no face to face talk with other students which is always hard on zoom
everything
Nothing
No one would hardly ever talk in my breakout rooms
none
Easy to put off for a long time and get behind.
The challenges of taking this course online was that it was hard to meet other students in the class.
During in class discussions, we would go into break out rooms and some of the students would keep their cameras and microphones off for the discussion. It was hard because the other group members and myself had to pick up the slack of the other student(s)
Nothing
There were none

Raters	Students
Responded	13
Invited	16

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My classification is	13	3.1	0.8	609	2.6	1.3	15279	2.4	1.3

My classification is			
Options	Score	Count	Percentage
Freshman	1	0	0.0%
Sophomore	2	3	23.1%
Junior	3	6	46.2%
Senior	4	4	30.8%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%

### Reason(s) for taking course

Options	Count	Percentage
Is a required course	3	21.4%
Is an elective	8	57.1%
Covers a topic I am interested in	3	21.4%
Choose not to rate	0	0.0%
Respondent(s)	13	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	13	5.9	0.9	599	6.6	0.7	14935	6.4	0.9

My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	1	7.7%
C	5	2	15.4%
B	6	7	53.8%
A	7	3	23.1%
Choose not to rate	NRP	0	0.0%



Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Hours per week spent on the course (excluding class time)	13	2.2	0.7	610	2.0	1.0	15241	2.4	1.1

Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	2	15.4%
3 - 4 hours	2	7	53.8%
5 - 7 hours	3	4	30.8%
8 - 10 hours	4	0	0.0%
11 - 15 hours	5	0	0.0%
16 hours or more	6	0	0.0%
Choose not to rate	NRP	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	13	4.1	1.1	610	4.2	0.9	15355	4.0	1.0

I consider this course to be a quality course.			
Options	Score	Count	Percentage
Disagree	2	2	15.4%
Neither Disagree or Agree	3	1	7.7%
Agree	4	4	30.8%
Strongly Agree	5	6	46.2%

**Course Specific Questions**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized.	13	4.6	0.7	610	4.4	0.9	15318	4.2	1.0
Class meetings contributed to my learning of the course content.	13	4.4	1.0	590	4.3	1.0	14873	4.1	1.1
Grading in the course was fair.	13	4.6	0.7	608	4.4	0.9	15291	4.2	1.0
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	13	4.7	0.5	604	4.6	0.7	15223	4.3	0.9
I understand how the final grade will be calculated in the course.	13	4.8	0.4	608	4.5	0.7	15293	4.4	0.8

1. The course was well organized.				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	7.7%	Disagree	2	1	7.7%
Agree	4	3	23.1%	Neither Disagree or Agree	3	1	7.7%
Strongly Agree	5	9	69.2%	Agree	4	3	23.1%
3. Grading in the course was fair.				Strongly Agree	5	8	61.5%
Options	Score	Count	Percentage	4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Neither Disagree or Agree	3	1	7.7%	Options	Score	Count	Percentage
Agree	4	3	23.1%	Agree	4	4	30.8%
Strongly Agree	5	9	69.2%	Strongly Agree	5	9	69.2%
5. I understand how the final grade will be calculated in the course.							
Options	Score	Count	Percentage				
Agree	4	3	23.1%				
Strongly Agree	5	10	76.9%				

### Which aspects of the course were most helpful? Why?

Comments
The in class discussions gave us a chance to clarify whatever questions we had about the readings, and Professor Sandmeyer happily encouraged us to ask questions and debate in class the meaning behind the philosophical readings.
The teacher was really great and helpful.
i thought the discussion posts were helpful because i got to hear different viewpoints that helped me get a better understanding of the topic
I thought the professor was really helpful when it came to making the class feel like a normal class. Despite being online.
Professor was very kind and understanding of the situation we are in this year. Not afraid to talk or ask any question about the material in this course.
I loved learning the Chicago style and improving my writing skills.
having class
I appreciated the organization in the class schedule and the all around structure of this course.
Class discussion
The daily schedule/

### Which aspects of the course would you change? How and Why?

Comments
Require people to have their webcams on; a lot of people weren't paying attention in class (you could tell when they were called on to answer a question and couldn't) and you could tell Prof. Sandmeyer was constantly upset about talking to a screen of blank squares instead of face-to-face.
It was a confusing course, I didn't understand anything about it so the papers were hard.
maybe a little more small group work to get to know classmates better and talk about class topics
Nothing
Can not think of an aspect to change
Wasting the first 20 minutes of every class time talking about how the course works and what we plan to do makes me want to mute the class for 20 minutes, so that my brain isn't fried by the time we actually discuss the fun stuff.
not as many discussions
As a philosophy student, I felt like the class was much more about the history of ecology than the philosophy, would definitely have appreciated spending less time on progression of ecology through the years and more on philosophical questions raised by ecology
The worse part of this course is the difficulty teaching it online, unable to have face to face discussions. However, i thought the professor did a very good job in achieving this to the best of his ability.
none

## Overall Instructor Score

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	13	4.7	0.5	717	4.5	0.8	20367	4.2	1.0

The instructor provided quality teaching.			
Options	Score	Count	Percentage
Agree	4	4	30.8%
Strongly Agree	5	9	69.2%

## Instructor Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	13	4.6	0.7	717	4.5	0.7	20313	4.4	0.9
The instructor Robert Sandmeyer presented material clearly.	13	4.4	0.8	735	4.3	0.9	20916	4.1	1.0
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	13	4.6	0.5	710	4.5	0.8	20205	4.2	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	13	4.2	0.9	719	4.4	0.8	20428	4.2	0.9
The instructor Robert Sandmeyer treated students with respect.	12	4.8	0.5	723	4.7	0.6	20394	4.5	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	13	4.6	0.7	715	4.5	0.8	20193	4.2	1.0

1. The instructor Robert Sandmeyer was prepared for class.				2. The instructor Robert Sandmeyer presented material clearly.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	7.7%	Neither Disagree or Agree	3	2	15.4%
Agree	4	3	23.1%	Agree	4	4	30.8%
Strongly Agree	5	9	69.2%	Strongly Agree	5	7	53.8%
3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.				4. The instructor Robert Sandmeyer provided material at an appropriate pace.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Agree	4	5	38.5%	Disagree	2	1	7.7%
Strongly Agree	5	8	61.5%	Neither Disagree or Agree	3	1	7.7%
				Agree	4	5	38.5%
				Strongly Agree	5	6	46.2%
5. The instructor Robert Sandmeyer treated students with respect.				6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Agree	4	3	23.1%	Neither Disagree or Agree	3	1	7.7%
Strongly Agree	5	9	69.2%	Agree	4	3	23.1%
Choose not to rate	NRP	1	7.7%	Strongly Agree	5	9	69.2%

### Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
Often instead of directly giving us the answers, Prof. Sandmeyer would instead guide us through debate and discussion until we could arrive at it ourselves.
He always answered questions and was very helpful.
super understanding and truly cared about his students and always willing to help
He explained the course material in detail. I could really tell he knew what he was talking about.
He is very interested in the class, so would always have a lot of information and discussion
Going in detail of specific paradigms and ecologist is paramount to the study of ecology. I loved how in depth we went
The way canvas was set up is super nice, easy to navigate, and made the class flow so much easier. I was able to stay on track and always knew where to find resources
The canvas daily schedule was more organized than anything I've seen in a class before, was certainly very helpful
understanding and available to help
Understanding

### Which aspects of the instructor RobertSandmeyer would you change? How and Why?

Comments
It isn't really a critique of Professor Sandmeyer per se, but I've noticed philosophy courses really didn't adapt well to online formatting. I can understand that when a course has been taught a certain way for a long enough period of time it can be difficult to transition, but history and philosophy courses really stuck to straight lectures with varying success.
This grading scale is hard especially on the papers.
nothing
Nothing
Cannot think of anything to change
Wasting the first 20 minutes of every class time talking about how the course works and what we plan to do makes me want to mute the class for 20 minutes, so that my brain isn't fried by the time we actually discuss the fun stuff. Maybe instead go straight into the lesson and at the end of the lesson talk about how that related to previous ideas.
none

**Distance Learning Related Questions**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Interacting with the instructor	12	1.8	0.5	451	1.7	0.6	13117	1.8	0.7
Interacting with other students in the class	13	1.7	0.5	425	2.0	0.6	12614	1.9	0.6
Interacting with the course content	13	1.5	0.5	464	1.7	0.6	13326	1.8	0.6
Using the library and library services	9	2.0	0.7	240	1.9	0.5	7317	1.9	0.5
Arranging accommodations for a disability	6	1.8	0.4	164	1.8	0.5	4416	1.8	0.5
Getting help from the ITS Customer Services	5	1.8	0.4	152	1.8	0.5	4217	1.9	0.5
Completing group projects	9	1.7	0.5	180	1.8	0.5	6853	1.9	0.6
Participating in web conferences	12	1.6	0.5	322	1.8	0.5	9727	1.8	0.5
Taking exams and quizzes	13	1.6	0.5	375	1.7	0.6	11855	1.9	0.6

<b>1. Interacting with the instructor</b>				<b>2. Interacting with other students in the class</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	3	25.0%	Easier than other courses I've taken	1	4	30.8%
About the same as other courses I've taken	2	9	75.0%	About the same as other courses I've taken	2	9	69.2%
<b>3. Interacting with the course content</b>				<b>4. Using the library and library services</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	7	53.8%	Easier than other courses I've taken	1	2	15.4%
About the same as other courses I've taken	2	6	46.2%	About the same as other courses I've taken	2	5	38.5%
				Harder than other courses I've taken	3	2	15.4%
				Not Applicable	NRP	4	30.8%
<b>5. Arranging accommodations for a disability</b>				<b>6. Getting help from the ITS Customer Services</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	1	7.7%	Easier than other courses I've taken	1	1	7.7%
About the same as other courses I've taken	2	5	38.5%	About the same as other courses I've taken	2	4	30.8%
Not Applicable	NRP	7	53.8%	Not Applicable	NRP	8	61.5%
<b>7. Completing group projects</b>				<b>8. Participating in web conferences</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	3	23.1%	Easier than other courses I've taken	1	5	38.5%
About the same as other courses I've taken	2	6	46.2%	About the same as other courses I've taken	2	7	53.8%
Not Applicable	NRP	4	30.8%	Not Applicable	NRP	1	7.7%



9. Taking exams and quizzes			
Options	Score	Count	Percentage
Easier than other courses I've taken	1	5	38.5%
About the same as other courses I've taken	2	8	61.5%

**DL1C: What elements of the course (including technology) contributed to your learning?**

Comments
N/A
It was a course I had to take. I don't think it really benefited me at all.
i was able to have multiple devices to have all the course material pulled up to follow along better
I could stay home and work.
Being on the zoom meeting helped with my time and time management
not having to drive to campus for 1 class 3 days a week
none

**DL2C: What elements of the course (including technology) did not contribute to your learning, if any?**

Comments
I don't really feel like philosophy as a discipline works online (I say that as a student with a philosophy minor); for the subject to work you need engaged debate, something that is sorely lacking when you can log into a web class and the teacher can't glance at you to see if you're on task.
The papers were so hard, and he graded them really hard as well.
i struggle with history and philosophy in general and having a class that incorporates both was just hard anyways and being online just made it a little harder to follow and understand everything
Harder to stay organized while taking an online course
Hard to motivate myself to do work since I am fully online
it makes everything more difficult. this is not the instructors fault

Raters	Students
Responded	7
Invited	9

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My classification is	7	3.1	1.3	58	2.8	1.2	15279	2.4	1.3

My classification is			
Options	Score	Count	Percentage
Freshman	1	1	14.3%
Sophomore	2	1	14.3%
Junior	3	2	28.6%
Senior	4	2	28.6%
Graduate	5	1	14.3%
Professional	6	0	0.0%
Other	7	0	0.0%

### Reason(s) for taking course

Options	Count	Percentage
Is a required course	5	62.5%
Is an elective	1	12.5%
Covers a topic I am interested in	2	25.0%
Choose not to rate	0	0.0%
Respondent(s)	7	

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	7	6.1	1.1	55	6.6	0.7	14935	6.4	0.9

My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	1	14.3%
C	5	0	0.0%
B	6	3	42.9%
A	7	3	42.9%
Choose not to rate	NRP	0	0.0%

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Hours per week spent on the course (excluding class time)	7	3.0	0.6	58	2.5	0.9	15241	2.4	1.1

Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	0	0.0%
3 - 4 hours	2	1	14.3%
5 - 7 hours	3	5	71.4%
8 - 10 hours	4	1	14.3%
11 - 15 hours	5	0	0.0%
16 hours or more	6	0	0.0%
Choose not to rate	NRP	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	7	4.0	0.6	58	4.2	1.0	15355	4.0	1.0

I consider this course to be a quality course.			
Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	14.3%
Agree	4	5	71.4%
Strongly Agree	5	1	14.3%

**Course Specific Questions**

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized.	7	4.1	1.1	58	4.1	1.2	15318	4.2	1.0
Class meetings contributed to my learning of the course content.	7	4.3	0.8	54	4.3	0.9	14873	4.1	1.1
Grading in the course was fair.	7	4.1	0.7	58	4.1	1.2	15291	4.2	1.0
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	7	4.3	0.5	58	4.3	0.9	15223	4.3	0.9
I understand how the final grade will be calculated in the course.	7	4.1	0.4	58	4.1	1.2	15293	4.4	0.8

1. The course was well organized.				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	14.3%	Neither Disagree or Agree	3	1	14.3%
Agree	4	3	42.9%	Agree	4	3	42.9%
Strongly Agree	5	3	42.9%	Strongly Agree	5	3	42.9%
3. Grading in the course was fair.				4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	14.3%	Agree	4	5	71.4%
Agree	4	4	57.1%	Strongly Agree	5	2	28.6%
Strongly Agree	5	2	28.6%				
5. I understand how the final grade will be calculated in the course.							
Options	Score	Count	Percentage				
Agree	4	6	85.7%				
Strongly Agree	5	1	14.3%				

### Which aspects of the course were most helpful? Why?

Comments
How many sources of reading were provided that we had to read and could if we wanted to gain more knowledge. It really helped me understand ecology very quickly because of the quality of the readings and how many there was.
The canvas page was very organized and made information more accessible.
The outline was very accessible. It was easy to find readings, recordings, homeworks, etc.
How the teacher put the daily schedule on his canvas page. It was most helpful because it gave me an outline of what we learned in class, and helped me choose my topic for my papers that were required for that course.
Lectures and the readings. Those is were all the knowledge was gathered to be successful in this course
The flexibility of the instructor.

### Which aspects of the course would you change? How and Why?

Comments
The only thing would be the discussions, they aren't a bad assignment or wrong at all I just hate being the one to review peers work or critique them because what I think it good or bad could be completely different then what the teacher thinks.
I don't think I'd change anything
Things i would change is cutting the work load, which he did when it came closer to the end of the semester and that helped alot as well. So nothing because he adapted to the way the students needed it. He worked with us as a teacher should, and he was super inspired to teach us during his class.
The workload was really heavy for a 300 level class.
Less readings. The reading for each class was very long.

## Overall Instructor Score

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	7	4.4	0.8	57	4.4	0.9	20367	4.2	1.0

### The instructor provided quality teaching.

Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	14.3%
Agree	4	2	28.6%
Strongly Agree	5	4	57.1%

## Instructor Specific Questions

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	7	4.7	0.8	57	4.6	0.7	20313	4.4	0.9
The instructor Robert Sandmeyer presented material clearly.	7	3.6	0.8	58	4.1	1.0	20916	4.1	1.0
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	7	4.3	0.8	57	4.3	1.0	20205	4.2	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	7	3.9	0.9	58	4.1	1.1	20428	4.2	0.9
The instructor Robert Sandmeyer treated students with respect.	7	4.9	0.4	56	4.5	0.9	20394	4.5	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	7	4.4	0.5	57	4.4	0.8	20193	4.2	1.0

1. The instructor Robert Sandmeyer was prepared for class.				2. The instructor Robert Sandmeyer presented material clearly.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	14.3%	Disagree	2	1	14.3%
Strongly Agree	5	6	85.7%	Neither Disagree or Agree	3	1	14.3%
3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.				Agree	4	5	71.4%
Options	Score	Count	Percentage	4. The instructor Robert Sandmeyer provided material at an appropriate pace.			
Neither Disagree or Agree	3	1	14.3%	Options	Score	Count	Percentage
Agree	4	3	42.9%	Disagree	2	1	14.3%
Strongly Agree	5	3	42.9%	Agree	4	5	71.4%
5. The instructor Robert Sandmeyer treated students with respect.				Strongly Agree	5	1	14.3%
Options	Score	Count	Percentage	6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.			
Agree	4	1	14.3%	Options	Score	Count	Percentage
Strongly Agree	5	6	85.7%	Agree	4	4	57.1%
				Strongly Agree	5	3	42.9%

### Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
I am always excited for a class when I can tell that a teacher genuinely cares for the students to learn and understand the material. The instructor taught as if this wasn't his job, but it was a hobby that he enjoyed doing. With this I feel comfortable to mess up or ask questions because I know the teacher is willing to help me and take the time to know I understand what he meant.
Dr. Sandmeyer made an effort to make online teaching better with the canvas page and meeting with students
The professor wanted his students to succeed. He understands the work load that college comes with, and he made sure that the class was set at a pace that students were able to collect themselves and never be too far behind. He is very personable, happy, and enjoys his job very much which makes coming to class easy and fun.
How he adapted to the students. when it came closer to the end of the semester, he changed the work load to make a little less work, but it made us still engage in the course with the reading we had to have read before the class. He was really ready to teach every day. He wanted to come to class everyday with a smile on his face, regardless of how his day went.
He was super engaging and really understands where the student is coming from. I would rate him top 5 instructors I have experienced a UK. He was forgiving when work got heavy but also held us to a standard that makes us learn.
His flexibility and desire for us to understand.

### Which aspects of the instructor RobertSandmeyer would you change? How and Why?

Comments
I think he answers his emails a little late but its so minute that it really doesn't matter.
Some lessons would jump around a lot, making them difficult to follow. The grading of papers was also pretty tough.
The professor is very intelligent. I think teaching at a slower pace would benefit students, as well as stopping to ask questions to make sure students understand the material (most of the time people don't say yes or no, but it's always a yes to needing another explanation)
Nothing. He's one of the best teachers I've had, regardless of how badly I type my papers.
Nothing really, less readings but thats a different point.
None.



**Distance Learning Related Questions**

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Interacting with the instructor	7	1.3	0.5	51	1.6	0.6	13117	1.8	0.7
Interacting with other students in the class	7	1.7	0.8	49	1.7	0.7	12614	1.9	0.6
Interacting with the course content	7	1.3	0.5	51	1.7	0.6	13326	1.8	0.6
Using the library and library services	3	1.7	0.6	21	1.8	0.6	7317	1.9	0.5
Arranging accommodations for a disability	1	2.0	0.0	10	1.9	0.3	4416	1.8	0.5
Getting help from the ITS Customer Services	1	2.0	0.0	8	2.0	0.0	4217	1.9	0.5
Completing group projects	3	1.7	0.6	37	1.9	0.7	6853	1.9	0.6
Participating in web conferences	5	1.8	0.4	43	1.7	0.5	9727	1.8	0.5
Taking exams and quizzes	6	1.8	0.4	44	2.0	0.6	11855	1.9	0.6

1. Interacting with the instructor				2. Interacting with other students in the class			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	5	71.4%	Easier than other courses I've taken	1	3	42.9%
About the same as other courses I've taken	2	2	28.6%	About the same as other courses I've taken	2	3	42.9%
				Harder than other courses I've taken	3	1	14.3%
3. Interacting with the course content				4. Using the library and library services			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	5	71.4%	Easier than other courses I've taken	1	1	14.3%
About the same as other courses I've taken	2	2	28.6%	About the same as other courses I've taken	2	2	28.6%
				Not Applicable	NRP	4	57.1%
5. Arranging accommodations for a disability				6. Getting help from the ITS Customer Services			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
About the same as other courses I've taken	2	1	14.3%	About the same as other courses I've taken	2	1	14.3%
Not Applicable	NRP	6	85.7%	Not Applicable	NRP	6	85.7%
7. Completing group projects				8. Participating in web conferences			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Easier than other courses I've taken	1	1	14.3%	Easier than other courses I've taken	1	1	14.3%
About the same as other courses I've taken	2	2	28.6%	About the same as other courses I've taken	2	4	57.1%
Not Applicable	NRP	4	57.1%	Not Applicable	NRP	2	28.6%

9. Taking exams and quizzes			
Options	Score	Count	Percentage
Easier than other courses I've taken	1	1	14.3%
About the same as other courses I've taken	2	5	71.4%
Not Applicable	NRP	1	14.3%

**DL1C: What elements of the course (including technology) contributed to your learning?**

Comments
I could move at my own pace
I guess staying home, but I do not like online classes.
I could come to class on time, i didnt have to make time to go drive to campus and go walk to my class.
Nothing, it would have been way better in person.
I didn't have to spend time going to class because it was on Zoom.

**DL2C: What elements of the course (including technology) did not contribute to your learning, if any?**

Comments
My computer is a little old so it doesn't pull up the revisions and marks that he puts on my essays, so I wasn't able to see what I needed to correct. I had to go to cats and use those computers to fix it.
In person class would have helped me understand this course better. It was hard to interact as a class online with so many cameras off and peers never wanting to un-mute.
typing papers. My paper typing skills arnt really the best, but he made me realize that i could do better and ive gotten better as the semester went by.
The course is heavy and should be offered in person solely.
Classmates' participation was very low because people could turn off their cameras and not contribute.

**REPORTING FORM SUMMARIZING THE TEACHING RECORD**  
**Fall 2019, Spring 2020**

Name: Bob Sandmeyer

Rank: Assistant Professor of Philosophy

Department: Philosophy

Sem and Year	COURSES TAUGHT Number and Title	Students Enrolled (do not include advisees)	Selected Course Evaluation Scores*			
			Overall Value/Quality of Course- (The question is labeled as the overall course score and is located right before the course specific questions)	Instructor Presented Material Effectively/Clearly (Instructor Specific Item #2)	Instructor asked questions that stimulated deep consideration of the course content/Increased Student Ability to Analyze and Evaluate (Instructor Specific Item #6)	Overall Quality of Teaching (The question is labeled as the overall instructor score and is located right before the course specific questions)
F 2019	PHI336.001 Environmental Ethics	32	3.9	3.4	4.3	4.2
	PHI336.002 Environmental Ethics	32	4.4	4.0	4.7	4.4
SP 2020	PHI100.010 Intro to Philosophy: Metaphysics & Reality	31	4.3	3.6	4.6	3.9
	PHI100.012 Intro to Philosophy: Metaphysics & Reality	14	(not met)	(not met)	(not met)	(not met)
	PHI205.001 Food Ethics	62	4.4	4.3	4.6	4.4

\* If non-TCE forms are used, these questions must be included on the departmental forms, tabulated and presented on this form. Denote "NA" for course scores that are not yet available.

Raters	Students
Responded	16
Invited	31

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My classification is	15	3.5	0.5	896	2.7	1.2	24373	2.3	1.3

1. My classification is			
Options	Score	Count	Percentage
Freshman	1	0	0.0%
Sophomore	2	0	0.0%
Junior	3	7	46.7%
Senior	4	8	53.3%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%

### Reason(s) for taking course

Options	Count	Percentage
Is a required course	14	82.4%
Is an elective	1	5.9%
Covers a topic I am interested in	1	5.9%
Choose not to rate	1	5.9%
Respondent(s)	16	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	16	6.4	0.8	869	6.6	0.8	23856	6.3	1.0

1. My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	0	0.0%
C	5	3	18.8%
B	6	4	25.0%
A	7	9	56.3%

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
Hours per week spent on the course (excluding class time)	2.3	1.9	2.2

1. Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	1	6.3%
3 - 4 hours	2	10	62.5%
5 - 7 hours	3	5	31.3%
8 - 10 hours	4	0	0.0%
11 - 15 hours	5	0	0.0%
16 hours or more	6	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	16	3.9	1.2	898	4.4	1.0	24375	4.1	1.1

1. I consider this course to be a quality course.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%
Disagree	2	3	18.8%
Neither Disagree or Agree	3	3	18.8%
Agree	4	3	18.8%
Strongly Agree	5	7	43.8%

**Course Specific Questions**

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
The course was well organized	3.9	4.4	4.1
Class meetings contributed to my learning of the course content.	3.9	4.4	4.1
Grading in the course was fair.	3.9	4.4	4.2
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	4.4	4.6	4.3
I understand how the final grade will be calculated in the course.	4.8	4.5	4.4

<b>1. The course was well organized</b>				<b>2. Class meetings contributed to my learning of the course content.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	1	6.7%
Disagree	2	3	18.8%	Disagree	2	2	13.3%
Neither Disagree or Agree	3	1	6.3%	Neither Disagree or Agree	3	2	13.3%
Agree	4	6	37.5%	Agree	4	3	20.0%
Strongly Agree	5	6	37.5%	Strongly Agree	5	7	46.7%
<b>3. Grading in the course was fair.</b>				<b>4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	0	0.0%
Disagree	2	1	6.3%	Disagree	2	0	0.0%
Neither Disagree or Agree	3	5	31.3%	Neither Disagree or Agree	3	0	0.0%
Agree	4	5	31.3%	Agree	4	9	56.3%
Strongly Agree	5	5	31.3%	Strongly Agree	5	7	43.8%
<b>5. I understand how the final grade will be calculated in the course.</b>							
Options	Score	Count	Percentage				
Strongly Disagree	1	0	0.0%				
Disagree	2	0	0.0%				
Neither Disagree or Agree	3	0	0.0%				
Agree	4	4	25.0%				
Strongly Agree	5	12	75.0%				

### Which aspects of the course were most helpful? Why?

Comments
The readings were beneficial and the quizzes
I loved learning about different perspectives on man's relationship with nature and sustainability issues.
The in class presentations on the material
Study guide presented exactly what was going to be on the test.
Classroom discussion about the subject material was most helpful because it provided different viewpoints from individuals about the current topics of learning.
The class discussions were the most helpful due to the conversation with other students to gain a better understanding.
Critical thinking/reading exercises
The most helpful aspects were the in-class discussions and the reading quizzes prior to class for a better understanding of the material.
The discussions were very helpful for me hearing other peoples opinions helped me improve my own viewpoints.

### Which aspects of the course would you change? How and Why?

Comments
Very unclear. I know you want us to learn, but making the class respond to our questions isn't very useful when the class is very confused too.
I didn't like how short the classes were. Since it was hard to get the conversation flowing on the participation days, it felt like there wasn't enough time by the end of class to have a substantive conversation. Usually, we would just be getting the conversation going before we had to dismiss after the 50 minutes were up. I also felt like the structure of the participation days was too rigid. I feel like I would've got more out of them if they were a little less formal.
N/a
The exams weighed too much on the course, and were graded harshly, the questions while provided beforehand but were very difficult to understand what he was wanted.
It should not be a requirement for NRES majors. Ethical discussion happens organically among invested parties. Our 2 communication class requirements as well as Conservation Biology renders this course redundant.
IDK man
The class should be able to converse with one another to ensure understanding of certain concepts.
Have more interaction within the class rather than a one-way Dr. Sandmeyer train choo chooing us out of the way
I would add more time for discussion among students with feedback from the professor because having each other to bounce off and to formulate a stronger point before presenting it to the professor is more engaging and helps me to feel like less of an idiot when I raise my hand and say something.
I would not change anything honestly.



## Overall Instructor Score

Question	Course		Department (Philosophy)		College (Arts and Sciences)	
	Mean	Standard Deviation	Mean	Standard Deviation	Mean	Standard Deviation
The instructor provided quality teaching.	4.2	0.9	4.5	0.8	4.2	1.0

### 1. The instructor provided quality teaching.

Options	Score	Count	Percentage
Disagree	2	1	6.3%
Neither Disagree or Agree	3	2	12.5%
Agree	4	6	37.5%
Strongly Agree	5	7	43.8%

## Instructor Specific Questions

Question	Course		Department (Philosophy)		College (Arts and Sciences)	
	Mean	Standard Deviation	Mean	Standard Deviation	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	4.6	0.5	4.5	0.7	4.4	0.8
The instructor Robert Sandmeyer presented material clearly.	3.4	1.3	4.4	0.9	4.1	1.1
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	3.6	1.5	4.5	0.8	4.2	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	4.3	0.7	4.4	0.8	4.2	1.0
The instructor Robert Sandmeyer treated students with respect.	4.6	0.8	4.7	0.6	4.5	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	4.3	1.0	4.6	0.7	4.2	1.0

1. The instructor Robert Sandmeyer was prepared for class.	2. The instructor Robert Sandmeyer presented material clearly.							
	Options	Score	Count	Percentage				
	Strongly Disagree	1	1	6.3%				
	Disagree	2	3	18.8%				
	Neither Disagree or Agree	3	4	25.0%				
Options	Score	Count	Percentage	Agree	4	4	25.0%	
Strongly Agree	5	9	56.3%	Strongly Agree	5	4	25.0%	
3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	4. The instructor Robert Sandmeyer provided material at an appropriate pace.							
	Options	Score	Count	Percentage				
	Strongly Disagree	1	2	12.5%				
	Disagree	2	3	18.8%				
	Neither Disagree or Agree	3	1	6.3%	Options	Score	Count	Percentage
	Agree	4	3	18.8%	Neither Disagree or Agree	3	2	12.5%
	Strongly Agree	5	7	43.8%	Agree	4	8	50.0%
5. The instructor Robert Sandmeyer treated students with respect.	6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.							
	Options	Score	Count	Percentage	Options	Score	Count	Percentage
	Disagree	2	1	6.3%	Disagree	2	2	12.5%
	Agree	4	3	18.8%	Agree	4	6	37.5%
	Strongly Agree	5	12	75.0%	Strongly Agree	5	8	50.0%

### Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
Dr. Sandmeyer was always very easy to get ahold of and would thoughtfully respond to student's posts made on the discussion board.
Dr. Sandmeyer's in depth knowledge of the material and enthusiasm for content was contagious. I was apprehensive for this course but he made challenging content accessible and really asked a lot of us in a good way.
The discussions and homework were easy grades to help counteract the difficult test.
Applying the readings in a manner to which were applicable to course goals.
He was very enthusiastic and easy to approach.
Energetic, cares about the material, knowledgeable.
Dr. Sandmeyer listened to students and was very encouraging in class. He let students know when he believed they were doing well and he let them down gently when they had no idea what they were talking about, while steering them in the right direction.
He was very helpful and understanding of students and even though there were discussion days he was still respectful towards more insecure students by allowing an online discussion submission.

### Which aspects of the instructor Robert Sandmeyer would you change? How and Why?

Comments
Dr. Sandmeyer preferred to rigidly direct students to conform to a more formal style of discussion during participation days. This had the effect such that in the end, participation days became less about discussing the issues we've been reading and more about an opportunity for Dr. Sandmeyer to lecture the class about how to formally construct an argument. I feel like this contradicts the point of the participation days which was to get students engaged with the topics. Since many students aren't coming from a philosophy background, I think this deterred many of us from participating as much as we would like.
N/a
The discussions should be open, and he should allow students the chance to engage with each other Dr. Sandmeyer should be more on point, and not beat around the bush as much.
Reasoning with students about their thought process on material. Too many incorrect responses on subjects that are extremely opinionated.
Sometimes during class the questions that were asked still would not be answered after a 5 minute explanation of what the student asked. It was very difficult to understand the content with the use of excessive jargon and not a clear focus on one answer.
When the class is developing a thought he goes off on a tangent. I understand he is highly qualified to teach the section but the directions he goes makes less sense than fighting a polar bear.
I would like clearer points when discussing a reading. I am so confused, all of the time. It is complicated stuff and there are so many nuances that I really need it spelled out plainly instead of beating around the bush.
Sometimes on discussion days the instructor would do most of the discussion. thats all I would change

Raters	Students
Responded	13
Invited	31

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My classification is	13	3.2	0.7	896	2.7	1.2	24373	2.3	1.3

1. My classification is			
Options	Score	Count	Percentage
Freshman	1	0	0.0%
Sophomore	2	2	15.4%
Junior	3	6	46.2%
Senior	4	5	38.5%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%

### Reason(s) for taking course

Options	Count	Percentage
Is a required course	8	47.1%
Is an elective	3	17.6%
Covers a topic I am interested in	6	35.3%
Choose not to rate	0	0.0%
Respondent(s)	13	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	13	6.2	0.9	869	6.6	0.8	23856	6.3	1.0

1. My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	0	0.0%
C	5	4	30.8%
B	6	3	23.1%
A	7	6	46.2%

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
Hours per week spent on the course (excluding class time)	2.5	1.9	2.2

1. Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	3	23.1%
3 - 4 hours	2	3	23.1%
5 - 7 hours	3	5	38.5%
8 - 10 hours	4	2	15.4%
11 - 15 hours	5	0	0.0%
16 hours or more	6	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	13	4.4	0.9	898	4.4	1.0	24375	4.1	1.1

1. I consider this course to be a quality course.			
Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%
Disagree	2	1	7.7%
Neither Disagree or Agree	3	0	0.0%
Agree	4	5	38.5%
Strongly Agree	5	7	53.8%

**Course Specific Questions**

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
The course was well organized	4.5	4.4	4.1
Class meetings contributed to my learning of the course content.	4.5	4.4	4.1
Grading in the course was fair.	4.5	4.4	4.2
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	4.5	4.6	4.3
I understand how the final grade will be calculated in the course.	4.6	4.5	4.4

<b>1. The course was well organized</b>				<b>2. Class meetings contributed to my learning of the course content.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%	Disagree	2	1	7.7%
Neither Disagree or Agree	3	2	15.4%	Neither Disagree or Agree	3	0	0.0%
Agree	4	2	15.4%	Agree	4	4	30.8%
Strongly Agree	5	9	69.2%	Strongly Agree	5	8	61.5%
<b>3. Grading in the course was fair.</b>				<b>4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	0	0.0%	Strongly Disagree	1	0	0.0%
Disagree	2	0	0.0%	Disagree	2	1	7.7%
Neither Disagree or Agree	3	0	0.0%	Neither Disagree or Agree	3	0	0.0%
Agree	4	6	50.0%	Agree	4	4	30.8%
Strongly Agree	5	6	50.0%	Strongly Agree	5	8	61.5%
<b>5. I understand how the final grade will be calculated in the course.</b>							
Options	Score	Count	Percentage				
Strongly Disagree	1	0	0.0%				
Disagree	2	0	0.0%				
Neither Disagree or Agree	3	0	0.0%				
Agree	4	5	38.5%				
Strongly Agree	5	8	61.5%				

### Which aspects of the course were most helpful? Why?

Comments
class discussions
Coming to class and listening was a very effective way to learn the material. The questions that went along with the readings were very good at summarizing each work and I found myself referring back to them often as a refresher.
The participation exercises, the detailed schedule, and the powerpoints. They were very well laid out.
Teacher was fantastic at teaching and always kept students engaged
Class time.
When we had class discussions about the readings
The organization of class readings and reading quizzes were chronological, according to ideas building off each other. This made difficult concepts much easier to understand. The concepts we covered all tied together and were discussed in great detail, which helped me to retain all the information and feel confident in my ability to discuss them.

### Which aspects of the course would you change? How and Why?

Comments
less readings and more content on powerpoints and videos. DRC students like me have a hard time reading material and understanding readings which make it very difficult to take the exams when they come around
Outside of coming to class and reading the works there were few resources to help me study the material. The power-points were not a good source of review material other than finding a few key quotes. Extra review material such as summaries of each reading with key quotes written down and relevant concepts defined would have been a huge help. Given to us after we took the quizzes of course.
The readings were very long and I personally found that if I read them the day before, most relevant material would have been lost to me by the next day. Maybe that's just a problem with me, but shortening the readings or providing more relevant snippets to focus the content may be helpful.
More discussion time
It can be really difficult to locate relevant material after the fact for studying purposes.
The quizzes don't really prepare you for anything.
None
This is my favorite class. Truly wouldn't change anything. I just wish I had more time in my schedule to commit to it, but that's just due to my busy schedule, not that there is too much information.

## Overall Instructor Score

Question	Course		Department (Philosophy)		College (Arts and Sciences)	
	Mean	Standard Deviation	Mean	Standard Deviation	Mean	Standard Deviation
The instructor provided quality teaching.	4.4	0.8	4.5	0.8	4.2	1.0

### 1. The instructor provided quality teaching.

Options	Score	Count	Percentage
Neither Disagree or Agree	3	2	15.4%
Agree	4	4	30.8%
Strongly Agree	5	7	53.8%

## Instructor Specific Questions

Question	Course		Department (Philosophy)		College (Arts and Sciences)	
	Mean	Standard Deviation	Mean	Standard Deviation	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	4.6	0.7	4.5	0.7	4.4	0.8
The instructor Robert Sandmeyer presented material clearly.	4.0	1.2	4.4	0.9	4.1	1.1
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	4.2	0.9	4.5	0.8	4.2	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	4.2	0.9	4.4	0.8	4.2	1.0
The instructor Robert Sandmeyer treated students with respect.	4.8	0.4	4.7	0.6	4.5	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	4.7	0.5	4.6	0.7	4.2	1.0

### 1. The instructor Robert Sandmeyer was prepared for class.

Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	7.7%
Agree	4	3	23.1%
Strongly Agree	5	9	69.2%

### 2. The instructor Robert Sandmeyer presented material clearly.

Options	Score	Count	Percentage
Strongly Disagree	1	1	7.7%
Disagree	2	1	7.7%
Agree	4	6	46.2%
Strongly Agree	5	5	38.5%

### 3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.

Options	Score	Count	Percentage
Disagree	2	1	7.7%
Neither Disagree or Agree	3	1	7.7%
Agree	4	5	38.5%
Strongly Agree	5	6	46.2%

### 4. The instructor Robert Sandmeyer provided material at an appropriate pace.

Options	Score	Count	Percentage
Disagree	2	1	7.7%
Neither Disagree or Agree	3	1	7.7%
Agree	4	5	38.5%
Strongly Agree	5	6	46.2%

### 5. The instructor Robert Sandmeyer treated students with respect.

Options	Score	Count	Percentage
Agree	4	3	23.1%
Strongly Agree	5	10	76.9%

### 6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.

Options	Score	Count	Percentage
Agree	4	4	30.8%
Strongly Agree	5	9	69.2%



### Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
His willingness to help you and guide you to the right answer. He wants you to succeed in the class and life.
Very knowledgeable on the subject matter and enjoyable to hear in lecture.
Dr. Sandmeyer was very organized and receptive to feedback. I felt like he laid out the course material well and was very available to answer questions and aid our understanding.
His ability to make you think and process information to then be able to talk about it in a precise and intellectual way
Always in a great mood
He tried to have us answer our questions or have classmates do so. He also asked questions that really made you think about how the readings have impact and how we can relate them to our lives. He set out a ton of time for class discussion and participation, so the class environment was inviting and we all felt comfortable sharing and asking questions.

### Which aspects of the instructor Robert Sandmeyer would you change? How and Why?

Comments
I wish all professors gave more slack towards DRC students because there is a reason we are DRC students. As mentioned earlier, I have trouble with all of the readings in this class. I do not understand anything really even when I did ask for help. My vocabulary is not the best. This class is interesting and also required, but I just wish there were better ways for me to be tested when it came to the midterm and the final.
Ethics can be a complex subject and sometimes answers would only add to that complexity. Sometimes I was just begging for a straightforward answer or to have a concept broken down into a simple form I could grasp at my level of understanding. I understand that's just the nature of the material sometimes.
Sometimes he spends half the class on (relevant) tangents and the material for that day gets shortchanged. Other than that he is a great professor.
Nothing, one of my favorite teacher I have ever had.
None
N/A

Raters	Students
Responded	8
Invited	28

Question	Response Count	Mean	Standard Deviation
My classification is	8	2.8	0.9

1. My classification is			
Options	Score	Count	Percentage
Freshman	1	1	12.5%
Sophomore	2	1	12.5%
Junior	3	5	62.5%
Senior	4	1	12.5%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%

### Reason(s) for taking course

Options	Count	Percentage
Is a required course	3	33.3%
Is an elective	5	55.6%
Covers a topic I am interested in	1	11.1%
Choose not to rate	0	0.0%
Respondent(s)	8	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	8	5.5	2.8	468	6.4	1.4	14206	6.2	1.5

1. My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	2	25.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	0	0.0%
C	5	0	0.0%
B	6	0	0.0%
A	7	6	75.0%

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
Hours per week spent on the course (excluding class time)	2.6	2.0	2.4

1. Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	2	25.0%
3 - 4 hours	2	3	37.5%
5 - 7 hours	3	0	0.0%
8 - 10 hours	4	2	25.0%
11 - 15 hours	5	1	12.5%
16 hours or more	6	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	8	4.3	0.9	467	4.4	1.0	14505	4.1	1.1

1. I consider this course to be a quality course.			
Options	Score	Count	Percentage
Neither Disagree or Agree	3	2	25.0%
Agree	4	2	25.0%
Strongly Agree	5	4	50.0%

**Course Specific Questions**

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
The course was well organized.	4.0	4.3	4.2
Class meetings contributed to my learning of the course content.	4.4	4.4	4.2
Grading in the course was fair.	3.8	4.5	4.2
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	4.0	4.6	4.3
I understand how the final grade will be calculated in the course.	4.4	4.5	4.4

<b>1. The course was well organized.</b>				<b>2. Class meetings contributed to my learning of the course content.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	12.5%	Disagree	2	1	12.5%
Neither Disagree or Agree	3	1	12.5%	Neither Disagree or Agree	3	1	12.5%
Agree	4	3	37.5%	Strongly Agree	5	6	75.0%
Strongly Agree	5	3	37.5%				
<b>3. Grading in the course was fair.</b>				<b>4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	12.5%	Strongly Disagree	1	1	12.5%
Disagree	2	1	12.5%	Disagree	2	1	12.5%
Neither Disagree or Agree	3	1	12.5%	Agree	4	1	12.5%
Agree	4	1	12.5%	Strongly Agree	5	5	62.5%
Strongly Agree	5	4	50.0%				
<b>5. I understand how the final grade will be calculated in the course.</b>							
Options	Score	Count	Percentage				
Disagree	2	1	12.5%				
Neither Disagree or Agree	3	1	12.5%				
Strongly Agree	5	6	75.0%				

**Which aspects of the course were most helpful? Why?**

Comments

I learned a lot in this course, the teacher lectures are very logical and structured.

**Which aspects of the course would you change? How and Why?**

Comments

This philosophical course is still a bit difficult for beginners, I hope it can reduce the requirements for writing and increase the teaching content of philosophy.

## Overall Instructor Score

Question	Course		Department (Philosophy)		College (Arts and Sciences)	
	Mean	Standard Deviation	Mean	Standard Deviation	Mean	Standard Deviation
The instructor provided quality teaching.	3.9	1.1	4.5	0.9	4.2	1.0

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
The instructor Robert Sandmeyer was prepared for class.	4.1	4.6	4.4
The instructor Robert Sandmeyer presented material clearly.	3.6	4.4	4.2
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	4.1	4.5	4.3
The instructor Robert Sandmeyer provided material at an appropriate pace.	4.3	4.5	4.3
The instructor Robert Sandmeyer treated students with respect.	4.3	4.7	4.5
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	4.6	4.6	4.2

1. The instructor Robert Sandmeyer was prepared for class.				2. The instructor Robert Sandmeyer presented material clearly.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	2	25.0%	Disagree	2	2	25.0%
Agree	4	3	37.5%	Neither Disagree or Agree	3	2	25.0%
Strongly Agree	5	3	37.5%	Agree	4	1	12.5%
				Strongly Agree	5	3	37.5%
3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.				4. The instructor Robert Sandmeyer provided material at an appropriate pace.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	2	25.0%	Neither Disagree or Agree	3	1	12.5%
Agree	4	3	37.5%	Agree	4	4	50.0%
Strongly Agree	5	3	37.5%	Strongly Agree	5	3	37.5%
5. The instructor Robert Sandmeyer treated students with respect.				6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	2	25.0%	Neither Disagree or Agree	3	1	12.5%
Agree	4	2	25.0%	Agree	4	1	12.5%
Strongly Agree	5	4	50.0%	Strongly Agree	5	6	75.0%

1. The instructor provided quality teaching.			
Options	Score	Count	Percentage
Disagree	2	1	12.5%
Neither Disagree or Agree	3	2	25.0%
Agree	4	2	25.0%
Strongly Agree	5	3	37.5%

**Which aspects of the instructor Robert Sandmeyer were most helpful? Why?**

**Comments**

He is deeply interested and invested in the course material, which makes the class more interesting.

The professor has been guiding us to learn logic.

**Which aspects of the instructor RobertSandmeyer would you change? How and Why?**

**Comments**

I assume this is unintentional, but he is not great at listening. He tends to interrupt students frequently while they are speaking. If he pauses and truly listens, it may be helpful to understand students and their questions. True listening requires us to refrain from forming a response until the person has finished speaking, which can be quite vulnerable for people, but I believe it is important for proper communication. It would also help students to feel more important and like their voices were heard.

I hope the teacher can tell more interesting stories between philosophers.

**UK Core - HUM**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.	8	4.4	0.7	148	4.4	0.8	764	4.3	0.9
This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.	8	4.3	0.9	149	4.4	0.9	765	4.3	0.9
This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.	8	4.4	0.7	147	4.4	0.9	765	4.3	0.8
This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.	8	4.4	0.7	147	4.4	0.9	761	4.3	0.9
This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.	8	4.1	1.1	147	4.4	0.9	763	4.4	0.9



1. This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.

Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	12.5%
Agree	4	3	37.5%
Strongly Agree	5	4	50.0%

3. This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.

Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	12.5%
Agree	4	3	37.5%
Strongly Agree	5	4	50.0%

5. This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.

Options	Score	Count	Percentage
Disagree	2	1	12.5%
Neither Disagree or Agree	3	1	12.5%
Agree	4	2	25.0%
Strongly Agree	5	4	50.0%

2. This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.

Options	Score	Count	Percentage
Neither Disagree or Agree	3	2	25.0%
Agree	4	2	25.0%
Strongly Agree	5	4	50.0%

4. This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.

Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	12.5%
Agree	4	3	37.5%
Strongly Agree	5	4	50.0%

Question	Course		
	Response Count	Mean	Standard Deviation
The introductory discussion days made each new topic easier to understand	8	4.3	0.9

1. The introductory discussion days made each new topic easier to understand

Options	Score	Count	Percentage
Neither Disagree or Agree	3	2	25.0%
Agree	4	2	25.0%
Strongly Agree	5	4	50.0%

Question	Course		
	Response Count	Mean	Standard Deviation
The thought experiments made it easier to comprehend the following readings	8	4.3	0.9

1. The thought experiments made it easier to comprehend the following readings

Options	Score	Count	Percentage
Neither Disagree or Agree	3	2	25.0%
Agree	4	2	25.0%
Strongly Agree	5	4	50.0%



# Report List - Spring 2020 Individual TCE Report - All Colleges (Except Health Sciences)

This table provides a list of links to reports in both PDF and HTML format. The PDF versions of the reports listed here are not WCAG 2.0 compliant. Please use the HTML version by opening the link located in the Report Title column of the table as an accessible alternative.

Search report title

Clear search

Results: 1 - 3 of 3 Item(s)

<div><div>PDF</div><div>F</div></div>	Report Title	Threshold Status
<input type="checkbox"/>	<a href="#">Spring 2020 TCE Report PHI100-010 (Robert Sandmeyer)</a>	Met
<input type="checkbox"/>	<a href="#">Spring 2020 TCE Report PHI100-012 (Robert Sandmeyer)</a>	Not Met
<input type="checkbox"/>	<a href="#">Spring 2020 TCE Report PHI205-001 (Robert Sandmeyer)</a>	Met

Select All

Deselect All

View

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Raters	Students
Responded	17
Invited	61

Question	Response Count	Mean	Standard Deviation
My classification is	17	1.7	1.0

1. My classification is			
Options	Score	Count	Percentage
Freshman	1	10	58.8%
Sophomore	2	3	17.6%
Junior	3	3	17.6%
Senior	4	1	5.9%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%

### Reason(s) for taking course

Options	Count	Percentage
Is a required course	5	25.0%
Is an elective	11	55.0%
Covers a topic I am interested in	4	20.0%
Choose not to rate	0	0.0%
Respondent(s)	17	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	17	7.0	0.0	468	6.4	1.4	14206	6.2	1.5

1. My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	0	0.0%
C	5	0	0.0%
B	6	0	0.0%
A	7	17	100.0%

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
Hours per week spent on the course (excluding class time)	2.2	2.0	2.4

1. Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	4	23.5%
3 - 4 hours	2	9	52.9%
5 - 7 hours	3	2	11.8%
8 - 10 hours	4	1	5.9%
11 - 15 hours	5	1	5.9%
16 hours or more	6	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	17	4.4	0.8	467	4.4	1.0	14505	4.1	1.1

1. I consider this course to be a quality course.			
Options	Score	Count	Percentage
Disagree	2	1	5.9%
Agree	4	8	47.1%
Strongly Agree	5	8	47.1%

**Course Specific Questions**

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
The course was well organized.	4.3	4.3	4.2
Class meetings contributed to my learning of the course content.	4.4	4.4	4.2
Grading in the course was fair.	4.5	4.5	4.2
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	4.5	4.6	4.3
I understand how the final grade will be calculated in the course.	4.4	4.5	4.4

**1. The course was well organized.**

Options	Score	Count	Percentage
Disagree	2	1	5.9%
Neither Disagree or Agree	3	2	11.8%
Agree	4	5	29.4%
Strongly Agree	5	9	52.9%

**3. Grading in the course was fair.**

Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	5.9%
Agree	4	6	35.3%
Strongly Agree	5	10	58.8%

**5. I understand how the final grade will be calculated in the course.**

Options	Score	Count	Percentage
Agree	4	9	52.9%
Strongly Agree	5	7	41.2%
Choose not to rate	NRP	1	5.9%

**2. Class meetings contributed to my learning of the course content.**

Options	Score	Count	Percentage
Strongly Disagree	1	1	5.9%
Agree	4	7	41.2%
Strongly Agree	5	9	52.9%

**4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.**

Options	Score	Count	Percentage
Disagree	2	1	5.9%
Agree	4	5	29.4%
Strongly Agree	5	11	64.7%

### Which aspects of the course were most helpful? Why?

Comments
in class discussions and participation prompts were very helpful in understanding the material
When we switched to online, we had a weekly calendar which really helped because I could stay organized and I always knew what I was supposed to do for the week.
The lectures were probably the most helpful, since this is a topic I have interest in but did not have any prior experience with it.
The professor. He is so passionate and it not only shows through his teaching, but it reflects on his entire lifestyle. The entire class is inspiring and is very amazing.
The conscious eating journal and the civic engagement assignments were most helpful because one of them encourages constant mindfulness of topics discussed in class (eating journal) and the other is a volunteering project that helps you address the topic of food security also discussed in class.
Applying lessons to real-life situations in Kentucky
accommodations during COVID
CEJ project

### Which aspects of the course would you change? How and Why?

Comments
The CEJ's were a little much for every week. (maybe 150 instead of 200 words? I ran out of things to talk about!)
None
Too many little assignments
None
N/A
how the tests were organized because it was very subjective
I would change the the layout of the test

## Overall Instructor Score

Question	Course		Department (Philosophy)		College (Arts and Sciences)	
	Mean	Standard Deviation	Mean	Standard Deviation	Mean	Standard Deviation
The instructor provided quality teaching.	4.4	0.8	4.5	0.9	4.2	1.0

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
The instructor Robert Sandmeyer was prepared for class.	4.5	4.6	4.4
The instructor Robert Sandmeyer presented material clearly.	4.3	4.4	4.2
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	4.4	4.5	4.3
The instructor Robert Sandmeyer provided material at an appropriate pace.	4.5	4.5	4.3
The instructor Robert Sandmeyer treated students with respect.	4.5	4.7	4.5
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	4.6	4.6	4.2

1. The instructor Robert Sandmeyer was prepared for class.			
Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	5.9%
Agree	4	6	35.3%
Strongly Agree	5	10	58.8%

3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.			
Options	Score	Count	Percentage
Strongly Disagree	1	1	5.9%
Agree	4	6	35.3%
Strongly Agree	5	10	58.8%

5. The instructor Robert Sandmeyer treated students with respect.			
Options	Score	Count	Percentage
Agree	4	8	47.1%
Strongly Agree	5	9	52.9%

1. The instructor provided quality teaching.			
Options	Score	Count	Percentage
Disagree	2	1	5.9%
Agree	4	7	41.2%
Strongly Agree	5	9	52.9%

2. The instructor Robert Sandmeyer presented material clearly.			
Options	Score	Count	Percentage
Strongly Disagree	1	1	5.9%
Agree	4	8	47.1%
Strongly Agree	5	8	47.1%

4. The instructor Robert Sandmeyer provided material at an appropriate pace.			
Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	5.9%
Agree	4	7	41.2%
Strongly Agree	5	9	52.9%

6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.			
Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	5.9%
Agree	4	4	23.5%
Strongly Agree	5	12	70.6%



### Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
very energetic made class interesting
All around very helpful
He always readdressed questions until we understood. He also found many different ways for us to understand the concepts.
The instructor was easy to access and respond to any questions.
He would constantly ask questions and make the students really think. It was helpful because it taught students to speak up and also know you can always expand more than you think (as he will keep asking you until you say what he wants).
I've had a course with Prof. Sandmeyer for the past three semesters and he's really skilled at asking questions that provoke deeper evaluation of the texts, which is really important in a philosophy class.
Organized Canvas page made navigating much easier

### Which aspects of the instructor Robert Sandmeyer would you change? How and Why?

Comments
n/a
I would work on grading things in a timely manner, because there are assignments from over a month ago that are not graded
Sometimes the class lessons seemed a little repetitive
None.
Instructor talks way too fast, expects students to know more info than he is giving
None
N/A

**UK Core - CCC**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
This course helped me understand historical, societal, and cultural differences, such as those arising from race, ethnicity, gender, sexuality, language, nationality, religion, political and ethical perspectives, and socioeconomic class.	17	4.2	1.0	60	4.3	0.9	486	4.4	0.8
This course helped me understand how these differences influence issues of social justice and/or civic responsibility.	17	4.2	1.0	60	4.4	0.9	484	4.3	0.8
This course helped me understand historical, societal, and cultural contexts relevant to the subject matter of the course.	17	4.2	1.0	60	4.3	0.9	482	4.4	0.8
This course helped me understand at least two of the following, as they pertain to the subject matter of the course: (1) Societal, cultural, and institutional change over time; (2) Civic engagement; (3) Regional, national, or cross-national comparisons; and (4) Power and resistance	17	4.4	1.0	60	4.3	0.9	483	4.3	0.9
This course helped me identify and evaluate conflicts, compromises, and/or ethical dilemmas	17	4.4	1.0	61	4.4	0.9	484	4.3	0.8
This course helped me understand effective and responsible participation in a diverse society.	17	4.4	1.0	61	4.3	1.0	481	4.3	0.9

1. This course helped me understand historical, societal, and cultural differences, such as those arising from race, ethnicity, gender, sexuality, language, nationality, religion, political and ethical perspectives, and socioeconomic class.

Options	Score	Count	Percentage
Strongly Disagree	1	1	5.9%
Neither Disagree or Agree	3	1	5.9%
Agree	4	7	41.2%
Strongly Agree	5	8	47.1%

3. This course helped me understand historical, societal, and cultural contexts relevant to the subject matter of the course.

Options	Score	Count	Percentage
Strongly Disagree	1	1	5.9%
Agree	4	9	52.9%
Strongly Agree	5	7	41.2%

5. This course helped me identify and evaluate conflicts, compromises, and/or ethical dilemmas

Options	Score	Count	Percentage
Strongly Disagree	1	1	5.9%
Agree	4	7	41.2%
Strongly Agree	5	9	52.9%

2. This course helped me understand how these differences influence issues of social justice and/or civic responsibility.

Options	Score	Count	Percentage
Strongly Disagree	1	1	5.9%
Neither Disagree or Agree	3	1	5.9%
Agree	4	7	41.2%
Strongly Agree	5	8	47.1%

4. This course helped me understand at least two of the following, as they pertain to the subject matter of the course: (1) Societal, cultural, and institutional change over time; (2) Civic engagement; (3) Regional, national, or cross-national comparisons; and (4) Power and resistance

Options	Score	Count	Percentage
Strongly Disagree	1	1	5.9%
Agree	4	7	41.2%
Strongly Agree	5	9	52.9%

6. This course helped me understand effective and responsible participation in a diverse society.

Options	Score	Count	Percentage
Strongly Disagree	1	1	5.9%
Agree	4	7	41.2%
Strongly Agree	5	9	52.9%

**REPORTING FORM SUMMARIZING THE TEACHING RECORD**  
**Fall 2018, Spring 2019**

Name: Bob Sandmeyer Rank: Assistant Professor

Department: Philosophy

Sem and Year	COURSES TAUGHT Number and Title	Students Enrolled (do not include advisees)	Selected Course Evaluation Scores*			
			Overall Value/Quality of Course- (The question is labeled as the overall course score and is located right before the course specific questions)	Instructor Presented Material Effectively/Clearly (Instructor Specific Item #2)	Instructor asked questions that stimulated deep consideration of the course content/Increased Student Ability to Analyze and Evaluate (Instructor Specific Item #6)	Overall Quality of Teaching (The question is labeled as the overall instructor score and is located right before the course specific questions)
F 2018	PHI 100.001 Introduction to Philosophy: Knowledge/Reality	29	4.1	4.0	4.6	4.2
	PHI 336.001 Environmental Ethics	32	3.9	3.3	4.3	4.0
	PHI 336.002	31	4.2	3.9	4.5	4.2
	PHI 395.010	1				
SP 2019	HON 398.040	1				
	PHI 100.003 Introduction to Philosophy: Knowledge/Reality	28	4.4	4.3	4.8	4.8
	PHI 100.007 Introduction to Philosophy: Knowledge/Reality	31	3.7	3.9	4.9	4.3
	PHI 205.001	68	3.7	3.6	4.3	4.0

\* If non-TCE forms are used, these questions must be included on the departmental forms, tabulated and presented on this form. Denote "NA" for course scores that are not yet available.

Raters	Students
Responded	27
Invited	29
Response Ratio	93.1%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My classification is	27	2.3	1.0	907	2.7	1.2	25801	2.3	1.3

Options	Score	Count	Percentage
Freshman	1	5	18.5%
Sophomore	2	13	48.1%
Junior	3	5	18.5%
Senior	4	4	14.8%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%
Choose not to rate	NRP	0	0.0%

### Reason(s) for taking course

Options	Count	Percentage
Is a required course	6	20.7%
Is an elective	20	69.0%
Covers a topic I am interested in	3	10.3%
Choose not to rate	0	0.0%
Respondent(s)	27	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	27	6.3	0.7	886	6.5	0.9	25326	6.3	1.0

Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	0	0.0%
C	5	3	11.1%
B	6	14	51.9%
A	7	10	37.0%
Choose not to rate	NRP	0	0.0%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Hours per week spent on the course (excluding class time)	27	2.1	1.1	906	1.9	0.9	25733	2.2	1.1

Options	Score	Count	Percentage
2 hour or less	1	10	37.0%
3 - 4 hours	2	8	29.6%
5 - 7 hours	3	5	18.5%
8 - 10 hours	4	4	14.8%
11 - 15 hours	5	0	0.0%
16 hours or more	6	0	0.0%
Choose not to rate	NRP	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	27	4.1	1.0	910	4.2	1.0	25780	4.0	1.1

Options	Score	Count	Percentage
Strongly Disagree	1	1	3.7%
Disagree	2	1	3.7%
Neither Disagree or Agree	3	3	11.1%
Agree	4	10	37.0%
Strongly Agree	5	12	44.4%

## Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized	27	4.0	1.0	911	4.2	1.0	25816	4.1	1.0
Class meetings contributed to my learning of the course content.	27	4.5	0.5	911	4.4	0.9	25686	4.1	1.1
Grading in the course was fair.	27	4.1	0.8	907	4.3	0.9	25747	4.2	1.0
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	27	4.6	0.7	909	4.6	0.7	25668	4.2	0.9
I understand how the final grade will be calculated in the course.	27	4.5	0.5	906	4.4	0.9	25751	4.3	0.9

1. The course was well organized				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	3	11.1%	Agree	4	13	48.1%
Neither Disagree or Agree	3	3	11.1%	Strongly Agree	5	14	51.9%
Agree	4	11	40.7%				
Strongly Agree	5	10	37.0%				
3. Grading in the course was fair.				4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	3.7%	Disagree	2	1	3.7%
Neither Disagree or Agree	3	4	14.8%	Agree	4	9	33.3%
Agree	4	12	44.4%	Strongly Agree	5	17	63.0%
Strongly Agree	5	10	37.0%				
5. I understand how the final grade will be calculated in the course.							
Options	Score	Count	Percentage				
Agree	4	13	48.1%				
Strongly Agree	5	14	51.9%				

## Which aspects of the course were most helpful? Why?

Comments
Quizzes and lecture material/discussion; they helped with full understanding of material
The quizzes were the most helpful and relevant to the exams. When Professor Sandmeyer added in powerpoints toward the end of the semester, that was also helpful and made the class more organized/easy to follow along.
The lectures were very helpful to understanding course material
I like that the professor was really engaged in the lectures
Lecture was the most helpful aspect of this class because the material was pretty sophisticated so it good to have someone explain it who had previous knowledge about the material.
The in class meetings
The in class discussions, because they helped to explain the material.
The most helpful aspect of this course was the paper assignments; they helped me dive in and learn more about the great philosophers.
Class discussions and always helping explain in detail when I needed it.
The presentations. Class discussion as a whole.
>The papers helped with understanding of the material >while i have many issues with his teaching style, sandmeyer is a friendly and helpful professor who will gladly help you understand anything you are confused about.
The quizzes were the most helpful aspect of the course because they guided me through the course.
Dr. Sandmeyer is very engaging and excellent at teaching.
The powerpoints he implemented at the end of the semester.
The reading quizzes were by far the most helpful in this class. This is because the quizzes helped me understand the context being taught and prepped me for the midterm.
class notes
Lectures
I really enjoyed the professor and the way he presented the content.
He gives good examples in lecture, which is really helpful when you're discussing abstract concepts and ideas.



## Which aspects of the course would you change? How and Why?

Comments
Add guided notes or powerpoints. Would help facilitate lecture thoughts
I would change the fact that there were no powerpoints. Everything was mainly taught verbally and some things written on the board. For me personally it was hard to keep up and difficult to determine what I actually needed to write down. We also got off topic A LOT throughout our short class time. I felt as though the class itself was very scattered at points, and I was unsure what was going on, what was relevant, etc.
I would make more tests
I would change it to only two meetings a week
I wouldn't change any aspects of this course
None
Maybe do the power points or outlines for the class from the beginning to the end of the semester, It made the class more structured and easier to follow.
If I were to change an aspect of the course, I would spend a bit more time showing students how to write effectively on the subjects discussed.
It was a fair course, I would probably only change due dates on papers, make it longer because people have other classes and extracurricular activities.
Give us the opportunity to present on various topics. Giving us the platform to improve our persuasive rhetoric.
>needs a powerpoint >while it does reduce distractions, disallowing technology makes some of the learning a pain as most of the material for this course is online. Printing out my own handouts is a struggle to keep up with. At the very least, having handouts already printed would help with this.
While the unstructured format of the lectures helped with discussion and understanding of key topics, the lack of structure heavily impaired my learning of the subject as a whole. Entire lectures have been spent in attempt to explain specific minute ideas of the topic, leaving me with little to no understanding of the topic itself. while this does help with some of the harder to understand topics in class, this makes it equally difficult trying to learn the missed material on my own time. Furthermore, it is much more difficult to take notes on a lecture the professor seems to be freestyling than if there were a supplemental powerpoint highlighting key ideas to go along with the lecture.
Only issue I had with the class is that we were not able to use laptops to take notes. Taking notes on my laptop allows me to keep all my school documents more organized.
Its a little hard to follow along with lectures, but that got fixed at the end with the powerpoints.
I would change the way the the material is presented. More visuals and maybe some group collaborations.
The course was hard to grasp and the lectures were hard to follow. This caused me to read the text more often.
essays
weighting of papers
I would change the grading of this course because I think it was difficult to receive a high score based on the way the writing assignments were graded.
PowerPoints don't really fit this lecture style. He has a tendency to walk in front of the board all the time, so I can't see what I should be writing, and if it's already written go goes over the material faster than I can write. At least when he's writing the objectives on the board, I can write when he's writing and actually participate in discussion.

## Overall Instructor Score

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	27	4.2	0.9	942	4.4	0.9	34760	4.2	1.1

Options	Score	Count	Percentage
Disagree	2	2	7.4%
Neither Disagree or Agree	3	3	11.1%
Agree	4	9	33.3%
Strongly Agree	5	13	48.1%

## Instructor Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	27	4.5	0.6	942	4.5	0.8	34818	4.4	0.8
The instructor Robert Sandmeyer presented material clearly.	27	4.0	0.9	942	4.3	1.0	34803	4.1	1.1
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	27	4.4	0.6	940	4.5	0.8	34743	4.2	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	27	4.3	0.8	937	4.4	0.9	34804	4.2	1.0
The instructor Robert Sandmeyer treated students with respect.	27	4.7	0.6	943	4.7	0.6	34870	4.5	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	27	4.6	0.5	941	4.6	0.7	34683	4.2	1.0

1. The instructor Robert Sandmeyer was prepared for class.					2. The instructor Robert Sandmeyer presented material clearly.				
Options	Score	Count	Percentage		Options	Score	Count	Percentage	
Neither Disagree or Agree	3	1	3.7%		Disagree	2	2	7.4%	
Agree	4	12	44.4%		Neither Disagree or Agree	3	3	11.1%	
Strongly Agree	5	14	51.9%		Agree	4	14	51.9%	
					Strongly Agree	5	8	29.6%	
3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.					4. The instructor Robert Sandmeyer provided material at an appropriate pace.				
Options	Score	Count	Percentage		Options	Score	Count	Percentage	
Neither Disagree or Agree	3	1	3.7%		Disagree	2	1	3.7%	
Agree	4	15	55.6%		Neither Disagree or Agree	3	3	11.1%	
Strongly Agree	5	11	40.7%		Agree	4	11	40.7%	
					Strongly Agree	5	12	44.4%	
5. The instructor Robert Sandmeyer treated students with respect.					6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.				
Options	Score	Count	Percentage		Options	Score	Count	Percentage	
Neither Disagree or Agree	3	1	3.7%		Agree	4	10	37.0%	
Agree	4	7	25.9%		Strongly Agree	5	17	63.0%	
Strongly Agree	5	19	70.4%						

## Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
Response engaging questions. Helped with a complete understanding of topic.
He was very passionate about what he was teaching. This was contagious.
He was very eager to answer any questions, whatever they may be. He was very class oriented, and wanted us to interact with him rather than him just talking at us. He was very concerned with learning our names and who we are as people rather than just students. He kept open availability for us to meet with him if we were having any difficulties in the class. I also appreciated how he communicated assignments, due dates, etc. to us to ensure we all knew what was required of us. Having discussions about our writing assignments was very helpful as well.
The teacher was very helpful at answering questions
Bob Sandmeyer is very good professor. he is down to earth, understanding, smart, and cares a lot about the students.
The instructor was very involved in class, asking students questions frequently about the material to assure that everyone was on the same page
Was willing to change the class for the better of the students.
He always was able to answer questions on difficult subjects, and in a way that was easy to understand.
The most helpful aspect of the instructor was his ability to grasp the student's attention and make them interested and intellectually stimulated in the material being taught.
Writing on the board, explaining in detail, giving pages in the book to look at and read with the class.
Dr. Sandmeyer has an uncanny ability to bounce around topic-to-topic and in the end bring it all together, leading to great understanding.
He's quite wiry, yet bright. I learned a lot about life from this class.
Great at answering questions students have and is very friendly in the classroom.
He was always very nice and cared about his student.
Knowledgeable about the source material Clearly cared about what students wanted, compassionate Clear terminology
The way he talked to the students in the class. Made it feel like i was learning the material.
The instructor cared about his students and wanted us to succeed.
explanation of material
very understanding and willing to help
He was very intriguing during lecture and thoroughly provided the material. Also, the Canvas was very convenient and well organized.
His lecture style, and his structured approach to learning.

## Which aspects of the instructor RobertSandmeyer would you change? How and Why?

Comments
Stay on topic or clearly differentiate between discussed topics.
I did not like how easily off topic he could get, which to me wasted time. He graded our writing assignments very hard for a 100 level class and I was not expecting that. I also would change the fact that he did not like to use powerpoints. He is always on the move and moves very quickley, so it was hard for me at times to keep up and keep everything in line. I wish he would have let us use our computers/devices to take notes and be able to view our handouts if we do not have printers to bring hard copies to class.
none
I can not think of anything I would necessarily change about this professor
I wouldn't change any aspects of this instructor
None
The organization of the class discussion would make it easier to understand some of the tougher subjects.
I would not change any aspects of the instructor.
Explain it in simpler terms, not everyone is a philosopher and understands the words being used. When he explained it in layman's terms I could comprehend it better.
I would say slowing down some but I'm afraid that it would muzzle his passion. His passion is contagious.
This was supposed to be a 100 level course, and i believe that it was a lot harder than it should have been.
be more thorough with the material
The instructor was not clear during his lectures and was hard to follow.
nothing really
a little hard on grading papers
I would say the lectures could have been organized better, but during the end of the semester the organization really improved.
Nothing. He teaches well, and he holds helpful office hours.

**UK Core - HUM**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.	25	4.4	0.7	283	4.3	0.8	1529	4.1	1.0
This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.	24	4.4	0.5	278	4.3	0.8	1520	4.1	1.0
This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.	25	4.1	0.8	281	4.2	0.9	1523	4.2	1.0
This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.	25	4.2	0.8	281	4.3	0.8	1518	4.1	1.0
This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.	25	4.2	0.9	281	4.2	0.9	1519	4.1	1.0

1. This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.

Options	Score	Count	Percentage
Neither Disagree or Agree	3	3	12.0%
Agree	4	10	40.0%
Strongly Agree	5	12	48.0%

3. This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.

Options	Score	Count	Percentage
Disagree	2	1	4.0%
Neither Disagree or Agree	3	4	16.0%
Agree	4	12	48.0%
Strongly Agree	5	8	32.0%

5. This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.

Options	Score	Count	Percentage
Disagree	2	2	8.0%
Neither Disagree or Agree	3	1	4.0%
Agree	4	12	48.0%
Strongly Agree	5	10	40.0%

2. This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.

Options	Score	Count	Percentage
Agree	4	14	58.3%
Strongly Agree	5	10	41.7%

4. This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.

Options	Score	Count	Percentage
Disagree	2	1	4.0%
Neither Disagree or Agree	3	2	8.0%
Agree	4	12	48.0%
Strongly Agree	5	10	40.0%

Raters		Students
Responded		27
Invited		32
Response Ratio		84.4%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My classification is	27	3.3	0.7	907	2.7	1.2	25801	2.3	1.3

Options	Score	Count	Percentage
Freshman	1	0	0.0%
Sophomore	2	3	11.1%
Junior	3	13	48.1%
Senior	4	11	40.7%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%
Choose not to rate	NRP	0	0.0%

### Reason(s) for taking course

Options	Count	Percentage
Is a required course	23	71.9%
Is an elective	3	9.4%
Covers a topic I am interested in	6	18.8%
Choose not to rate	0	0.0%
Respondent(s)	27	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	27	6.2	0.8	886	6.5	0.9	25326	6.3	1.0

Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	1	3.7%
D	4	0	0.0%
C	5	1	3.7%
B	6	15	55.6%
A	7	10	37.0%
Choose not to rate	NRP	0	0.0%



Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Hours per week spent on the course (excluding class time)	27	1.9	0.9	906	1.9	0.9	25733	2.2	1.1

Options	Score	Count	Percentage
2 hour or less	1	9	33.3%
3 - 4 hours	2	13	48.1%
5 - 7 hours	3	3	11.1%
8 - 10 hours	4	2	7.4%
11 - 15 hours	5	0	0.0%
16 hours or more	6	0	0.0%
Choose not to rate	NRP	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	27	3.9	1.0	910	4.2	1.0	25780	4.0	1.1

Options	Score	Count	Percentage
Disagree	2	4	14.8%
Neither Disagree or Agree	3	4	14.8%
Agree	4	11	40.7%
Strongly Agree	5	8	29.6%

## Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized	27	3.8	1.2	911	4.2	1.0	25816	4.1	1.0
Class meetings contributed to my learning of the course content.	27	4.1	1.2	911	4.4	0.9	25686	4.1	1.1
Grading in the course was fair.	27	3.7	1.0	907	4.3	0.9	25747	4.2	1.0
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	27	4.3	0.6	909	4.6	0.7	25668	4.2	0.9
I understand how the final grade will be calculated in the course.	27	4.4	0.7	906	4.4	0.9	25751	4.3	0.9

1. The course was well organized			
Options	Score	Count	Percentage
Strongly Disagree	1	1	3.7%
Disagree	2	5	18.5%
Agree	4	14	51.9%
Strongly Agree	5	7	25.9%

3. Grading in the course was fair.			
Options	Score	Count	Percentage
Disagree	2	5	18.5%
Neither Disagree or Agree	3	3	11.1%
Agree	4	15	55.6%
Strongly Agree	5	4	14.8%

5. I understand how the final grade will be calculated in the course.			
Options	Score	Count	Percentage
Disagree	2	1	3.7%
Neither Disagree or Agree	3	1	3.7%
Agree	4	12	44.4%
Strongly Agree	5	13	48.1%

2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage
Disagree	2	6	22.2%
Agree	4	7	25.9%
Strongly Agree	5	14	51.9%

4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage
Neither Disagree or Agree	3	2	7.4%
Agree	4	16	59.3%
Strongly Agree	5	9	33.3%

## Which aspects of the course were most helpful? Why?

Comments
The professor!
Talking about our readings the day after, and when professor Sandmeyer actually lectured instead of relying on students inputs which I felt some students responded just because they liked to hear their selves talk.
Class discussion was extremely helpful in understanding the concepts presented in the course.
Analysis
The readings being easily accessed and in PDF format
The lectures were the most helpful, they better helped me to understand the content than I could from readings. The quizzes were also quite helpful, in this regard. They assisted in helping me learn more from the readings than I would have otherwise.
It applied very well to how I and others might perceive the world, therefore I found it very useful.
learned so much about the topic at hand. I now have a greater understanding of environmental ethics and will be able to apply my knowledge to my future. Learned how to write an argumentative philosophy paper and explain concepts in a simple manner.
Preparing for the exams was the most helpful thing for me, because it made me sit down and really pull together all the information we'd learned in a cohesive manner. Class meetings were helpful too. Initially it took me enormous amounts of focus and energy to pay attention and follow the conversation in class, but after midterm course evals, Dr. Sandmeyer started writing things up on the board more and it made it infinitely easier for me to focus.
What was helpful was the professors availability and willingness to change topics or follow up on questions (even if they're not directly related).
The readings were very intriguing and did the most to teach me in the class.
Incredibly well organized.
The explanations in class
The discussions to an extent.
I really enjoyed the class discussions and the reading quizzes.
in class discussion
The daily schedule was very helpful.

## Which aspects of the course would you change? How and Why?

Comments
nothing
The attendance policy is horrible, nobody will have an incentive to come to class after they lost all their attendance points from missing 3 classes. Instead make a total attendance % and have each class missed lose a few points, to have incentive to continue to go to class after missing 3 classes.
I would change the lecture, by adding more visuals and more outlines for the units.
Readings
Spend more time on certain important philosophers
I would most likely change how the exams were structured. Not only are the exams mentally draining, but are also quite a bit different than anything else most ENS students would be likely to encounter.
I think that maybe including another way to gauge student understanding of the materials and/or how the materials connect would be beneficial. For example, maybe having a mini quiz at the end of class or being of class or having a short answer question.
class meetings were sometimes disorganized and it was hard to focus on what was important versus what was just a tangent. questions on quizzes did not necessarily reflect what was important about the readings – I feel like they were surface level questions instead of asking what was the main purpose of the reading.
Spacing out the assignments more evenly. I don't think we needed a full month to write our essay—having it due a few weeks before would have allowed us adequate time to write our final paper a week or so before finals, which I think would have been better than having both a final essay and a written final, especially given that we only have a few days to write our final essay with feedback from our previous paper.
I would change the rate that the class moves through the readings. It's so fast and quick that there isn't a lot of time to review or go over the readings. This is a problem for me, because I have a hard time processing the readings sometimes because of their complexity.
I would change the way in which the material is presented in class. better visuals if possible and more group discussion would be more effective (for me) than the current lecture style. The current style is not as engaging and generally does not translate the material well.
Maybe less rambling.
The exams
Also the discussions, they went very off course and would take too much time explaining one thing
More structure and less papers
drop one attendance grade, attendance is important but there is no need to lose 25% for missing one class.
I would change the way we talk about our units and topics. I think that a great deal of the class revolved around being able to articulate and create an argument, the real purpose of the class should be unraveling environmental ethics and defining more of that in relation to historical and modern dilemmas.

## Overall Instructor Score

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	27	4.0	0.9	942	4.4	0.9	34760	4.2	1.1

Options	Score	Count	Percentage
Disagree	2	3	11.1%
Neither Disagree or Agree	3	3	11.1%
Agree	4	13	48.1%
Strongly Agree	5	8	29.6%

## Instructor Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	27	4.1	1.0	942	4.5	0.8	34818	4.4	0.8
The instructor Robert Sandmeyer presented material clearly.	27	3.3	1.3	942	4.3	1.0	34803	4.1	1.1
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	27	3.7	1.0	940	4.5	0.8	34743	4.2	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	27	3.4	1.2	937	4.4	0.9	34804	4.2	1.0
The instructor Robert Sandmeyer treated students with respect.	27	4.5	0.6	943	4.7	0.6	34870	4.5	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	27	4.3	0.8	941	4.6	0.7	34683	4.2	1.0

<b>1. The instructor Robert Sandmeyer was prepared for class.</b>				<b>2. The instructor Robert Sandmeyer presented material clearly.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	3.7%	Strongly Disagree	1	2	7.4%
Disagree	2	1	3.7%	Disagree	2	7	25.9%
Neither Disagree or Agree	3	3	11.1%	Neither Disagree or Agree	3	3	11.1%
Agree	4	12	44.4%	Agree	4	10	37.0%
Strongly Agree	5	10	37.0%	Strongly Agree	5	5	18.5%
<b>3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.</b>				<b>4. The instructor Robert Sandmeyer provided material at an appropriate pace.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	3.7%	Strongly Disagree	1	1	3.7%
Disagree	2	5	18.5%	Disagree	2	7	25.9%
Neither Disagree or Agree	3	4	14.8%	Neither Disagree or Agree	3	4	14.8%
Agree	4	12	44.4%	Agree	4	9	33.3%
Strongly Agree	5	6	22.2%	Strongly Agree	5	6	22.2%
<b>5. The instructor Robert Sandmeyer treated students with respect.</b>				<b>6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	3.7%	Disagree	2	2	7.4%
Agree	4	11	40.7%	Agree	4	13	48.1%
Strongly Agree	5	15	55.6%	Strongly Agree	5	12	44.4%

## Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
his passion for his teaching and for the information throughout the class as well as his knowledge of the content and his way to articulate his thoughts into how he teachings. Wanted the students to actually learn and receive the content for usage outside the classroom as well as using other features of being a great student. He taught beyond just the scope of the class and was hands-down one of my favorite professors
I liked how he built connections between concepts and philosophers.
creating discussion.
NA
He was organized with canvas and assignments were clear and tests were clear. Also super interesting and likeable and funny
The way that he made sure to keep the course schedule up to date as well as he did was extremely helpful.
His teaching style is more interactive than other teachers that I have had. I like that he makes the lecture more of a class discussion and that he encourages students to speak, sometimes calling on people as well. He is open to other ideas and is very approachable to questions in and out of class.
guiding us to explain our answers and thoughts in a simple manner.
More so than I have ever seen in my time at UK, Dr. Sandmeyer did midterm course evals and ACTUALLY USED THE INFORMATION FROM THEM!!! Class discussions became so much easier for me to follow after that. Also, as difficult as it was to never really receive a straight answer from him, I think that was very beneficial to the class' critical thinking—at least I can say it was for me. He provided us with enough to understand the material, but not enough to keep us from having to make a lot of effort to make our own sense of everything we learned, which I found challenging (in a really good way).
The instructor was very passionate about the topic and that helped to keep me interested.
Sandmeyer's use of readings was a strong point, and seemed to handle feedback well. after the mid-course evaluations, he pushed us to discuss with each other and visualize the concepts, which was helpful.
Dr. Sandmeyer clearly wants his students to do well, and it shows. His class is hard because the material can be dense, but he presents it well and tries to make us engage with it as much as possible.
His enthusiasm
Availability
Writing the outline for lectures on the board before class. Ability to interact and answer questions with students.

## Which aspects of the instructor RobertSandmeyer would you change? How and Why?

Comments
Don't ask the students to answer so much, let us hear you talk.
create a pace for the information presented
NA
It would have been easier to understand content if there was a PowerPoint or notes or writing on the board. So many random tangents made it difficult to pull out important point. Some days I would have half a page of notes after a 50 minute lecture because so few important points were made. I feel like I still don't understand many of the key points because we spent too much time defining meaningless words
He can be rather repetitive, albeit unknowingly. In addition, he can get sidetracked or backtrack rather easily. For example, starting a class off with the day's material but jumping back and spending the majority of the class talking about the previous class's material.
I think that sometimes the teacher gets off track of the subject or drags on other subjects that seem to be less important to the topic on for too long. Therefore, sometimes we miss out on discussing more important parts of the topic for the day.
going on tangents – hard to follow where we were going or what the main purpose of the conversation was. it was hard to interpret what the discussions were about but philosophy isn't really clear so I guess I understand that.
Please continue writing things down on the board! That helped me follow class much more easily.
I would change the way that he lectures. I would have him write more so that I could refer back to the notes on the board. I am just not mentally stimulated by listening to professors talk for long periods of time.
His speaking style was hard to follow and could be improved. for example, he spoke quickly and would many times start a new sentence before finishing the last. this sometimes made it difficult to comprehend the ideas being discussed and made it easy to lose track of the conversation.
I think he's fine as is, personally. Maybe ramble less, but aside from that, he's fine.
Nothing
A better order of instructions
At times the speed at which lectures were held seemed too fast for the material we were covering.
Mind moves around too much and is hard to follow.



Raters		Students
Responded		26
Invited		31
Response Ratio		83.9%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My classification is	26	3.3	0.8	907	2.7	1.2	25801	2.3	1.3

Options	Score	Count	Percentage
Freshman	1	0	0.0%
Sophomore	2	5	19.2%
Junior	3	9	34.6%
Senior	4	12	46.2%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%
Choose not to rate	NRP	0	0.0%

### Reason(s) for taking course

Options	Count	Percentage
Is a required course	25	83.3%
Is an elective	1	3.3%
Covers a topic I am interested in	3	10.0%
Choose not to rate	1	3.3%
Respondent(s)	26	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	26	6.3	0.6	886	6.5	0.9	25326	6.3	1.0

Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	0	0.0%
C	5	1	3.8%
B	6	15	57.7%
A	7	10	38.5%
Choose not to rate	NRP	0	0.0%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
Hours per week spent on the course (excluding class time)	26	2.7	1.1	906	1.9	0.9	25733	2.2	1.1

Options	Score	Count	Percentage
2 hour or less	1	2	7.7%
3 - 4 hours	2	11	42.3%
5 - 7 hours	3	9	34.6%
8 - 10 hours	4	3	11.5%
11 - 15 hours	5	0	0.0%
16 hours or more	6	1	3.8%
Choose not to rate	NRP	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	26	4.2	1.1	910	4.2	1.0	25780	4.0	1.1

Options	Score	Count	Percentage
Strongly Disagree	1	1	3.8%
Disagree	2	1	3.8%
Neither Disagree or Agree	3	4	15.4%
Agree	4	7	26.9%
Strongly Agree	5	13	50.0%

**Course Specific Questions**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The course was well organized	26	4.2	1.0	911	4.2	1.0	25816	4.1	1.0
Class meetings contributed to my learning of the course content.	26	4.5	0.9	911	4.4	0.9	25686	4.1	1.1
Grading in the course was fair.	26	3.8	1.2	907	4.3	0.9	25747	4.2	1.0
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	26	4.5	0.6	909	4.6	0.7	25668	4.2	0.9
I understand how the final grade will be calculated in the course.	25	4.5	0.7	906	4.4	0.9	25751	4.3	0.9

<b>1. The course was well organized</b>				<b>2. Class meetings contributed to my learning of the course content.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	3.8%	Strongly Disagree	1	1	3.8%
Disagree	2	1	3.8%	Neither Disagree or Agree	3	1	3.8%
Neither Disagree or Agree	3	3	11.5%	Agree	4	8	30.8%
Agree	4	9	34.6%	Strongly Agree	5	16	61.5%
Strongly Agree	5	12	46.2%				
<b>3. Grading in the course was fair.</b>				<b>4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	3.8%	Neither Disagree or Agree	3	2	7.7%
Disagree	2	3	11.5%	Agree	4	8	30.8%
Neither Disagree or Agree	3	4	15.4%	Strongly Agree	5	16	61.5%
Agree	4	9	34.6%				
Strongly Agree	5	9	34.6%				
<b>5. I understand how the final grade will be calculated in the course.</b>							
Options	Score	Count	Percentage				
Disagree	2	1	3.8%				
Agree	4	10	38.5%				
Strongly Agree	5	14	53.8%				
Choose not to rate	NRP	1	3.8%				

## Which aspects of the course were most helpful? Why?

Comments
Readings were very difficult but were broken down in such a way that they were understandable. There could be more student discussion. A lot of people didn't open their mouths during the whole semester. Discussion should have been encouraged.
I thought it was more of a review of environmental thought than a discussion on environmental ethics, and I really appreciated that. I would like to see an environmental(ist) history class added to the major. I really appreciated that class time gave us opportunities to interact with the material in new ways.
Lecture, if you missed a day you will become lost and understanding test material will be near impossible.
quizzes helped study for in class discussions
Lectures and readings. Lectures especially.
The reading quizzes were most helpful because they helped solidify the information in the sometimes dense readings. The study guides were also helpful for the midterm and final
The reading quizzes were extremely helpful for understanding the content and main points of the readings.
Class meetings were the most helpful because the material as presented in class was enjoyable. Additionally, the professor did a great job making connections between current and previous readings.
The canvas page
The organization.
This is one of the first classes where I truly feel my professor genuinely enjoys teaching and also is a high caliber educator. He has pushed us to truly develop better critical thinking skills and I wish I had more classes like this course.
The course was set out in an easy to read daily schedule that could be followed at a reasonable pace.
I learned a lot about the history of views of nature and their relationships with humans and animals
I used the daily schedule on a regular basis. I also liked the reading quizzes because without them I would have fallen behind on the readings. Encouraging us to work together to study for the exams and giving us "work days" in class prior was very helpful
I really enjoyed the organization of the class and how clearly it was explained to us. The reading material was very interesting.
The lectures were very helpful in explaining some dense readings. Very clear explanation of the terms

## Which aspects of the course would you change? How and Why?

Comments
More student discussion. At this point people should have opinions and should be able to voice them. The paper was an absolute waste of time and effort. Why did we have to do this? I would rethink this. Perhaps a debate between teams or something more interactive.
I would like to see more connections to the present day throughout the course like there was at the end.
I did not like the take home exam assigned for dead week, having the take home element cut in greatly to study time for other exams and I would prefer to have it assigned or accessible earlier. Since it is open note, having access to the specific question would accommodate more schedules.
He expects too much from us. This was my first philosophy class Ive ever taken and he made it extremely difficult.
would love notes that we can refer back on, sometimes in conversation we contradict ourselves and notes get jumbled. very much a class that relies on "how well you track/ take notes" and not on learning knowledge.
Having a take home final and an in class final is bullshit. Students do not need another thing thrown on them during deadweek. This was just rude and thrown at students at the last moment. I understand the use of the take home final but also making us prepare for an exam that IS AN ESSAY exam– that tests the same type of knowledge and frankly is bullshit to those of us who have jobs, works, and a life outside of your REQUIRED ethics class.
Would have loved to see a discussion of justice as a philosophical concept and how it relates to environmental ethics
Have more time for discussing our personal ethical viewpoints in relation to the stuff we read
I would change the test format to include multiple choice, however I understand that's difficult for a heavily subjective class.
Nothing. Best class at U.K.!
The lectures and how he teaches us.
None.
The class discussion can be a little bit confusing but that is very topical of in class discussions that really dive into the material.
Less readings
While I learned a lot, there seemed to be maybe too many philosophers to compare – pace.
I think this would work better as a longer tuesday/thursday class with less content covered. It was hard to grasp/keep track of all of the concepts with the quick pace we went at. The workload was also extremely heavy at some times. We are given a 2 part final– a paper and an in–class test on top of having an essay we turned in 2 weeks prior. The amount of work is very overwhelming
I wish that we could have just bought the reading material already collected as a packet or something. Trying to make sure I could get everything printed out was kind of a hassle at times.
I would change the guidelines for the exams to explain to what level of explanation do we need to reach. The exam was also quite long for the class period compared to the level of explanation that is expected.

## Overall Instructor Score

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor provided quality teaching.	26	4.2	1.1	942	4.4	0.9	34760	4.2	1.1

Options	Score	Count	Percentage
Strongly Disagree	1	1	3.8%
Disagree	2	1	3.8%
Neither Disagree or Agree	3	3	11.5%
Agree	4	7	26.9%
Strongly Agree	5	14	53.8%

## Instructor Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	26	4.6	0.8	942	4.5	0.8	34818	4.4	0.8
The instructor Robert Sandmeyer presented material clearly.	26	3.9	1.3	942	4.3	1.0	34803	4.1	1.1
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	26	4.1	1.1	940	4.5	0.8	34743	4.2	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	26	4.0	1.2	937	4.4	0.9	34804	4.2	1.0
The instructor Robert Sandmeyer treated students with respect.	26	4.5	0.9	943	4.7	0.6	34870	4.5	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	26	4.5	0.9	941	4.6	0.7	34683	4.2	1.0

1. The instructor Robert Sandmeyer was prepared for class.				2. The instructor Robert Sandmeyer presented material clearly.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	3.8%	Strongly Disagree	1	1	3.8%
Neither Disagree or Agree	3	2	7.7%	Disagree	2	4	15.4%
Agree	4	4	15.4%	Neither Disagree or Agree	3	4	15.4%
Strongly Agree	5	19	73.1%	Agree	4	5	19.2%
3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.				4. The instructor Robert Sandmeyer provided material at an appropriate pace.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	3.8%	Strongly Disagree	1	1	3.8%
Disagree	2	1	3.8%	Disagree	2	3	11.5%
Neither Disagree or Agree	3	5	19.2%	Neither Disagree or Agree	3	3	11.5%
Agree	4	7	26.9%	Agree	4	6	23.1%
Strongly Agree	5	12	46.2%	Strongly Agree	5	13	50.0%
5. The instructor Robert Sandmeyer treated students with respect.				6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	3.8%	Strongly Disagree	1	1	3.8%
Neither Disagree or Agree	3	2	7.7%	Agree	4	9	34.6%
Agree	4	4	15.4%	Strongly Agree	5	16	61.5%
Strongly Agree	5	19	73.1%				

## Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
Bob explained things in a very understandable manner. Philosophy is not an easy subject and he can teach it! When questions were asked he always answered them clearly.
I enjoyed his energy and his enthusiasm, as well as his approachability outside of class.
He is very knowledgeable on the material and open to suggestions with changing his teaching style. This was good for helping understand material with different learning styles.
quizzes and recap sessions
Great lectures. Hilarious presentation, well informed, and presented in a clear manner. He cuts through BS without being impolite
He really knew what he was talking about and has years of experience with this material and that showed during class.
He encourages people to go to office hours and is very helpful when you ask him questions. He is willing to do everything he can to help people out.
Very well spoken. And good at addressing questions
Making connections between current and past readings. Writing outlines on the board.
Personable and organized
He truly does care about teaching, his students, and believes in holding his students to a high standard.
Fun professor that was relatable and ran the class discussions and debates well
Very knowledgeable
Very straightforward so I knew what was expected of me. Also exceptionally helpful one on one during office hours. I found myself very lost on the concepts and he had no problem going slowly over everything and helping me grasp them. I really enjoyed the stories he told us about his life that connected to things discussed in class. He was also very honest with us about the reasoning if he was behind on grading which made me feel as though I could be honest with him if I ever faced outside issues.
He is very passionate about the content and is enthusiastic in class. He made sure to let us know his availability for further discussion and office hours. He was willing to take feedback halfway in the course and adjusted his style and approach to lecture.
Lectures helped in my understanding of the material. Also, they were very helpful during office hours in the editing process for the term paper.



## Which aspects of the instructor RobertSandmeyer would you change? How and Why?

Comments
Get rid of that paper! It really didn't seem like a good use of time. Perhaps students could do more talking. It seemed like a lot of people never engaged and this should be encouraged at this level. Open your mouths people!!
I would like for us to begin with more uncomplicated explanations and THEN move into the nuance, to make sure that we have a baseline understanding before we go into technicalities.
I would change the way lectures are given and write more on the board or giving a clear structure for lecture information. Since it is philosophy, there are not always clear cut answers to questions but lectures would be convoluted and it was easy to get confused about what we were talking about or mixing up presented theories. On the days there was writing on the board and a material was presented in a more clear sequence I learned much better.
He was a hard grader and expected too much of us.
not only having verbal discssions. 45% of our grade was determined in final days of the class. A semester worth of work could be erased.
Nothing
Don't keep picking on the same kids to answer questions, especially if they can't answer questions in the exact way you want. Be more open to the answers students give and help them craft it to be more like what you were thinking.
I do not like how Dr. Sandmeyer randomly calls on people in class. I understand that he is looking to engage the class (and I appreciate that) but it gives many people anxiety and I don't want to come to class and be nervous about being called on and not know the answer.
He is condescending and belittling for the sake of his own ego and he cant spit out a sentence without stopping and rewording it 17 times.
Nothing. Best teacher I've had at U.K.
None
A little pretentious occasionally but nothing that bad
Sometimes goes on tangents that creates more confusion over materials
He uses a lot of big/complicated words which made it hard for me to follow the conversations in class. Sometimes I would have to google words to completely understand what he was saying.
Class discussions occasionally derailed and didn't always seem to cover everything that they might need to – he bounced around a lot in the beginning especially.
n/a

Raters	Students
Responded	12
Invited	28

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My classification is	12	1.1	0.3	865	2.5	1.2	21847	2.2	1.3

1. My classification is			
Options	Score	Count	Percentage
Freshman	1	11	91.7%
Sophomore	2	1	8.3%
Junior	3	0	0.0%
Senior	4	0	0.0%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%

### Reason(s) for taking course

Options	Count	Percentage
Is a required course	6	37.5%
Is an elective	8	50.0%
Covers a topic I am interested in	2	12.5%
Choose not to rate	0	0.0%
Respondent(s)	12	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	12	6.5	0.5	851	6.5	1.0	21444	6.3	1.1

1. My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	0	0.0%
C	5	0	0.0%
B	6	6	50.0%
A	7	6	50.0%

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
Hours per week spent on the course (excluding class time)	2.3	1.8	2.2

1. Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	2	16.7%
3 - 4 hours	2	6	50.0%
5 - 7 hours	3	2	16.7%
8 - 10 hours	4	2	16.7%
11 - 15 hours	5	0	0.0%
16 hours or more	6	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	12	4.4	0.7	869	4.3	1.0	21839	4.0	1.1

1. I consider this course to be a quality course.			
Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	8.3%
Agree	4	5	41.7%
Strongly Agree	5	6	50.0%

**Course Specific Questions**

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
The course was well organized	4.4	4.3	4.0
Class meetings contributed to my learning of the course content.	4.8	4.4	4.0
Grading in the course was fair.	4.1	4.3	4.1
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	4.5	4.5	4.2
I understand how the final grade will be calculated in the course.	4.0	4.4	4.3

<b>1. The course was well organized</b>				<b>2. Class meetings contributed to my learning of the course content.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Agree	4	7	58.3%	Agree	4	3	25.0%
Strongly Agree	5	5	41.7%	Strongly Agree	5	9	75.0%
<b>3. Grading in the course was fair.</b>				<b>4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	8.3%	Agree	4	6	50.0%
Neither Disagree or Agree	3	1	8.3%	Strongly Agree	5	6	50.0%
Agree	4	6	50.0%				
Strongly Agree	5	4	33.3%				
<b>5. I understand how the final grade will be calculated in the course.</b>							
Options	Score	Count	Percentage				
Disagree	2	2	16.7%				
Neither Disagree or Agree	3	1	8.3%				
Agree	4	4	33.3%				
Strongly Agree	5	5	41.7%				

### Which aspects of the course were most helpful? Why?

Comments
the book was very helpful, I really enjoyed reading it
It is challenging and interesting to learn about.
The Professor was really good at explaining concepts.
Lectures and readings were great
Lecture and online quizzes because I learned the most information to be successful in the course
the concepts learned are quite interesting and help in life. Also, having to read the book everyday and take quizzes really kept me on top of the class

### Which aspects of the course would you change? How and Why?

Comments
I felt the lectures weren't really helpful when it came to understanding course material. I felt as if we got off topic frequently.
The course workload is on the heavier side. There are readings to keep up with a few nights of the week and four papers throughout the semester. Also, I would change something about the attendance policy because it counts for a big part of the grade.
The attendance was not fairly graded. Got a 0 Percent in my grades despite actually having an attendance grade of 88 percent.
Nothing
I wouldn't change anything
none

## Overall Instructor Score

Question	Course		Department (Philosophy)		College (Arts and Sciences)	
	Mean	Standard Deviation	Mean	Standard Deviation	Mean	Standard Deviation
The instructor provided quality teaching.	4.8	0.5	4.4	0.9	4.2	1.1

### 1. The instructor provided quality teaching.

Options	Score	Count	Percentage
Agree	4	3	25.0%
Strongly Agree	5	9	75.0%

## Instructor Specific Questions

Question	Course		Department (Philosophy)		College (Arts and Sciences)	
	Mean	Standard Deviation	Mean	Standard Deviation	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	4.8	0.5	4.5	0.8	4.4	0.9
The instructor Robert Sandmeyer presented material clearly.	4.3	1.2	4.3	1.0	4.1	1.1
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	4.5	0.5	4.5	0.9	4.2	1.1
The instructor Robert Sandmeyer provided material at an appropriate pace.	4.3	1.0	4.5	0.8	4.2	1.0
The instructor Robert Sandmeyer treated students with respect.	4.7	0.5	4.7	0.7	4.4	0.9
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	4.8	0.5	4.5	0.8	4.1	1.0

### 1. The instructor Robert Sandmeyer was prepared for class.

Options	Score	Count	Percentage
Agree	4	3	25.0%
Strongly Agree	5	9	75.0%

### 2. The instructor Robert Sandmeyer presented material clearly.

Options	Score	Count	Percentage
Strongly Disagree	1	1	8.3%
Neither Disagree or Agree	3	1	8.3%
Agree	4	3	25.0%
Strongly Agree	5	7	58.3%

### 3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.

Options	Score	Count	Percentage
Agree	4	6	50.0%
Strongly Agree	5	6	50.0%

### 4. The instructor Robert Sandmeyer provided material at an appropriate pace.

Options	Score	Count	Percentage
Disagree	2	1	8.3%
Neither Disagree or Agree	3	1	8.3%
Agree	4	4	33.3%
Strongly Agree	5	6	50.0%

### 5. The instructor Robert Sandmeyer treated students with respect.

Options	Score	Count	Percentage
Agree	4	4	33.3%
Strongly Agree	5	8	66.7%

### 6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.

Options	Score	Count	Percentage
Agree	4	3	25.0%
Strongly Agree	5	9	75.0%

### Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
He invoked deeper thinking
when we would talked about the papers, that was helpful
Professor Sandmeyer was very helpful and always ready to help a student out.
He was always willing to meet and help if there was ever a problem. Also, he has a vast knowledge regarding the topic so it was helpful listening to him explain it.
He was very good overall at teaching. Did everything well and was fun while doing that.
Not just straight out answering questions, helping you figure out on your own
He made class fun and enjoyable, always asking students questions and forcing them out of their comfort zones
His way of teaching was very effective for the course. I appreciated that there were not quizzes for every reading and that the material covered was directly related to what was ready so there weren't any misunderstandings. The teacher was also very helpful when students had questions

### Which aspects of the instructor RobertSandmeyer would you change? How and Why?

Comments
He jumped around a lot, got on rants, often didnt meet the objectives of the day
got off topic a lot
He went a little fast some days, but overall a great professor!
He is too unforgiving when it comes to grading. Much too harsh for a 100 Level course.
Nothing!
nothing
NA

**UK Core - HUM**

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.	4.4	4.3	4.1
This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.	4.4	4.3	4.2
This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.	4.3	4.3	4.1
This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.	4.3	4.3	4.1
This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.	4.4	4.3	4.2

1. This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.				2. This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Agree	4	7	58.3%	Agree	4	7	58.3%
Strongly Agree	5	5	41.7%	Strongly Agree	5	5	41.7%
3. This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.				4. This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	8.3%	Neither Disagree or Agree	3	1	8.3%
Agree	4	6	50.0%	Agree	4	6	50.0%
Strongly Agree	5	5	41.7%	Strongly Agree	5	5	41.7%
5. This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.							
Options	Score	Count	Percentage				
Agree	4	7	58.3%				
Strongly Agree	5	5	41.7%				



Raters	Students
Responded	15
Invited	31

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My classification is	15	1.2	0.8	865	2.5	1.2	21847	2.2	1.3

1. My classification is			
Options	Score	Count	Percentage
Freshman	1	14	93.3%
Sophomore	2	0	0.0%
Junior	3	0	0.0%
Senior	4	1	6.7%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%

### Reason(s) for taking course

Options	Count	Percentage
Is a required course	4	23.5%
Is an elective	10	58.8%
Covers a topic I am interested in	3	17.6%
Choose not to rate	0	0.0%
Respondent(s)	15	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	15	6.3	0.8	851	6.5	1.0	21444	6.3	1.1

1. My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	0	0.0%
C	5	3	20.0%
B	6	5	33.3%
A	7	7	46.7%

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
Hours per week spent on the course (excluding class time)	2.3	1.8	2.2

1. Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	4	26.7%
3 - 4 hours	2	5	33.3%
5 - 7 hours	3	5	33.3%
8 - 10 hours	4	0	0.0%
11 - 15 hours	5	1	6.7%
16 hours or more	6	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	15	3.7	1.3	869	4.3	1.0	21839	4.0	1.1

1. I consider this course to be a quality course.			
Options	Score	Count	Percentage
Strongly Disagree	1	1	6.7%
Disagree	2	2	13.3%
Neither Disagree or Agree	3	3	20.0%
Agree	4	3	20.0%
Strongly Agree	5	6	40.0%

**Course Specific Questions**

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
The course was well organized	4.1	4.3	4.0
Class meetings contributed to my learning of the course content.	4.3	4.4	4.0
Grading in the course was fair.	4.4	4.3	4.1
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	4.8	4.5	4.2
I understand how the final grade will be calculated in the course.	4.5	4.4	4.3

1. The course was well organized				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	2	13.3%	Strongly Disagree	1	1	6.7%
Agree	4	7	46.7%	Disagree	2	1	6.7%
Strongly Agree	5	6	40.0%	Agree	4	4	26.7%
				Strongly Agree	5	9	60.0%
3. Grading in the course was fair.				4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	6.7%	Agree	4	3	20.0%
Neither Disagree or Agree	3	1	6.7%	Strongly Agree	5	12	80.0%
Agree	4	4	26.7%				
Strongly Agree	5	9	60.0%				
5. I understand how the final grade will be calculated in the course.							
Options	Score	Count	Percentage				
Strongly Disagree	1	1	6.7%				
Agree	4	3	20.0%				
Strongly Agree	5	11	73.3%				

### Which aspects of the course were most helpful? Why?

Comments
The daily quizzes because they force you to read the book to be prepared for class.
The aspects most helpful in this course were the online quizzes which our midterm and final assessment were based off of. These quizzes could be used as study guides.
The professor was very understanding and reliable for grades.
lectures and quizzes on canvas
lectures were extremely helpful because it provided a more in-depth analysis of the topics discussed in class
the quizzes helped better understand the topics covered
nothing
He really tried to teach in a way that benefited his students and was clear in every lecture.
Learning about ideas, etc
The online quizzes

### Which aspects of the course would you change? How and Why?

Comments
The way attendance is graded, even though I understand why he did it the way that he did.
I would make more set notes instead of us just listening to the professor lecture. It was hard to know if our notes were correct or if we were writing the important notes. I feel that if we had set notes, I would have done better on the writing assignments.
I would change how the papers were discussed simply because they were so hard to understand.
less focus on philosophers and more on philosophy itself
I would not change anything
More powerpoint / structured lectures
there were a lot of readings that were really confusing to read
everything
I would add more relevant information like how the old philosophers relate to a topic now
The presentation
The strict attendance. I should not have gone down 13% because I missed a few classes.

## Overall Instructor Score

Question	Course		Department (Philosophy)		College (Arts and Sciences)	
	Mean	Standard Deviation	Mean	Standard Deviation	Mean	Standard Deviation
The instructor provided quality teaching.	4.3	0.8	4.4	0.9	4.2	1.1

### 1. The instructor provided quality teaching.

Options	Score	Count	Percentage
Neither Disagree or Agree	3	3	20.0%
Agree	4	4	26.7%
Strongly Agree	5	8	53.3%

## Instructor Specific Questions

Question	Course		Department (Philosophy)		College (Arts and Sciences)	
	Mean	Standard Deviation	Mean	Standard Deviation	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	4.3	0.9	4.5	0.8	4.4	0.9
The instructor Robert Sandmeyer presented material clearly.	3.9	1.1	4.3	1.0	4.1	1.1
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	4.3	1.0	4.5	0.9	4.2	1.1
The instructor Robert Sandmeyer provided material at an appropriate pace.	4.3	0.9	4.5	0.8	4.2	1.0
The instructor Robert Sandmeyer treated students with respect.	4.8	0.4	4.7	0.7	4.4	0.9
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	4.9	0.4	4.5	0.8	4.1	1.0

### 1. The instructor Robert Sandmeyer was prepared for class.

Options	Score	Count	Percentage
Disagree	2	1	6.7%
Neither Disagree or Agree	3	1	6.7%
Agree	4	5	33.3%
Strongly Agree	5	8	53.3%

### 2. The instructor Robert Sandmeyer presented material clearly.

Options	Score	Count	Percentage
Disagree	2	3	20.0%
Neither Disagree or Agree	3	1	6.7%
Agree	4	6	40.0%
Strongly Agree	5	5	33.3%

### 3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.

Options	Score	Count	Percentage
Disagree	2	1	6.7%
Neither Disagree or Agree	3	2	13.3%
Agree	4	4	26.7%
Strongly Agree	5	8	53.3%

### 4. The instructor Robert Sandmeyer provided material at an appropriate pace.

Options	Score	Count	Percentage
Disagree	2	1	6.7%
Neither Disagree or Agree	3	1	6.7%
Agree	4	5	33.3%
Strongly Agree	5	8	53.3%

### 5. The instructor Robert Sandmeyer treated students with respect.

Options	Score	Count	Percentage
Agree	4	3	20.0%
Strongly Agree	5	12	80.0%

### 6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.

Options	Score	Count	Percentage
Agree	4	2	13.3%
Strongly Agree	5	13	86.7%

**Which aspects of the instructor Robert Sandmeyer were most helpful? Why?**

Comments
His repetition of concepts and asking the same questions in class over and over again because they get ingrained in the brain that way.
This teacher was extremely helpful because he always wanted us to understand things, but he did it in such a unique way that while he taught us there would be some question-asking to see if he could possibly get it out of us. It really makes you think and I enjoyed it.
I think the instructor did a good job of keeping the students involved in class. He constantly asked questions and made students give answers to stimulate deeper thinking.
He listened to our questions and answered well.
explains things very thorough, this helps explain difficult concepts. also he spends a lot of time on certain things which is nice because concepts are so complex
He was very easy to talk to and made himself available if we had questions.
what was most helpful was how passionate the instructor was about his course. I love professor sandmeyer!!
he was such a sweet man but the concepts were kind of confusing he was very understanding and you can tell really cared about his students,
he is passionate about the subject
He repeated the ideas we need to understand over and over until we could present the information on our own.
He would work with you until you got the answer correct because he knew you could find the right answer in yourself
He knew what he was talking about

**Which aspects of the instructor Robert Sandmeyer would you change? How and Why?**

Comments
N/A
none
I think the instructor could have given more structured notes rather than just lecturing. Also, the instructor could have given more straightforward details for the writing assignments.
How he prepares us for tests and papers.
NA
I would not change anything.
n/a!!!
class was kind of boring it would be better if there were more conversation with the class
quit talking so fast & understand most of your students have no background on this subject so try to explain things in a way we can understand, not like we are already philosophers
Nothing
Presentation of notes. This improved in the end of the semester
Class was always just him talking at us for 50 minutes straight

**UK Core - HUM**

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.	4.3	4.3	4.1
This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.	4.5	4.3	4.2
This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.	4.5	4.3	4.1
This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.	4.5	4.3	4.1
This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.	4.4	4.3	4.2

1. This course helped me present and critically evaluate competing interpretations through analysis and argumentation in writing and orally.

Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	6.7%
Agree	4	8	53.3%
Strongly Agree	5	6	40.0%

2. This course helped me distinguish different artistic, literary, philosophical, religious, linguistic, and historical schools and periods according to the varying approaches and viewpoints characterized therein.

Options	Score	Count	Percentage
Disagree	2	1	6.7%
Agree	4	5	33.3%
Strongly Agree	5	9	60.0%

3. This course helped me identify the values and presuppositions that underlie the world-views of different cultures and different peoples over time as well as one's own culture.

Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	6.7%
Agree	4	6	40.0%
Strongly Agree	5	8	53.3%

4. This course helped me develop disciplinary literacy (vocabulary, concepts, methodology) in written work, oral presentations and in classroom discussions.

Options	Score	Count	Percentage
Agree	4	7	46.7%
Strongly Agree	5	8	53.3%

5. This course helped me conduct a sustained piece of analysis of some work of art, literature, folklore (or popular culture), film (or other digital media), philosophy, religion, language system, or historical event or existing historical narrative that makes use of logical argument, coherent theses, and evidence of that discipline, with use of library sources when applicable.

Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	6.7%
Agree	4	7	46.7%
Strongly Agree	5	7	46.7%

Question	Course		
	Response Count	Mean	Standard Deviation
The introductory discussion days made each new topic easier to understand	15	4.0	1.1

1. The introductory discussion days made each new topic easier to understand

Options	Score	Count	Percentage
Disagree	2	3	20.0%
Agree	4	6	40.0%
Strongly Agree	5	6	40.0%

Question	Course		
	Response Count	Mean	Standard Deviation
The thought experiments made it easier to comprehend the following readings	15	3.8	1.3

1. The thought experiments made it easier to comprehend the following readings

Options	Score	Count	Percentage
Strongly Disagree	1	1	6.7%
Disagree	2	2	13.3%
Neither Disagree or Agree	3	2	13.3%
Agree	4	4	26.7%
Strongly Agree	5	6	40.0%



Raters	Students
Responded	30
Invited	68

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My classification is	29	1.9	1.4	865	2.5	1.2	21847	2.2	1.3

1. My classification is			
Options	Score	Count	Percentage
Freshman	1	16	55.2%
Sophomore	2	6	20.7%
Junior	3	4	13.8%
Senior	4	2	6.9%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	1	3.4%

### Reason(s) for taking course

Options	Count	Percentage
Is a required course	13	37.1%
Is an elective	17	48.6%
Covers a topic I am interested in	5	14.3%
Choose not to rate	0	0.0%
Respondent(s)	30	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
My expected grade in this course	30	6.7	0.5	851	6.5	1.0	21444	6.3	1.1

1. My expected grade in this course			
Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	0	0.0%
C	5	0	0.0%
B	6	10	33.3%
A	7	20	66.7%

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
Hours per week spent on the course (excluding class time)	2.0	1.8	2.2

1. Hours per week spent on the course (excluding class time)			
Options	Score	Count	Percentage
2 hour or less	1	10	33.3%
3 - 4 hours	2	11	36.7%
5 - 7 hours	3	8	26.7%
8 - 10 hours	4	1	3.3%
11 - 15 hours	5	0	0.0%
16 hours or more	6	0	0.0%

## Overall Course Score

### Course Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
I consider this course to be a quality course.	30	3.7	1.3	869	4.3	1.0	21839	4.0	1.1

1. I consider this course to be a quality course.			
Options	Score	Count	Percentage
Strongly Disagree	1	3	10.0%
Disagree	2	2	6.7%
Neither Disagree or Agree	3	5	16.7%
Agree	4	11	36.7%
Strongly Agree	5	9	30.0%

**Course Specific Questions**

Question	Course	Department (Philosophy)	College (Arts and Sciences)
	Mean	Mean	Mean
The course was well organized	3.8	4.3	4.0
Class meetings contributed to my learning of the course content.	4.0	4.4	4.0
Grading in the course was fair.	3.7	4.3	4.1
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	4.1	4.5	4.2
I understand how the final grade will be calculated in the course.	4.3	4.4	4.3

<b>1. The course was well organized</b>				<b>2. Class meetings contributed to my learning of the course content.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	2	6.7%	Strongly Disagree	1	1	3.3%
Disagree	2	4	13.3%	Disagree	2	2	6.7%
Neither Disagree or Agree	3	3	10.0%	Neither Disagree or Agree	3	4	13.3%
Agree	4	10	33.3%	Agree	4	12	40.0%
Strongly Agree	5	11	36.7%	Strongly Agree	5	11	36.7%
<b>3. Grading in the course was fair.</b>				<b>4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	3.3%	Strongly Disagree	1	1	3.3%
Disagree	2	4	13.3%	Disagree	2	1	3.3%
Neither Disagree or Agree	3	4	13.3%	Neither Disagree or Agree	3	1	3.3%
Agree	4	14	46.7%	Agree	4	17	56.7%
Strongly Agree	5	7	23.3%	Strongly Agree	5	10	33.3%
<b>5. I understand how the final grade will be calculated in the course.</b>							
Options	Score	Count	Percentage				
Strongly Disagree	1	1	3.3%				
Disagree	2	1	3.3%				
Neither Disagree or Agree	3	1	3.3%				
Agree	4	13	43.3%				
Strongly Agree	5	14	46.7%				

## Which aspects of the course were most helpful? Why?

Comments
The guest speakers because it made it more interesting being able to hear from people that dedicate their life to ideas covered in this course.
the online aspects and the readings
In-class discussions were the most helpful, philosophy is hard to understand sometimes without strong, cued discussions, which were provided.
The speakers coming in was nice because we got to see various view points on the ethics of food.
It really changed my thoughts on some of the foods I consume in my body and really broadened my thoughts on food in general
The quizzes were helpful because it pointed out things that Prof. Sandmeyer wanted us to learn.
The grading was easy to understand.
Having the daily class schedule posted and the link to each document to refer to when needed was helpful.
Quality lecturing, awesome guest speakers, some great readings
There were a lot of interesting discussions and readings, and I felt this class gave me a more solid grounding and understanding of my major. The homework due dates and readings were very well-organized and made sense, and the professor was clearly experienced and competent. Having visitors in class was really fun, too! He was also very accommodating about requests for help/alterd assignments.
Lectures were very interesting. Guest speakers were excellent. It added dimension to this class which was very interesting.
nothing
Dr. Sandemeyer was approachable and willing to work things out if there were disputes
Lectures helped clarify readings, assignments were directly related to in-class topics and projects.
the quizzes helped boost my grade, the guest speakers were great to have come in, and the final project allowing us to do volunteering was great
The most helpful aspects of this course was when the visitors came to visit because it was engaging and not boring like class usually is
The readings and practice quizzes were most helpful in this course.

**Which aspects of the course would you change? How and Why?**

Comments
Felt like the readings were way to long and that they could be condensed.
n/a
I like the idea of a volunteer assignment, but I feel like it was sprung on us. It would make more sense to tell us about the project at the beginning of the semester so that we have the whole semester to get the five hours. Only giving us one month means too much competition for hours and for people who work, we didn't have enough notice to request off.
I wouldn't change anything about the course because it exceeded all expectations of what i was supposed to get out of it
The group civic engagement project, was unorganized and a little much for a 200 level class. Prof. Sandmeyer did not have a clear idea of what he was going to assign until a week or so prior to the start of the project. The class was given roughly 2 weeks to work 6 hours of volunteer work, mostly during times that were either during classes or, like me, during the times of my job. If he were to have this idea at the start of the semester and put it in the syllabus, I would have been able to give proper notice to my job as well as other family obligations in order to do the project. I just feel that projects of that magnitude that require more of the student should be thought out prior to the semester and placed in syllabus.
Also, I feel that the mandatory attendance is unnecessary. I am not a traditional student, and I have other obligations (child, full time job, etc.) that sometimes called me away from the class time. The added pressure of mandatory attendance is something that I feel I should not have to deal with in a college setting. Especially if I am passing the class with an A. I understand the reason behind it, and the class time did aid in my learning the material. I just feel that, as a college student, and an adult, whether I come to class or not is my responsibility and I should not feel pressured to be there.
N/A
Just give the volunteer portion of the last project more time to get done since it was hard to get all of the hours done.
It would be great if the class could be restricted to about 20–30 students instead of 70. The students who weren't engaged and interested really distracted and detracted from the class for the students who did want to be there. Also because of that, the group work that we occasionally did was not very productive or valuable. Also, the detours to discuss note-taking strategy were not very helpful.
The class is too large! 70 students was too much for the professor and his TA to wrangle and grade adequately. Split the class in half. Also, the professor had multiple assignments he clearly didn't think through ahead of time – a food tracking/diet assignment that I know people had trouble with due to a history of disordered eating, and then a surprise group discussion of how well we did in the assignment which wasn't great for those aforementioned people having trouble. The volunteer assignment was announced about three weeks before it was due, which meant no one had the opportunity to sign up for volunteer shifts ahead of time and they were rapidly packed out.
I would appreciate more student input. Lectures are fine but it would be more beneficial if there was more student interaction. People sit there and play on their phones or talk to their friends. They need to get their head in the game.
I have no idea what this class is even about
The professor and how the material was presented. The slides were sloppy, he usually ranted and stuttered and didnt make sense. Nothing about this class I liked. The assignments were way over the top and required was too much work/ reading to complete for a 200 level class.
<ul style="list-style-type: none"> <li>– Smaller class sizes with more sections.</li> <li>– TA not grading assignments, but maybe giving a few lectures.</li> </ul>
not really sure to be honest
There are many aspects I would change about this course, one being presenting more interesting topics. At the begging of the semester it was interesting but about two weeks afternoon class started it was very boring. The instructor gets mad very easily and raises his voice often. The classes seemed as we were being preached at instead of taught information that would be useful in life
I would change the organization of the lectures within this course.
Excessive amount of work. Unfair/unreasonable due dates for visitor questions and quizzes. Have the due dates placed at a reasonable time of day and it should fix the issue.
his TA graded everything and without providing examples we were left in confusion of how to construct visitor questions, gave a volunteer project towards the end of the semester, which is when exams, and some internships start making it very difficult to get those hours completed.

## Overall Instructor Score

Question	Course		Department (Philosophy)		College (Arts and Sciences)	
	Mean	Standard Deviation	Mean	Standard Deviation	Mean	Standard Deviation
The instructor provided quality teaching.	4.0	1.2	4.4	0.9	4.2	1.1

### 1. The instructor provided quality teaching.

Options	Score	Count	Percentage
Strongly Disagree	1	2	6.7%
Disagree	2	1	3.3%
Neither Disagree or Agree	3	5	16.7%
Agree	4	9	30.0%
Strongly Agree	5	13	43.3%

## Instructor Specific Questions

Question	Course		Department (Philosophy)		College (Arts and Sciences)	
	Mean	Standard Deviation	Mean	Standard Deviation	Mean	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	4.3	1.0	4.5	0.8	4.4	0.9
The instructor Robert Sandmeyer presented material clearly.	3.6	1.3	4.3	1.0	4.1	1.1
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	3.9	1.3	4.5	0.9	4.2	1.1
The instructor Robert Sandmeyer provided material at an appropriate pace.	4.0	1.0	4.5	0.8	4.2	1.0
The instructor Robert Sandmeyer treated students with respect.	4.3	1.0	4.7	0.7	4.4	0.9
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	4.3	1.0	4.5	0.8	4.1	1.0

<b>1. The instructor Robert Sandmeyer was prepared for class.</b>				<b>2. The instructor Robert Sandmeyer presented material clearly.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	3.3%	Strongly Disagree	1	3	10.0%
Disagree	2	1	3.3%	Disagree	2	3	10.0%
Neither Disagree or Agree	3	3	10.0%	Neither Disagree or Agree	3	6	20.0%
Agree	4	8	26.7%	Agree	4	9	30.0%
Strongly Agree	5	17	56.7%	Strongly Agree	5	9	30.0%
<b>3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.</b>				<b>4. The instructor Robert Sandmeyer provided material at an appropriate pace.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	2	6.7%	Strongly Disagree	1	1	3.3%
Disagree	2	3	10.0%	Disagree	2	2	6.7%
Neither Disagree or Agree	3	4	13.3%	Neither Disagree or Agree	3	2	6.7%
Agree	4	9	30.0%	Agree	4	15	50.0%
Strongly Agree	5	12	40.0%	Strongly Agree	5	10	33.3%
<b>5. The instructor Robert Sandmeyer treated students with respect.</b>				<b>6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	3.3%	Strongly Disagree	1	1	3.3%
Disagree	2	1	3.3%	Neither Disagree or Agree	3	4	13.3%
Neither Disagree or Agree	3	3	10.0%	Agree	4	9	30.0%
Agree	4	8	26.7%	Strongly Agree	5	16	53.3%
Strongly Agree	5	17	56.7%				

## Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
He was very enthusiastic which made it easy to focus on what he was teaching.
friendly
Talks and presents the topic with a great energy. Really tried to engage us. Overall, a great teacher.
he was very knowledgeable on the subject and was straight up about how to excel in this course
Funny, made the class more interesting.
Prof Sandmeyer deeply cares about his job, and it is evident in his teaching. He truly wants students to think and understand concepts about the world and tries to prepare students for ongoing classes. He answers questions, he is understanding. I believe he is a great instructor.
He is easy to talk to.
He was always asking the class if anyone had questions and took time to make sure that everyone was on the same page. He would also make sure that the directions were clear for each assignment.
Makes great powerpoint presentations
Bob is a great lecturer and has wonderful insight into the subject. He is passionate about his subject and shares that with students. I've never been a fan of philosophy and he has won me over to the "dark side".
nothing
None
Approachable, prepared for class, very on topic, always answers questions and tries to allow students time to express their feelings.
He was nice and quirky and passionate about what he was teaching about which was great. He allowed me to gain a better understanding of the content and its importance outside of the class
The aspect that was most helpful about this professor was that he showed examples of what he was trying to teach in Lexington so we could get a better understanding
The in-class discussion techniques used were most helpful in taking in the content of the class.



## Which aspects of the instructor RobertSandmeyer would you change? How and Why?

Comments
Make time at the end of class for maybe questions if people are not understanding a concept.
n/a
he has a tendency to go on about the subject and lesson at times which can take away from kids learning
Goes fast, gets off topic a lot, not very well structured.
Sometimes he is a little scattered in his thoughts, and sometimes the class felt very unorganized.
Teaches very quickly.
nothing
Could use more practical rather than theoretical knowledge on ag and food systems, sometimes took too much time on certain slides and ran out of time to finish the presentation, sometimes spent too much time trying to get students to answer questions when they clearly didn't know what was going on
More student interaction.
he has absolutely no control or attention of his class
I can not lie but I dont want to be rude. He is utterly horrible at teaching. I have no doubt that he is smart and a nice person, but this class was politically oriented and how it was presented made no sense.
None
I thought the grading was pretty tough for a core class. It seems to require prior experience in philosophy, which I did not have. I felt as though I didn't have the tools I needed to succeed. After I wrote my midterm reflection paper, thinking I did a good job, I got a poor grade. This decreases my confidence in my ability to perform on this final paper and final exam.
He goes on many tangents about the topic which is great because he understands it all but most of the students do not
I think you should have more group projects and discussions because people are not engaged in class at all. By making more group work and allowing students to openly discuss with their peers they'll want to learn the material more and care more about the class.
The instructor needs to actually teach Instead of raising his voice and preaching to us. I felt very uncomfortable in his class and if he called on you and you were not sure what he was asking or the answer he made you feel stupid.
I would change the organization of the instructor by providing a more cohesive powerpoint and using it as an aid for the in-class notes.
Do some grading, the class wasn't that big. At least grade the questions because some information that was give on the visitors were kinda limited, just provided what they've done, not anything really about them

**UK Core - CCC**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation	Response Count	Mean	Standard Deviation
This course helped me understand historical, societal, and cultural differences, such as those arising from race, ethnicity, gender, sexuality, language, nationality, religion, political and ethical perspectives, and socioeconomic class.	30	3.8	1.4	138	3.9	1.2	696	4.1	1.0
This course helped me understand how these differences influence issues of social justice and/or civic responsibility.	30	3.9	1.2	137	3.9	1.2	692	4.2	1.0
This course helped me understand historical, societal, and cultural contexts relevant to the subject matter of the course.	29	3.8	1.3	136	4.0	1.2	686	4.2	1.0
This course helped me understand at least two of the following, as they pertain to the subject matter of the course: (1) Societal, cultural, and institutional change over time; (2) Civic engagement; (3) Regional, national, or cross-national comparisons; and (4) Power and resistance	29	4.0	1.1	135	4.0	1.1	691	4.2	1.0
This course helped me identify and evaluate conflicts, compromises, and/or ethical dilemmas	30	3.9	1.2	138	4.0	1.1	692	4.2	1.0
This course helped me understand effective and responsible participation in a diverse society.	30	3.9	1.2	138	4.0	1.1	688	4.2	1.0

1. This course helped me understand historical, societal, and cultural differences, such as those arising from race, ethnicity, gender, sexuality, language, nationality, religion, political and ethical perspectives, and socioeconomic class.

Options	Score	Count	Percentage
Strongly Disagree	1	3	10.0%
Disagree	2	4	13.3%
Neither Disagree or Agree	3	1	3.3%
Agree	4	11	36.7%
Strongly Agree	5	11	36.7%

3. This course helped me understand historical, societal, and cultural contexts relevant to the subject matter of the course.

Options	Score	Count	Percentage
Strongly Disagree	1	3	10.3%
Disagree	2	2	6.9%
Neither Disagree or Agree	3	2	6.9%
Agree	4	12	41.4%
Strongly Agree	5	10	34.5%

5. This course helped me identify and evaluate conflicts, compromises, and/or ethical dilemmas

Options	Score	Count	Percentage
Strongly Disagree	1	2	6.7%
Disagree	2	3	10.0%
Neither Disagree or Agree	3	3	10.0%
Agree	4	11	36.7%
Strongly Agree	5	11	36.7%

2. This course helped me understand how these differences influence issues of social justice and/or civic responsibility.

Options	Score	Count	Percentage
Strongly Disagree	1	2	6.7%
Disagree	2	3	10.0%
Neither Disagree or Agree	3	2	6.7%
Agree	4	12	40.0%
Strongly Agree	5	11	36.7%

4. This course helped me understand at least two of the following, as they pertain to the subject matter of the course: (1) Societal, cultural, and institutional change over time; (2) Civic engagement; (3) Regional, national, or cross-national comparisons; and (4) Power and resistance

Options	Score	Count	Percentage
Strongly Disagree	1	2	6.9%
Disagree	2	2	6.9%
Neither Disagree or Agree	3	1	3.4%
Agree	4	14	48.3%
Strongly Agree	5	10	34.5%

6. This course helped me understand effective and responsible participation in a diverse society.

Options	Score	Count	Percentage
Strongly Disagree	1	2	6.7%
Disagree	2	3	10.0%
Neither Disagree or Agree	3	2	6.7%
Agree	4	12	40.0%
Strongly Agree	5	11	36.7%

## REPORTING FORM SUMMARIZING THE TEACHING RECORD

Name: Bob Sandmeyer Rank: Assistant Professor

Department: Philosophy

Sem and Year	COURSES TAUGHT Number and Title	Students Enrolled (do not include advisees)	Selected Course Evaluation Scores*			
			Overall Value of Course (Course Specific Item #6)	Instructor Presented Material Effectively (Instructor Specific Item #2)	Instructor Increased Student Ability to Analyze and Evaluate (Instructor Specific Item #6)	Overall Quality of Teaching (Instructor Specific Item #7)
F 2017	PHI 336.001 Environmental Ethics	67	3.6	3.4	4.1	3.9
	PHI 680.001 Time and Time-Consciousness	6	--	--	--	--
Sp 2018	ENS 400.001 Senior Seminar – Sustainability in Action	26	3.0	3.0	3.3	3.4
	PHI 205.001 Food Ethics	64	3.8	3.8	4.3	4.2

\* If non-TCE forms are used, these questions must be included on the departmental forms, tabulated and presented on this form. Denote "NA" for course scores that are not yet available.

Raters	Students
Responded	33
Invited	67
Response Ratio	49.3%

#### Classification

Options	Score	Count	Percentage
Freshman	1	0	0.0%
Sophomore	2	11	33.3%
Junior	3	14	42.4%
Senior	4	7	21.2%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%
Choose not to rate	NRP	1	3.0%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
My classification is	2.9	32	0.8	2.7	969	1.2	2.3	27592	1.3

#### Reason(s) for taking course

Options	Count	Percentage
is a required course	30	73.2%
is an elective	2	4.9%
covers a topic I am interested in	9	22.0%
Choose not to rate	0	0.0%
<b>Respondent(s)</b>	<b>33</b>	

#### Expected Grade in Course

Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	1	3.0%
C	5	0	0.0%
B	6	14	42.4%
A	7	18	54.5%
Choose not to rate	NRP	0	0.0%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
My expected grade in this course	6.5	33	0.7	6.5	956	0.8	6.3	27166	1.0

### Hours per week spent on course outside of class time

Options	Score	Count	Percentage
1 hour or less	1	4	12.1%
2 hours	2	12	36.4%
3 hours	3	8	24.2%
4 - 5 hours	4	7	21.2%
6 - 7 hours	5	2	6.1%
8 hours or more	6	0	0.0%
Choose not to rate	NRP	0	0.0%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
Hours per week spent on the course (excluding class time)	2.7	33	1.1	2.6	964	1.2	3.0	27456	1.3

### Course Specific Questions

1. The course was well organized

Options	Score	Count	Percentage
Strongly Disagree	1	3	9.1%
Disagree	2	4	12.1%
Neither Disagree or Agree	3	6	18.2%
Agree	4	13	39.4%
Strongly Agree	5	7	21.2%

2. Class meetings contributed to my learning of the course content.

Options	Score	Count	Percentage
Strongly Disagree	1	2	6.1%
Disagree	2	7	21.2%
Neither Disagree or Agree	3	4	12.1%
Agree	4	12	36.4%
Strongly Agree	5	8	24.2%

3. Grading in the course was fair.

Options	Score	Count	Percentage
Strongly Disagree	1	3	9.1%
Disagree	2	1	3.0%
Neither Disagree or Agree	3	8	24.2%
Agree	4	8	24.2%
Strongly Agree	5	13	39.4%

4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.

Options	Score	Count	Percentage
Disagree	2	1	3.0%
Neither Disagree or Agree	3	2	6.1%
Agree	4	13	39.4%
Strongly Agree	5	17	51.5%

5. I understand how the final grade will be calculated in the course.

Options	Score	Count	Percentage
Disagree	2	2	6.1%
Neither Disagree or Agree	3	3	9.1%
Agree	4	14	42.4%
Strongly Agree	5	14	42.4%

6. I consider PHI336-001 to be a quality course.

Options	Score	Count	Percentage
Strongly Disagree	1	3	9.1%
Disagree	2	5	15.2%
Neither Disagree or Agree	3	6	18.2%
Agree	4	7	21.2%
Strongly Agree	5	12	36.4%

Course Specific Questions (continued)

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
The course was well organized	3.5	33	1.2	4.2	968	1.0	4.0	27598	1.0
Class meetings contributed to my learning of the course content.	3.5	33	1.3	4.3	968	1.0	4.0	27448	1.1
Grading in the course was fair.	3.8	33	1.3	4.3	963	0.9	4.1	27526	1.0
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	4.4	33	0.7	4.5	963	0.8	4.2	27453	0.9
I understand how the final grade will be calculated in the course.	4.2	33	0.9	4.3	966	0.9	4.3	27503	0.9
I consider PHI336-001 to be a quality course.	3.6	33	1.4	4.3	965	1.0	4.0	27533	1.1



Which aspects of the course were most helpful? Why?

Comments
The discussions in class.
The reading quizzes helped me remember the material well.
The daily talks and the reading quizzes and the test review days
His own examples of topics on class topics.
Reading quizzes as these helped consolidate key points from the readings.
I liked Muir and Carson– but we never actually read them, so I guess nothing was good about it
The in depth reading, and the discussion over them
the structure of the course made it clear what we should be focusing on.
nothing was helpful
Reading quizzes
I found the lectures to be most helpful. The reading material coupled with the quizzes allowed for me to be prepared for each class. "Reading with questions in mind" was encouraged and beneficial. The way in which the class was structured with the bulk of the large assignments due toward the first half of the semester thoroughly alleviated end of semester stress all around. A couple of the assignments were given extensions at our request and his willingness to push back those dates resulted in my overall success this semester. Not just in this class but in others. Thank you! I loved the energy and way the instructor delivered the material. He is very passionate about the subjects we went over in class and as such inspired and solidified my own passion and interest in the material.
The quizzes for each reading was extremely helpful.
The most helpful part of the course was reading the materials focused on the environment (Leopold, etc). This is directly applicable to natural resources and the environment, which is what the majority of the students are studying whom are taking the class.
Having online quizzes due every class ensured that we at least had to look at the reading. We were given a very clear idea of what exams would look like. Many of the assignments and essays seemed thoughtful.
Reading quizzes were a nice grade booster. I liked the way exams were formatted (as in the questions and essay format, and having all the questions before the exam, not the spacing of the exams.)
Reading Quizzes, Review sessions, Exam Format, Ethical Action Assignment.
quizzes and class
Quizzes were a good overall summary of readings. In class discussions were also good because you could get other student ideas and feedback.
Reading quizzes and the study guide. Reading quizzes were questions on the exams and the study guide reflected what the exam would look like.
The in class discussions were pretty helpful.
The reading quizzes helped a whole lot, up until i figured out how to search a document for the answer i needed.
The reading questions were very helpful when reading through the readings.
The quizzes and readings
The course covered useful, intriguing information in light of major philosophers and spokespeople.

Which aspects of the course would you change? How and Why?

Comments
The organization was terrible.
Maybe provide readings in class like printed copies.
I would make the papers more far apart because they all came at once which was a bit overwhelming.
Don't have everything due in one week (ex. journal and Leopold paper and test). Make journal entries have due dates.
none

Comments
None!
First half of the semester was terrible, boring, useless, uninteresting, and not good. There does not need to be a whole 2.5 months devoted to learning Kant and Aristotle in a envrio ethics class. Instead, just go with environmental authors and ethistis and then if a concept from someone else applies, integrate their content in. Once we started on Muir/Pinchot, the class was actually worth my time and I began to pay attention some
Grading of papers seemed too subjective
The syllabus being written in block text is hard to digest intially and difficult to use later on to simply find a date or score percentage. Having sections, bullets, etc make a much more useful syllabus
possibly give more days to read and comprehend the reading.
grading seems very arbitrary and needs to be more objective. I feel like I often said essentially the same thing on a question or essay as someone else but got docked for saying it in a different way. Could never tell what grade I would get, even when I was very well prepared.
Provide online outlines of the discussions in lecture. Having a sick day should not make up unable to know what had happened during class.
don't make this a required ENS class! No relevance. Too focused on veganism and vegetarianism.
None
Nothing! I would love to be able to take more courses like this with him teaching. I will not get the opportunity to have him as my instructor until my senior year. Though it is well worth the wait.
Start using powerpoint with certain key points to go over from the readings.
While I believe this course achieved the goals the Dr. Sandmeyer set, I don't think the course is successful in teaching environmental ethics. This course teaches the philosophy of ethics with a slight emphasis on environmental readings. I think, especially with the current state of politics/ environment, that a more applied environmental ethics course would be much more valuable to the students. Rather than learning ethical theories, which is important, students should extend beyond this to learn how to apply these theories to ethical dilemmas/ situations.
In-class lectures often felt disorganized and unfocused. Class discussions seemed to devolve into the professor debating one or two students or just talking himself. I would have preferred more concrete lectures and things to take notes on (or actual discussion of the readings instead of tangents). Grading criteria on papers was also sometimes unclear.
This class was not organized well. The first time we looked closely at environmental ethics was a week after midterms. Far too much time was spent on ethical theories, and then most of these theories weren't really mentioned after the test on them (at midterms). I feel as though the class should have started looking at environmental ethics right away, and when applicable, the ethical theories could be summarized and explained briefly. I also thought that we spent too little time looking at Leopold, as I was led to believe that the Leopold novel was a crucial piece of environmental ethics, and then there was barely any discussion on it. In general, there was very little class discussion.
Difficult to follow lectures, they are repetitive and progress slowly without any clear organization. There desperately needs to be more discussion. There also needs to be other pedagogical methods incorporated into class time, maybe debates, small group discussions, incorporation of pictures, videos, etc. Peer editing may have helped. There are so many different ways to engage students, it is a shame to teach every class period the same way, especially when it isn't done in a way that makes taking notes easy, or even possible.
The professor, the topics we learn. its environmental ethics and we have hardly talked about the environment its basically just a philosophy class and thats not how this major works it shouldn't be required???
The writing assignments had due dates that were extremely close together and both were length papers. A few week separation would have been nice.
Papers were graded extremely harsh and unfair. For someone who received an A on the tests and quizzes and then struggled to keep an A because the papers were graded in an extremely harsh manner was ridiculous. I have never received below an A on a paper in my college english classes or environmental anthropology, yet I received poor grades on the papers with little to no explanation of why. My major is not philosophy. This course is more of an introduction to environmental ethics, since it is the only ethics course I will take. So why were my papers treated as if I should be an expert in ethics.
The grading needs to be more consistent on the papers.

**Comments**

The first exam material was irrelevant to me (especially Kant; i will never get those hours of my life back, hope you realize that)

I would not do so much Kant, It should not take so long to pick out the important concepts and not spend 4 days on his material. Focusing purely on Philosophy made it very difficult for me to connect with the material. I would have liked it if we had related the philosophy to environmental issues immediately.

The style of grading for the papers and tests. People shouldnt have 100% on quizzes and 100% on mulitple choice section but still getting Cs on the test if the essay was not exactly how it was wanted.

I would not change anything.

## Instructor Specific Questions

1. The instructor Robert Sandmeyer was prepared for class.

Options	Score	Count	Percentage
Disagree	2	2	6.1%
Neither Disagree or Agree	3	4	12.1%
Agree	4	14	42.4%
Strongly Agree	5	13	39.4%

3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.

Options	Score	Count	Percentage
Strongly Disagree	1	4	12.1%
Disagree	2	7	21.2%
Neither Disagree or Agree	3	3	9.1%
Agree	4	4	12.1%
Strongly Agree	5	15	45.5%

5. The instructor Robert Sandmeyer treated students with respect.

Options	Score	Count	Percentage
Strongly Disagree	1	1	3.0%
Agree	4	12	36.4%
Strongly Agree	5	20	60.6%

7. RobertSandmeyer provided quality teaching.

Options	Score	Count	Percentage
Strongly Disagree	1	2	6.1%
Disagree	2	3	9.1%
Neither Disagree or Agree	3	5	15.2%
Agree	4	9	27.3%
Strongly Agree	5	14	42.4%

2. The instructor Robert Sandmeyer presented material clearly.

Options	Score	Count	Percentage
Strongly Disagree	1	5	15.2%
Disagree	2	4	12.1%
Neither Disagree or Agree	3	6	18.2%
Agree	4	8	24.2%
Strongly Agree	5	10	30.3%

4. The instructor Robert Sandmeyer provided material at an appropriate pace.

Options	Score	Count	Percentage
Strongly Disagree	1	2	6.1%
Disagree	2	4	12.1%
Neither Disagree or Agree	3	7	21.2%
Agree	4	8	24.2%
Strongly Agree	5	12	36.4%

6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.

Options	Score	Count	Percentage
Disagree	2	4	12.1%
Neither Disagree or Agree	3	5	15.2%
Agree	4	8	24.2%
Strongly Agree	5	16	48.5%

Instructor Specific Questions (continued)

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	4.2	33	0.9	4.5	1024	0.9	4.4	37263	0.9
The instructor Robert Sandmeyer presented material clearly.	3.4	33	1.4	4.4	1024	1.0	4.1	37225	1.1
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	3.6	33	1.5	4.4	1023	0.9	4.2	37186	1.1
The instructor Robert Sandmeyer provided material at an appropriate pace.	3.7	33	1.3	4.4	1025	0.9	4.2	37217	1.0
The instructor Robert Sandmeyer treated students with respect.	4.5	33	0.8	4.7	1024	0.6	4.5	37261	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	4.1	33	1.1	4.5	1024	0.8	4.1	37105	1.0
RobertSandmeyer provided quality teaching.	3.9	33	1.2	4.4	1022	0.9	4.2	37176	1.1

Which aspects of the instructor RobertSandmeyer were most helpful? Why?

Comments
He was willing to answer every question.
He is a very passionate teacher as easy to pay attention to, this made class interesting and engaging.
His deep knowledge about every author we read about and the ability to connect every reading to another reading material.
His examples of his own life on topics related to class. Instead of having to create an example of my own about a topic in class, he provides one that I can play on for other examples.
Very funny and engaging lecturer, made classes very enjoyable and interesting, this has been my favourite class! Bob is very intelligent and conveys course material with clarity.
He could be funny and seemed like a nice enough guy
he tried to make you think about the answer to the question you asked
He is very engaged and dedicated
none!
He's passionate and brilliant. One of the best professors at UK.
I loved the energy and way the instructor delivered the material. He is very passionate about the subjects we went over in class and as such inspired and solidified my own passion and interest in the material. He encouraged us to "be bold" among other things. The way he connected the aspects of the class to that which was previously discussed, really worked to provide further understanding. I loved the etymological relay in class and they way he insisted we speak well and in full sentences. He was also very helpful during office hours in answering questions and helped advise me for my major. I feel I have so much more to learn from him and look forward to doing so. I came home after the first few weeks of taking his class ignited with purpose and the feeling as though I was exactly where I was meant to be and told my partner that " I want to be Dr. Sandmeyer when I grow up." At the risk of sounding creepy that is the truth. To say that he and his class had a positive impact on my life would be a vast understatement.
He gave us the readings so that we did to have to buy lengthy textbooks.
N/A
He is very knowledgeable about the subject and can make good summary points.
He repeats a lot of the main ideas which can be very helpful (but also detrimental).
Knowledgeable, caring, passionate.
Some parts of lecture, study guides when he stays on topic (rarely) he's really helpful and easy to understand
He is very knowledgeable about the class topic. Broke down big words in class for better understanding.
Study guide
He knew how to connect everything that we learned, and he is obviously passionate about this material which always makes teaching easier
He is very nice and I enjoyed the writing assignments.
the meaning behind words and personal antidotes
Prof. Sandmeyer presented intriguing information in an eye opening, self thought fashion.

Which aspects of the instructor RobertSandmeyer would you change? How and Why?

Comments
Be more organized and not jump all over the place and make everything confusing
I know he is really busy as the DUS for the ENS major but the grading was not done in a timely fashion.
End class on time
Nothing!
End class on time— set an alarm or something to go off at exactly 2:50 if you insist on using every moment of your time. But running over every day is not okay, esp for people with a quick transition to a 3pm class.

### Comments

Lectures should have organization. Making an outline for yourself can really help make sure that you stay on track, the outline could also help students track the tangents/content during lecture.

Lectures should focus on new content. Reviewing the previous day for 40min and then spending 10 on new stuff EVERY day if not a good way to go over material. Present the new content and if there is time go over previous articles

A summary of each lecture or each article read would be very helpful to get a better idea about what the main point is instead of trying to keep track of every tangent

Teacher should reply to all emails instead of ignoring them, like if I email and say that I will be missing class for another class, reply and just say okay or ask if I need the notes or if I have someone who will get them to me, instead of just ignoring me.

If we are told that we will have a rubric, that rubric should be provided before the assignment is due, not when we get the grade back. How are we to write a paper when we do not know the expectations???

hes pretty cool the way he is.

Again, I think a much clearer set of expectations and a more transparent rubric system would really improve the class.

Very arrogant and rude. Told me he was a purist. Won't answer questions in class and forces you to answer the question you asked.

I would have him take notes on the board to keep class discussions on track.

Occasionally he would repeat previous material when we were on a different reading. This caused class to be chaotic sometimes.

Focus more on the readings designated for that class. I would also restructure the class to not have the two papers due back to back.

It was a bit frustrating that he replied to student's questions with other questions. It deterred me from ever wanting to ask when I was confused about something, as I knew I would be put on the spot. It occasionally felt like he just liked hearing himself talk.

Bob presented information in a very irregular pace. Some concepts felt very rushed and others seemed to dragged on for days. I think that he is a very very brilliant professor, but he often gets caught up and goes on rabbit trails. This made it very hard to take notes, because when I would hear something, I would try and write it down, but by time I was halfway into the sentence, Bob was three places away already. We also spend at least 50% of each lecture reviewing the previous material, but then only get 10–15 minutes (on average) to actually discuss the new material, so new material is always presented in a very rushed fashion. The multiple repetition of information is confusing, as the wording seems to change a little each time, and for people with no philosophy building blocks, can be very confusing.

Need to be more clear and organized. Need to engage people in different ways. I would incorporate some more structure to facilitate more clear progression of thoughts. This could be done through clearer notes, a lecture outline, a powerpoint, or more structure to how things are written on the board. The second could be achieved through literally any other teaching method being used in class. You really didn't make any attempt to switch up the format of what we do in class.

He rants WAY TOO MUCH. I don't understand why he's sharing his political and religious views, He stood up today and was talking about how many grandparents "mysteriously die" during finals and as someone with a grandparent who is actually dying during finals I found this extremely disrespectful. He never stays on topic, he is disrespectful and talks about too many inappropriate things during class.

He goes on tangents quite often. Although he is very knowledgeable about the topic sometimes it was too much for a beginning philosophy class.

### Grading

he went over time in class basically every class period, i had a class right after his that i was almost late to everyday. he needs to stay on topic and please if someone asks a goddamn question, just answer it. if im asking, i want HIS answer, not some other kid's. overall, i hate philosophy.

I would focus on the readings and relevant information. I felt like we never really made it to the material or only spoke about it in a superficial manner. I would only do the etymology if the meaning of the word helps with understanding of the material or reflects false general understanding of the word.

Focus more on sections for test, explain clearly what you want from papers.

**Comments**

Prof. Sandmeyer needs to maybe consider presenting material in such as way that does not follow how a philosopher would present. Is he a professor or a philosopher?





# Report List - Fall 2017 Individual TCE Report - Arts and Sciences

This table provides a list of links to reports in both PDF and HTML format. The PDF versions of the reports listed here are not WCAG 2.0 compliant. Please use the HTML version by opening the link located in the Report Title column of the table as an accessible alternative.

Search report title

Clear search

Results: 1 - 2 of 2 Item(s)

PDF	Report Title	Threshold Status
<input type="checkbox"/>	<a href="#">Fall 2017 Indiv TCE Report PHI336-001 (Robert Sandmeyer)</a>	Met
<input type="checkbox"/>	<a href="#">Fall 2017 Indiv TCE Report PHI680-001 (Robert Sandmeyer)</a>	Not Met

Select All

Deselect All

View

Download PDF



Raters	Students
Responded	46
Invited	64
Response Ratio	71.9%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
My classification is	2.0	46	1.2	2.6	962	1.2	2.3	24041	1.3

Options	Score	Count	Percentage
Freshman	1	23	50.0%
Sophomore	2	10	21.7%
Junior	3	5	10.9%
Senior	4	8	17.4%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%
Choose not to rate	NRP	0	0.0%

Reason(s) for taking course

Options	Count	Percentage
is a required course	26	48.1%
is an elective	19	35.2%
covers a topic I am interested in	9	16.7%
Choose not to rate	0	0.0%
Respondent(s)	46	

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
My expected grade in this course	6.5	42	1.1	6.5	944	0.9	6.3	23605	1.0

Options	Score	Count	Percentage
Pass or audit	1	1	2.2%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	0	0.0%
C	5	3	6.5%
B	6	10	21.7%
A	7	28	60.9%
Choose not to rate	NRP	4	8.7%

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
Hours per week spent on the course (excluding class time)	2.5	46	1.3	2.5	957	1.2	2.9	23959	1.3

Options	Score	Count	Percentage
1 hour or less	1	11	23.9%
2 hours	2	16	34.8%
3 hours	3	9	19.6%
4 - 5 hours	4	5	10.9%
6 - 7 hours	5	5	10.9%
8 hours or more	6	0	0.0%
Choose not to rate	NRP	0	0.0%

## Overall Course Score

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
I consider the course PHI205-001-2018030 - FOOD ETHICS to be a quality course.	3.8	45	1.2	4.2	958	1.0	4.0	24031	1.1

Options	Score	Count	Percentage
Strongly Disagree	1	1	2.2%
Disagree	2	9	20.0%
Neither Disagree or Agree	3	7	15.6%
Agree	4	11	24.4%
Strongly Agree	5	17	37.8%

**Course Specific Questions**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
The course was well organized	3.9	44	1.0	4.2	960	1.0	4.1	24062	1.0
Class meetings contributed to my learning of the course content.	3.8	45	1.2	4.3	957	0.9	4.0	23938	1.1
Grading in the course was fair.	4.3	45	0.9	4.4	956	0.9	4.1	23999	1.0
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	4.4	45	0.8	4.5	957	0.7	4.2	23950	1.0
I understand how the final grade will be calculated in the course.	4.2	45	0.9	4.4	956	0.8	4.3	24003	0.9

<b>1. The course was well organized</b>				<b>2. Class meetings contributed to my learning of the course content.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	2.2%	Strongly Disagree	1	2	4.3%
Disagree	2	6	13.0%	Disagree	2	7	15.2%
Neither Disagree or Agree	3	1	2.2%	Neither Disagree or Agree	3	3	6.5%
Agree	4	23	50.0%	Agree	4	18	39.1%
Strongly Agree	5	13	28.3%	Strongly Agree	5	15	32.6%
Choose not to rate	NRP	2	4.3%	Choose not to rate	NRP	1	2.2%
<b>3. Grading in the course was fair.</b>				<b>4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.</b>			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	3	6.5%	Disagree	2	3	6.5%
Neither Disagree or Agree	3	2	4.3%	Neither Disagree or Agree	3	1	2.2%
Agree	4	17	37.0%	Agree	4	18	39.1%
Strongly Agree	5	23	50.0%	Strongly Agree	5	23	50.0%
Choose not to rate	NRP	1	2.2%	Choose not to rate	NRP	1	2.2%
<b>5. I understand how the final grade will be calculated in the course.</b>							
Options	Score	Count	Percentage				
Disagree	2	3	6.5%				
Neither Disagree or Agree	3	5	10.9%				
Agree	4	19	41.3%				
Strongly Agree	5	18	39.1%				
Choose not to rate	NRP	1	2.2%				

Which aspects of the course were most helpful? Why?

Comments
The study guides and the way that the lectures were structured
studying the study guide
The reading quizzes were the most helpful because they highlighted the main point of each article.
Dr. Sandmeyer was very knowledgeable and helpful.
Prof. Sandmeyer used Canvas masterfully to display daily schedule which helped me keep up with all that was going on in class.
It was great to be able to think about the structure of society and how it pertains to our moral decisions and food choices.
Having the daily schedule to see everything and material day by day.
Having a set out schedule was nice to see what was coming. I think the 2 projects were actually very supplemental to the way the course wants us to consider food and the way we choose what we eat. I appreciated that the exams were very transparent and there were no tricks.
Quiz is the most helpful for me.
The reading quizzes that we did helped with the midterm greatly.
The teacher emailed back fast. He also was super into his teaching and could tell he cared.
Having assignments about each unit due before classes, then going over them in class together to get a better understanding of what we are really trying to focus on.
The reading quizzes and the papers helped me to understand the material.
The personal interaction that Prof. Sandmeyer provides in-class and during office hours is very beneficial.
The constant reading and reading quizzes become tedious over the semester, but they contributed to my learning very well. Dr. Sandmeyer's approach to the reading quizzes and their format was truly fair and less stress compared to other classes with reading quizzes. There was no trickery involved, which I cannot express how much I appreciate that.
The reading quiz help me understand the materials.
The in class lectures really helped to understand the assigned readings.
I loved the study guides and the fact that the reading quizzes actually helped me to understand the main ideas of the reading and was then used on the exams.
The review of material was helpful in my understanding.
—
The reading quizzes— helps study for exams
n/a
the post reading quizzes class discussion/powerpoints projects
Reading Quizzes
This course is not a suggested course to take. Compared to what the class description was, I didn't learn anything I wanted to and the professor isn't very good.
Covering all the major topics that deal with environmental sustainability was interesting to learn.
The reading material.

Which aspects of the course would you change? How and Why?

Comments
Use more online sources for readings versus books, the books were not that expensive but three books can be a lot of money for one class
lectures need to reflect the exam material
I would change the lecture because the professor tends to rant on topics that are not related to the material and it gets confusing.
I felt very prepared for the final exam and had what I thought to be very well thought out answers from my notes taken in class. I wrote down almost everything Dr. Sandmeyer had said and yet still received a B on the midterm. I felt like he expected such a specific answer but did not specify what he wanted from us in class.
I would have less readings so that more focus could be placed on the theories themselves.
Not to make only one question of the exams worth 50%
One of the biggest annoyances for me was that the tests were usually not opened on Canvas until the day before due. Due to my kind of crazy schedule this semester, I would try and sit down and get a lot of my more basic homework done for the week on Sundays. But I wasn't able to do that when the Wednesday and Friday exams were never opened.
Something I consistently noticed with this class was that there was no transparency with grading. When I got my midterm back, there were literally just minus marks in the margins with absolutely no explanation. For the two projects, we didn't even get graded copies back, just a number on canvas. If there are points being taken off of my work, I expect a reasoning. At least circle what you are taking the points off for. I don't expect a paragraph explanation, but I shouldn't have to come to your office hours to know why YOU decided to take points off my essay.
Speaking of grading, it baffled me that a square root curve was used for the quizzes. Any mathematical analysis would show how horrible the concept of this curve is. This curve takes the student who has put no effort this entire semester with a 36% to a passing 60%, but if I have been putting in work in all of the quizzes, it only takes a 97% up to a 98%. This is a curve that rewards the least amount of work while providing nothing to those that actually try. I very honestly only see this curve being good for covering up a class' bad grades by bringing up the bad ones to par with the good ones.
Finally, I was incredibly disappointed by the way this class was actually focused on. I can in expecting a Michael Pollan-like class but instead I spent the first half of the semester learning about Jefferson's political views. I was very excited for this class and honestly despised it by the end of the year.
No
Learning in a more unique way
teach it in a more interesting way
I do not think that I would change much about this course, maybe the organization of the slides...sometimes they are hard to follow/understand since there is a lot going on in this course.
nothing!
A more organized style could perhaps make retention of the course information greater.
nothing
No.
More in class review time before tests. The material is super dense & sometimes difficult to recall and fully understand
maybe one day can be met online??
I would create more structure and allow students to know what they are learning in a large scale.
I would have the class time be more than a lecture, it is way too easy to zone out. I would also not have as many quizzes
Lectures sometimes hard to follow
n/a
i would make some classes small group discussions over the readings and have groups present on the different sections of the reading.
Nothing with the structure, I just hated the content.
I would completely get rid of the course as a whole.
None
Sometimes we got off on a tangent about random topics not involving food ethics.

## Overall Instructor Score

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
The instructor Robert Sandmeyer provided quality teaching.	4.2	45	1.1	4.4	991	0.9	4.2	31983	1.0

Options	Score	Count	Percentage
Strongly Disagree	1	1	2.2%
Disagree	2	4	8.9%
Neither Disagree or Agree	3	4	8.9%
Agree	4	14	31.1%
Strongly Agree	5	22	48.9%

## Instructor Specific Questions

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	4.5	45	0.5	4.5	994	0.8	4.4	32075	0.8
The instructor Robert Sandmeyer presented material clearly.	3.8	45	1.2	4.3	994	0.9	4.2	32023	1.1
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	4.0	45	1.2	4.4	995	0.9	4.2	32018	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	4.3	44	0.9	4.4	992	0.8	4.2	32009	1.0
The instructor Robert Sandmeyer treated students with respect.	4.6	45	0.8	4.7	992	0.6	4.5	32076	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	4.3	45	0.9	4.5	992	0.8	4.2	31918	1.0

1. The instructor Robert Sandmeyer was prepared for class.				2. The instructor Robert Sandmeyer presented material clearly.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Neither Disagree or Agree	3	1	2.2%	Strongly Disagree	1	3	6.5%
Agree	4	20	43.5%	Disagree	2	4	8.7%
Strongly Agree	5	24	52.2%	Neither Disagree or Agree	3	6	13.0%
Choose not to rate	NRP	1	2.2%	Agree	4	18	39.1%
				Strongly Agree	5	14	30.4%
				Choose not to rate	NRP	1	2.2%
3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.				4. The instructor Robert Sandmeyer provided material at an appropriate pace.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	3	6.5%	Strongly Disagree	1	1	2.2%
Disagree	2	3	6.5%	Disagree	2	2	4.3%
Neither Disagree or Agree	3	5	10.9%	Neither Disagree or Agree	3	2	4.3%
Agree	4	15	32.6%	Agree	4	18	39.1%
Strongly Agree	5	19	41.3%	Strongly Agree	5	21	45.7%
Choose not to rate	NRP	1	2.2%	Choose not to rate	NRP	2	4.3%
5. The instructor Robert Sandmeyer treated students with respect.				6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	1	2.2%	Disagree	2	3	6.5%
Neither Disagree or Agree	3	4	8.7%	Neither Disagree or Agree	3	4	8.7%
Agree	4	9	19.6%	Agree	4	13	28.3%
Strongly Agree	5	31	67.4%	Strongly Agree	5	25	54.3%
Choose not to rate	NRP	1	2.2%	Choose not to rate	NRP	1	2.2%



Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
He has a very clear way of getting even the most complex ideas across
He was never reluctant to talk about anything
Professor Sandmeyer has an amazing and outgoing personality that makes class enjoyable.
Dr. Sandmeyer answered any questions I asked him.
Prof. Sandmeyer offered many local organizations and groups to look into if the student was interested in the course topic. He is very thorough. Each word that he speaks has a purpose.
He was very good at explaining theories clearly and connecting them to other arguments we discussed.
Asking lots of questions
His interest in the class helped keep the rest of us interested. He very genuinely cared about the topics and that definitely helped me care about them more.
Quiz is the most helpful for me.
He was funny, which made the class interesting.
Dedicated to his job
He was very encouraging about starting a conversation, asking the class a lot of questions to get a better understanding of the material, and allowing students to ask a lot of questions too.
He was very nice and enthusiastic about teaching which made the class more enjoyable.
He hits home the topics of the course, repeating some topics to a degree that absorption of the material is almost certain, he was also very willing to answer questions in-depth when they arose.
Dr. Sandmeyer's straightforward approach to the material and grading was very helpful. His repetition of the material did not allow you to get behind. Having sat in the front of the class, I enjoyed his random calling on of students at times, because it keeps you focused in class. Additionally, his engaged classroom atmosphere made me feel like a real student interested in material unlike other classes I have taken.
He is willing to answer our questions.
Professor Sandmeyer is extremely passionate about what he teaches. You can really tell that he is interested and invested in the content that he is teaching us about, which helps our understanding and makes it more interesting.
Very helpful when students asked questions & made the material more interesting by talking about it in a relatable manner.
I actually really enjoyed his tangents on grammar and vocabulary. I learned a lot in this class even beyond issues surrounding food ethics.
He was outgoing and kept people awake.
I think he is a great guy, and has a deep understanding of the material we are learning.
Gives lots of opportunities for students to succeed.
n/a
he clarified the reading material in a way that could be understood by everyone super passionate cares about students and wants people to succeed.
He was very passionate about the subject, which made an uninteresting topic more interesting.
His knowledge of the concepts
I am not a fan of his teaching ways and he just talks the whole time and its hard to stay interested and he doesn't teach anything that applies to our life. He is only obsessed with Wendel Berry and doesn't care about anything else.
He explained the content in detail during lecture
His willingness to explain anything you struggled with.

Which aspects of the instructor RobertSandmeyer would you change? How and Why?

Comments
Nothing, he is a great professor
he needs to stay on track and explain material in a less complicated and flustered way
I would change the long tangents that get off topic that Mr. Sandmeyer goes on.
Looking back on the class, I feel that Professor Sandmeyer only gave students one point of view. He never brought to light the opposing arguments to organics, non-GMOs and sustainable ag.
Being more specific about what he wants on the exams.
For me, he over talked sometimes. Maybe other students were helped by all his angles on a topic, but for me, they made the concept seemingly more complex that it was.
I would place less of an emphasis on the quizzes by focusing on fewer papers and really getting into the main arguments of them, instead of speeding through as many as possible.
The cursing needs to stop and leave your political views out of the classroom. It's unprofessional. Just talk about the class material.
Not to cram so much material into one day that it goes over class time
I think the problem with this class was not about the teaching but about what was taught. I don't think this class is a bad class, rather I think with some tuning it could be an incredibly interesting and informative class.
No
None.
teach the course in a more interesting way – not just only lectures which is what it is now.
I have none
nothing!
His often disorganized and pedantic style was, at times, distracting. Maybe if he relied more directly on his notes for the class, things could be more concise and digestible.
I really do not have any complaints, but I guess I can come up with one. As a engineering student, I often get huge assignments and workloads at certain times of the week, so having all of the week's quizzes ready at the beginning of the week helps with time management. Granted, his quizzes and readings are relatively quick, but sometimes, I would read the article and wait a couple days to answer the questions when posted. This is a relatively minor request.
No
Sometimes he would kind of go on tangents that weren't super clear as to how they related to what we were discussing.
nothing
His word usage can be confusing to students.
He rambles too much, gets off topic and loses me.
Lectures are hard to follow, isn't always interesting for someone who is not in a major that has to do with this class material.
n/a
nothing, it was a pleasure getting to know him. I wish I had more professors who are as honest and passionate as he is.
It would have been better if he focused more on opposing ideas.
He goes off on tangents too often that we sometimes never get through everything I would like to talk about during lecture
I would change everything. the way he teaches, what he teaches, how he teaches, everything.
Breathe
His tangents about grammar.

**UK Core - CCC**

Question	Course			Department (Philosophy)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
This course helped me understand historical, societal, and cultural differences, such as those arising from race, ethnicity, gender, sexuality, language, nationality, religion, political and ethical perspectives, and socioeconomic class.	3.8	45	1.2	4.2	206	1.0	4.2	828	0.9
This course helped me understand how these differences influence issues of social justice and/or civic responsibility.	3.9	44	1.2	4.2	207	1.0	4.2	822	0.9
This course helped me understand historical, societal, and cultural contexts relevant to the subject matter of the course.	4.1	44	1.1	4.2	206	0.9	4.3	820	0.9
This course helped me understand at least two of the following, as they pertain to the subject matter of the course: (1) Societal, cultural, and institutional change over time; (2) Civic engagement; (3) Regional, national, or cross-national comparisons; and (4) Power and resistance	4.1	44	1.1	4.2	206	1.0	4.3	818	0.9
This course helped me identify and evaluate conflicts, compromises, and/or ethical dilemmas	4.1	44	1.1	4.2	208	1.0	4.3	821	0.9
This course helped me understand effective and responsible participation in a diverse society.	4.0	44	1.1	4.2	205	1.0	4.2	817	0.9

1. This course helped me understand historical, societal, and cultural differences, such as those arising from race, ethnicity, gender, sexuality, language, nationality, religion, political and ethical perspectives, and socioeconomic class.

Options	Score	Count	Percentage
Strongly Disagree	1	1	2.2%
Disagree	2	7	15.2%
Neither Disagree or Agree	3	8	17.4%
Agree	4	11	23.9%
Strongly Agree	5	18	39.1%
Choose not to rate	NRP	1	2.2%

3. This course helped me understand historical, societal, and cultural contexts relevant to the subject matter of the course.

Options	Score	Count	Percentage
Strongly Disagree	1	2	4.3%
Disagree	2	2	4.3%
Neither Disagree or Agree	3	6	13.0%
Agree	4	14	30.4%
Strongly Agree	5	20	43.5%
Choose not to rate	NRP	2	4.3%

5. This course helped me identify and evaluate conflicts, compromises, and/or ethical dilemmas

Options	Score	Count	Percentage
Strongly Disagree	1	2	4.3%
Disagree	2	3	6.5%
Neither Disagree or Agree	3	5	10.9%
Agree	4	14	30.4%
Strongly Agree	5	20	43.5%
Choose not to rate	NRP	2	4.3%

2. This course helped me understand how these differences influence issues of social justice and/or civic responsibility.

Options	Score	Count	Percentage
Strongly Disagree	1	2	4.3%
Disagree	2	4	8.7%
Neither Disagree or Agree	3	7	15.2%
Agree	4	13	28.3%
Strongly Agree	5	18	39.1%
Choose not to rate	NRP	2	4.3%

4. This course helped me understand at least two of the following, as they pertain to the subject matter of the course: (1) Societal, cultural, and institutional change over time; (2) Civic engagement; (3) Regional, national, or cross-national comparisons; and (4) Power and resistance

Options	Score	Count	Percentage
Strongly Disagree	1	2	4.3%
Disagree	2	2	4.3%
Neither Disagree or Agree	3	7	15.2%
Agree	4	13	28.3%
Strongly Agree	5	20	43.5%
Choose not to rate	NRP	2	4.3%

6. This course helped me understand effective and responsible participation in a diverse society.

Options	Score	Count	Percentage
Strongly Disagree	1	2	4.3%
Disagree	2	3	6.5%
Neither Disagree or Agree	3	6	13.0%
Agree	4	16	34.8%
Strongly Agree	5	17	37.0%
Choose not to rate	NRP	2	4.3%

Raters		Students
Responded		9
Invited		26
Response Ratio		34.6%

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
My classification is	3.7	9	0.5	3.2	67	1.0	2.3	24041	1.3

Options	Score	Count	Percentage
Freshman	1	0	0.0%
Sophomore	2	0	0.0%
Junior	3	3	33.3%
Senior	4	6	66.7%
Graduate	5	0	0.0%
Professional	6	0	0.0%
Other	7	0	0.0%
Choose not to rate	NRP	0	0.0%

Reason(s) for taking course

Options	Count	Percentage
is a required course	9	100.0%
is an elective	0	0.0%
covers a topic I am interested in	0	0.0%
Choose not to rate	0	0.0%
Respondent(s)	9	

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
My expected grade in this course	6.3	7	0.8	6.5	65	0.6	6.3	23605	1.0

Options	Score	Count	Percentage
Pass or audit	1	0	0.0%
I	2	0	0.0%
E/Fail	3	0	0.0%
D	4	0	0.0%
C	5	1	11.1%
B	6	3	33.3%
A	7	3	33.3%
Choose not to rate	NRP	2	22.2%

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
Hours per week spent on the course (excluding class time)	4.0	9	1.5	2.7	67	1.4	2.9	23959	1.3

Options	Score	Count	Percentage
1 hour or less	1	1	11.1%
2 hours	2	0	0.0%
3 hours	3	2	22.2%
4 - 5 hours	4	2	22.2%
6 - 7 hours	5	3	33.3%
8 hours or more	6	1	11.1%
Choose not to rate	NRP	0	0.0%

## Overall Course Score

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
I consider the course ENS400-001-2018030 - SENIOR SEMINAR: SUSTAINABILITY IN ACTION to be a quality course.	3.0	9	1.6	4.0	67	1.2	4.0	24031	1.1

Options	Score	Count	Percentage
Strongly Disagree	1	2	22.2%
Disagree	2	2	22.2%
Neither Disagree or Agree	3	1	11.1%
Agree	4	2	22.2%
Strongly Agree	5	2	22.2%

**Course Specific Questions**

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
The course was well organized	2.8	9	1.3	3.8	67	1.1	4.1	24062	1.0
Class meetings contributed to my learning of the course content.	2.7	9	1.4	4.0	67	1.2	4.0	23938	1.1
Grading in the course was fair.	2.8	9	1.1	3.9	67	1.1	4.1	23999	1.0
Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.	3.5	8	1.4	4.2	65	1.0	4.2	23950	1.0
I understand how the final grade will be calculated in the course.	3.3	9	1.1	4.0	66	1.1	4.3	24003	0.9

1. The course was well organized				2. Class meetings contributed to my learning of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	2	22.2%	Strongly Disagree	1	3	33.3%
Disagree	2	2	22.2%	Disagree	2	1	11.1%
Neither Disagree or Agree	3	1	11.1%	Neither Disagree or Agree	3	1	11.1%
Agree	4	4	44.4%	Agree	4	4	44.4%
3. Grading in the course was fair.				4. Assessments (e.g., tests, quizzes, papers, homework, projects) reflected course material.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	11.1%	Strongly Disagree	1	1	11.1%
Disagree	2	3	33.3%	Disagree	2	1	11.1%
Neither Disagree or Agree	3	2	22.2%	Neither Disagree or Agree	3	1	11.1%
Agree	4	3	33.3%	Agree	4	3	33.3%
5. I understand how the final grade will be calculated in the course.				Strongly Agree	5	2	22.2%
Options	Score	Count	Percentage	Choose not to rate	NRP	1	11.1%
Disagree	2	2	22.2%				
Neither Disagree or Agree	3	4	44.4%				
Agree	4	1	11.1%				
Strongly Agree	5	2	22.2%				

Which aspects of the course were most helpful? Why?

Comments
It lets me graduate
It was real world application and incorporated a lot of freedom with the material. This was helpful because it was not a typical course, and what I mean by that is it was content heavy, but the work benefited us in the end.
having a close group of people
The projects related to the UKSSP as well as the addition of Shane Tedder as an educator. I thought that having both a professor we all have had as well as UK's sustainability head was a helpful way to be able to get connected as well as receive valid feedback. I loved the interaction and the need for different learning styles in this course. The idea for the papers and projects to all be connected was great and I loved being able to build upon everything I had done. I think it is important that both our writing skills and communication skills were tested. There is not enough public speaking in our other classes, and I thought this class really helps get people public speaking and perfecting this important skill.
The first assignment where we looked into grad schools and careers.
Nothing about this course made me feel prepared for anything in the professional world, which I believed was the purpose of a capstone course.

Which aspects of the course would you change? How and Why?

Comments
definitely refine schedule and course content
more structure and actual learning of important topics
Since this is a first run of this course in this capacity, it could have a cleared layout for the semester. This is very minor though. I enjoyed the difficulty and involvement and it shouldn't be an easy course.
Meeting one day a week is very challenging for this course
I would change some of the due dates, it seems like the first part of the course there was not very much homework due or very many assignments. However, the second half of the course the work seemed much more constant and heavy. I also would change the grading system on group projects. There should be a system in place to be able to award different group members different grades. The course is so heavily focused on group work that a more accurate group grading system is desperately needed. The assignments were great, but when only 2 of us out of a group of 6 are the only ones doing a project the project becomes daunting. One of the worst feelings is doing all of the work on an assignment and a group member who has done absolutely nothing gets the exact same grade. There are group evaluations however they are not factored into the grade in any way. If 35% of our grade is going to be calculated on group work, there needs to be a better gauge on how to grade participation and ensure the whole group contributes.
The assignments and class structure need to change. There needs to be significantly more independent research in the students fields of interest. Assignments were pointless and did not have application to real life. The papers were a poor reflection of the past 3 years of academic study. The class periods were a complete waste of 2.5 hours of our time because we did nothing productive. We sat and listened to explanations of assignments without any real learning opportunities.
The organizational structure. There were three different projects in this course and none were clear, well defined, and were often revised well into the working period of the course. There were also three papers in this course which were not well defined, very philosophical in nature, and were only asking about our personal philosophy's and not conducive to the mission of the course.
This capstone is intended to prepare me for a career in my field. The only thing I really got out of the semester was about the sustainability plan at UK. I felt that the grading criteria was difficult to configure even with explanation. I would change the class format, learning outcomes, tasks, assignments, and paper prompts. If these were altered, I think that I would have been successful.



## Overall Instructor Score

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
The instructor Robert Sandmeyer provided quality teaching.	3.4	9	1.3	4.2	67	1.1	4.2	31983	1.0

Options	Score	Count	Percentage
Strongly Disagree	1	1	11.1%
Disagree	2	1	11.1%
Neither Disagree or Agree	3	2	22.2%
Agree	4	3	33.3%
Strongly Agree	5	2	22.2%

**Instructor Specific Questions**

Question	Course			Department (Environmental Studies)			College (Arts and Sciences)		
	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation	Mean	Response Count	Standard Deviation
The instructor Robert Sandmeyer was prepared for class.	3.6	9	1.1	4.4	67	0.9	4.4	32075	0.8
The instructor Robert Sandmeyer presented material clearly.	3.0	9	1.6	4.2	67	1.1	4.2	32023	1.1
The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.	3.1	9	1.7	4.2	67	1.1	4.2	32018	1.0
The instructor Robert Sandmeyer provided material at an appropriate pace.	3.3	9	1.2	4.3	67	0.9	4.2	32009	1.0
The instructor Robert Sandmeyer treated students with respect.	4.0	9	1.3	4.5	67	0.9	4.5	32076	0.8
The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.	3.3	9	1.7	4.2	67	1.1	4.2	31918	1.0

1. The instructor Robert Sandmeyer was prepared for class.				2. The instructor Robert Sandmeyer presented material clearly.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Disagree	2	2	22.2%	Strongly Disagree	1	2	22.2%
Neither Disagree or Agree	3	2	22.2%	Disagree	2	2	22.2%
Agree	4	3	33.3%	Neither Disagree or Agree	3	1	11.1%
Strongly Agree	5	2	22.2%	Agree	4	2	22.2%
				Strongly Agree	5	2	22.2%
3. The instructor Robert Sandmeyer responded to questions in a manner that aided my understanding of the material.				4. The instructor Robert Sandmeyer provided material at an appropriate pace.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	2	22.2%	Strongly Disagree	1	1	11.1%
Disagree	2	2	22.2%	Disagree	2	1	11.1%
Neither Disagree or Agree	3	1	11.1%	Neither Disagree or Agree	3	2	22.2%
Agree	4	1	11.1%	Agree	4	4	44.4%
Strongly Agree	5	3	33.3%	Strongly Agree	5	1	11.1%
5. The instructor Robert Sandmeyer treated students with respect.				6. The instructor Robert Sandmeyer asked questions that stimulated deep consideration of the course content.			
Options	Score	Count	Percentage	Options	Score	Count	Percentage
Strongly Disagree	1	1	11.1%	Strongly Disagree	1	2	22.2%
Neither Disagree or Agree	3	1	11.1%	Disagree	2	1	11.1%
Agree	4	3	33.3%	Neither Disagree or Agree	3	1	11.1%
Strongly Agree	5	4	44.4%	Agree	4	2	22.2%
				Strongly Agree	5	3	33.3%

Which aspects of the instructor Robert Sandmeyer were most helpful? Why?

Comments
Smart guy, somewhat disheveled
He was always there for his students and bent over backwards for them. He believes strongly in the potential all of his students have and think that we are going to be doing amazing things in the world. He designed the course in a complex way but it was not meant to be easy. He puts a lot of trust in his students and allows a lot of freedom with material. This was all beneficial because it is how the real world will be once we graduate.
Dr. Sandmeyer was extremely helpful in clarifying any questions I had during the semester. He really helped me with my papers and being able to understand some of the barriers I was facing, and be able to turn me in a way to get the papers completed. He was always at his office hours, and more than willing to help if asked. I think his passion for the course as well as the ENS department is undeniable, and he really wants the course to be great.
Dr. Sandmeyer is always helpful when students approach him for feedback on their course work and is always respectful and understand of all students.
During meetings, he was very elaborate with students with things they could fix or work on to improve their grade. (I would like to remark that although i made his corrections on a paper and he assured me it could not get lower, it did).

Which aspects of the instructor RobertSandmeyer would you change? How and Why?

Comments
just refine the course, things became near-convoluted at times
I think the large class hindered some of the intended assignments. It seemed like the course was designed for almost half of the amount of people we had in the course, and the more individualized elements would have been really helpful. The deadlines for papers should have been spread out more throughout the semester, and I wish we would have had more interactive classes at times.
I would appreciate more consideration of students. When students voiced their opinions and struggles, they were met with condescension and anger. This was very unfortunate, uncomfortable, and off-putting.
Make assignments clear, limit revision of assignments. He also needs to understand that a concise email would suffice to explain everything he would drone about and convolute for the first hour and a half of class time. Never was there a time I sat through a period of ENS 400 and left thinking that I learned anything in class at all. It was a waste of two and half hours every week. 70% of class time was spent explaining and revising his projects and assignments. In the beginning of the class they were spent doing ice breaker assignments and childish presentations which in no way added to the value of any students education. When I think about the fact that I paid for this course it sickens me. It made me embarrassed to go to UK.
He is very difficult to get a hold of. I would find a new way to contact students so we can receive our grades better. I also don't think that a 2.5 hour lecture on instructions on a project is necessary; it just becomes redundant. I also think that in future projects, students need to be graded INDIVIDUALLY rather than in a group because of significant contribution differences. The grading from feedback does not align with the grade given. I felt as though I have made improvements and efforts both with Dr.Sandmeyer and in my work but feel as if it went in vain. I did not learn much although I anticipated what the initial syllabus stated as a learning outcome. Please change the syllabus or alter the teaching style/content.

## Sandmeyer – 6. Activity – Pedagogy Workshops: Organizer

	Page
1. 2020 "Teaching Workshop" by Melissa Jacquart. University of Kentucky Philosophy Graduate Student Association .....	3
2. 2019 Kentucky Philosophy Association (KPA) Pedagogy Workshop .....	11
3. 2018 Sustainable Challenge Grant Award .....	22
a. 2018-19 sustain • able pedagogies workshop	

### Overview of Workshops:

In the Department of Philosophy Statement of Promotion and Tenure Expectations, it indicates that "committed and effective teaching can also be evidenced by such matters as participation in professional philosophy teaching forums, invited or contributed talks about the teaching of philosophy, teaching-related publications, and grants to promote instructional innovation or pedagogical research." The documents contained here meet reflect my efforts to meet these expectations, particularly (i) participation in professional philosophy **teaching forums** and (ii) **grants** to promote instructional innovation or pedagogical research.

- Organizer, 2020 PGSA "Teaching Philosophy" Workshop
  - In February 2019, I participated in an American Association of Philosophy Teachers day-long workshop at the University of North Carolina – Chapel Hill. The experience was beneficial, though most participants were relatively inexperienced graduate students. However, I surmised the AAPT workshop would be perfect for our own philosophy graduate students. So, I **organized a workshop**, inviting one of the presenters, Melissa Jacquart – University of Cincinnati to UK. She ran a half-day teaching workshop for our philosophy graduate student association (PGSA).
- Organizer & Participant, 2019 Kentucky Philosophical Association (KPA) Pedagogy Workshop
  - I have been an active member of the KPA for more than a decade. During the 2018 annual meeting I suggested that the KPA host a pedagogy workshop on the theme of interdisciplinary education. I **organized and participated** in the workshop during the 2019 annual meeting. Three local philosophers, Peter Fosl (Transylvania University), Minh Nguyen (Eastern Kentucky University), and I, presented our work and we discussed with the KPA membership present at the meeting (i) methods, strategies, and techniques for effective teaching in interdisciplinary programs as philosophers, and (ii) the importance of interdisciplinarity within philosophy, itself.
- Grant Award Co-Recipient and Co-Organizer, 2018 sustain • able pedagogies workshop
  - In 2017, a colleague of mine who worked with me on the University of Kentucky Faculty Sustainability Council, Helen Turner (Design), and I applied for a Sustainability Challenge Grant. In our application, we proposed to organize faculty from across the University for a workshop on sustainability and sustainable pedagogy. We **won a \$47,000 grant** at the end of AY 2016-17 and set about planning and organizing **the pedagogy workshop** for AY 2017-18. Our first task was to include the UK Center for the Enhancement of Learning and Teaching in the planning process. With CELT on board, we put out a call for applicants. Ultimately, we selected 12 faculty from 7 different colleges across the University to participate in the workshop. The workshop took place in May 2018. The workshop participants implemented their group projects in AY 2018-19.



## Sandmeyer, Bob

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**From:** Jacquart, Melissa (jacquama) <jacquama@ucmail.uc.edu>  
**Sent:** Saturday, January 25, 2020 9:16 AM  
**To:** Sandmeyer, Bob  
**Cc:** Bohannon, Kayla G.  
**Subject:** Re: Workshop Visit Tomorrow  
**Attachments:** Jacquart\_UKentuckySlides-min.pdf; Philosophy Discussion.docx

Hi Kayla (cc' Bob)

It was great to meet you yesterday, and chat with you and the other grads a bit about teaching. As I promised during the workshop, I wanted to follow up with my slides and notes from discussion. Please feel free to forward these along to those who were in attendance.

Please feel free to follow up if I forgot to send along something else I promised!

All Best,  
-Melissa

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Melissa Jacquart, PhD  
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Philosophy Department &  
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Pronouns: she/her/hers

On Jan 23, 2020, at 2:50 PM, Sandmeyer, Bob <[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)> wrote:

Hi Melissa,

We're excited for your visit tomorrow. Alas and alack, I'm teaching from 10-11 and 12-2pm. So I will not be able to attend the Workshop myself. However, **Kayla Bohannon**, copied here - [kayla.bohannon@uky.edu](mailto:kayla.bohannon@uky.edu), will be available to you, e.g., to escort you to the working space and the like. Her phone number is: 912-253-2986. Since you're here, really, for the graduate students, I asked if Kayla – the President of the Philosophy Graduate Student Association here – if she would take point coordinating with you tomorrow, escorting you to and fro, etc. But as I mentioned, I'll be available from 11-11:50 also.

My own cellphone number is 859-684-0548. My office is 1429 Patterson Office Tower. Our department offices are all located on the **14<sup>th</sup> floor of Patterson Office Tower**. The department secretary, Katie Barret, is located in **room 1415**; her phone number is 859-257-1862 Here's a link to the [Campus Map detailing the location of Patterson Office Tower](#). Perhaps the easiest

option for parking is [Parking Structure #5](#), which is across the street from the Administration Bldg, the Student Center, and Patterson Office Tower. If you park in the parking structure, there is an walking bridge from the structure to campus. Patterson Office Tower is the tallest building in the immediate vicinity of the parking walking bridge. FYI, there is also street parking on S. Limestone - between Administration Way and the Avenue of Champions. (Click the Parking Structure link for a Google map of the area.) We can reimburse you for parking, of course.

***Let me know your travel plans, esp. when you think you'll be arriving.*** As I mentioned in my brief reply the other day, we have an unused office that can provide you privacy. ([Kayla](#), this is Tim's old office. If it is locked and I'm not there, Katie can open it.) This office is available for you the entire day. For the workshop, we've reserved a room in our new Student Center. The room is **Gatton Student Center - GSC 331. Jan 24, 12-2pm. 13, perhaps 14, graduate students have RSVPed.** We will be providing a box lunch for all participants and sufficient amounts of coffee, both full test and decaf. I didn't know if you preferred vegetarian or not. So you'll have your choice of either. If you need a vegan option, let me know right away and I'll see what sort of arrangement I can make for that. FYI, in the hope of enticing more graduate students to the event, I ordered more boxed lunches than the RSVP list. I also suggested that they may attend part of the workshop, if they can't make the full two hours. I hope that is okay.

([Kayla](#), I'm leaving it to you to coordinate technology set ups in the room. But it's a smart room and there should be little to no problem. If there is, a tech specialist in the Student Center is available on call.)

Please let us know what your travel plans are, e.g., when you think you will arrive. If I'm not available when you arrive, Kayla will be there for you.

Bob

Bob Sandmeyer, Ph.D.

Assistant Professor of Philosophy  
Environmental & Sustainability Studies Faculty  
University of Kentucky  
1429 Patterson Office Tower  
Lexington, KY 40506-0027 USA  
ph. 859.257-7749; fax. 859.257.3286  
email: [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

# Teaching Workshop

for the University of Kentucky  
Friday January 24th, 2020

with Dr. Melissa Jacquart  
University of Cincinnati

Background image: Japanese pastel watercolor background from pimgtree.com

## Introductions

While you might all know each other...

I don't know you! Please introduce yourself.

- Name
- "Position" (3rd year grad student, teaching faculty, etc)
- Favorite thing to teach.

Background image: Abstract Mosaic in rainbow colors

## "Doing" Philosophy

What do you do during class time in your philosophy class?

What are your students doing during class time in your philosophy class?

What are you having them do outside of class?

Background image: Abstract Mosaic in rainbow colors

## What are your "Doings"

???

Background image: Abstract Mosaic in rainbow colors



NAME SOMETHING YOU WANT YOUR  
PHILOSOPHY UNDERGRADUATES TO  
DO IN YOUR COURSE...

PHILOSOPHY  
EDITION

1

2

3

4

5

6

7

8



NAME SOMETHING YOU WANT YOUR  
PHILOSOPHY UNDERGRADUATES TO  
DO IN YOUR COURSE...

PHILOSOPHY  
EDITION

Read Philosophy Texts

Analyze and evaluate the  
arguments

Construct your own arguments

Discuss philosophical ideas

Know X (philosophical concept)

Write a Philosophy Paper

Apply the course material to  
your own life

Develop Critical Thinking Skills

## Requests for Today's Focus

- "Strategies for engaging students in a more meaningful way"
- "How to encourage students to be more active in class discussions"
- "How to talk about important value-laden issues - which are by their nature contentious and emotionally fraught - without being offensive"
- "Students meeting expectations"

## Backwards/Integrated Course Design

- What are my goals? How will my students be different at the end of my class? What will they be able to do? (LO)
- How will I know they are achieving these goals? (assessment)
- What will I do to help them achieve these goals? (activities and content)

— Fink, 2003





## Pedagogy

What will you design for students to *do*...  
and *in which order*...  
and in what *environment*...  
so that they have the best chance to achieve the learning goals...  
and end up different in the way you hope.

***Whoever is doing the doing is doing the learning.***

## Our Plan

- Reflect on how we have students spend they spend their time.
- Examine conventional philosophy “doings”: in order to ...
  - Articulate why it might be important,
  - Identify the implicit rules and make them explicit, and
  - Design a sequence for how one could scaffold the learning and development of that skill/doing.

How do you teach someone  
how to play a game?



Image: Cones of Dunshire, from NBC's Parks and Recreation

Background Image: Art class style Color Wheel in rainbow

## Academic Philosophy: The Game

What Are The Rules?

What Does Success Look Like?



Image: Cones of Dunshire, from NBC's Parks and Recreation

## Instructional Scaffolding

Breaking up learning goals or  
learning outcomes and into its parts.

And proving the needed instruction  
on how to successfully undertake  
the large task at hand.

And balancing the timing and  
amount of guidance along the way.



Image: Construction Scaffolding

Steps along the way include...

- Breaking the development of the learning outcome or learning goal into its parts.
- Modeling what success looks like.
- Providing opportunities for controlled failure.
- Moving from low stakes to high stakes; concrete to abstract; structured to unstructured.
- Self-reflection and self-assessment on where they are.

## Scaffolding



Image: Children's rainbow building blocks set up as steps

Reading Philosophy with Background  
Knowledge and Metacognition

DAVID W. CONCEPCIÓN  
Ball State University

Building a Better Term Paper:  
Integrating Scaffolded Writing and Peer Review

KATE PADGETT WALSH  
ANASTASIA PROKOS  
SHARON R. BIRD  
Iowa State University

Scaffolding for Fine Philosophical Skills

RUSSELL MARCUS  
Hamilton College

## Scaffolding

## Foregrounding the Background

In small groups we are going to examine some “Doings” of philosophy:

- Participating in Discussion

## Foregrounding the Background

In your group, for your topic, answer the following...

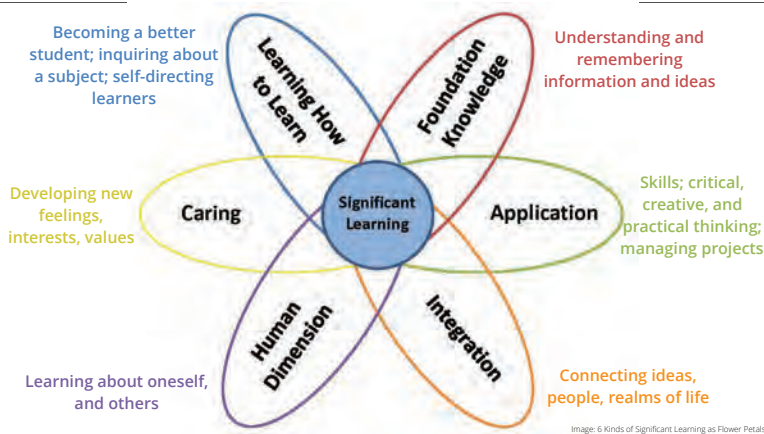
- 1) Why are you asking your students to do this this doing. Articulate...
  - a) Why this doing is important in the context of philosophy, and
  - b) Why might this be important beyond philosophy.
- 2) What are the implicit game rules? What does doing this well, or successfully look like?

*When your group thinks they've finished discussing this, let me know.*

## Foregrounding the Background

In your group, for your topic, answer the following...

- 3) How could you scaffold student development? What are the stepping stones or stages of learning how to do this doing well?
- 4) What is your "doing" in each stage? How are the students practicing? Where is there space for controlled failure?



## Sequencing Cultural Learning

(or really any topic that examine one's beliefs, culture, and/or norms)

—Page 1996; Bell and Griffin, 2007; Haque 2015

## Sequencing Cultural Learning

### Low to High Risk Disclosure.

Begin with low risk activities that help students get to know each other, create guidelines, and get talking before moving on to activities that require more risky disclosure of perspectives.

- This allows learners to feel safe before they critically examine deeply held assumptions.

## Sequencing Cultural Learning

### Concrete to Abstract.

Share concrete examples and definitions of culture differences so learners are better able to understand abstract concepts and conceptual frameworks.

- Start with examples of what cultural difference looks like in the classroom before moving on to the abstract frameworks

## Sequencing Cultural Learning

### Personal to institutional.

By discussing how culture operates on a personal level (by examining own experiences), learners are better prepared to explore how culture operates on larger curricular or institutional levels.

- Move from the personal → classroom level → curricular level

## Sequencing Cultural Learning

### Structured to unstructured.

Structured to unstructured activities or experiences provides valuable scaffolding for learners.

- individual reflections guided by specific questions → analyzing case studies in pairs/small groups → to whole class simulations.

***Teaching in ways that do not exclude students, accidentally or intentionally, from opportunities to learn***

—University of Washington, 2003

***Teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, gender, and social-class groups***

—Banks & Banks, 2010

Background Image: Transparent Leaf Collage in Rainbow colors

## Inclusive Pedagogy

***"Inclusion is not bringing people into what already exists; it is making a new space, a better space for everyone."***

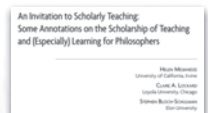
—Dei et al., 2000

## Some Takeaways

- (1) Strategies for teaching challenges. Asking:
  - Am I telling them the Rules? Making the Implicit, Explicit?
  - Am I scaffolding the skills I want them to develop?
- (2) and some teaching tips and tricks.
- (3) Benefits of Dialogue with Others
  - Who to talk teaching with!
  - Reflection on teaching & Practice talking (v. important for Job Market teaching statements and interviews!)

## Some Other Awesome Things...

- AAPT Studies in Pedagogy & Teaching Philosophy Journals
  - The Lenssen Prize
- AAPT Conference/Workshop
- AAPT Teaching & Learning Workshop
  - July 22-25, 2020 | Otterbein University | Westerville, OH (near Columbus)
- Philosophy Active Learning Activities ([link here](#))



### **Philosophy Discussion: The Game Rules & What “Success” looks like**

- Conversation is substantive, draws on course material. Motivated by material and not grade (content not grade!)
- Smile on students face! Esp early morning. Something to carry them through the day
- They are thinking about it after, emailing after, looking for information and more discussion
- Everyone participation, no one dominating. (But does everyone need to participate?)
- Civil. Not calling names, no storming out, no screaming,
- Be prepared to play the game. Do the reading, do the preparation. Or problem set.
  - Knowing what they need to take out of the reading.
  - Focus on details and not the argument. Not zooming back out to big picture.
- Discussion should be structured. There are points you want to get out, and conclusion you go towards.
- When it anticipates the next reading. Fits in trajectory. Bringing up questions about to be addressed or discussed in the next readings. Seeing and drawing connections between the readings themselves.
- No “that is how I feel, or that is just my opinion”. What about why you feel that way? How they feel or opinions are based on some reason. Change it to “I think, ... because...”
- Feeling comfortable sharing. Building trust with each other
  - and finding ways to build trust and get to know each other. As actual people.
- Bad discussions are often bad spaces. Everyone in the room is responsible for everyone’s learning.
- Distribution of authority. Where are you? Sometimes being wrong is good or ok?
- Should go on “long enough”
- Instructor: crafting good questions.
- What is your role as the instructor? Instructor, vs facilitator vs teller of things.
- Expectations should be meetable. Do not make people feel stupid.
- Think about the different players: Rules for the individual, rules for the community, and rules you will follow as the instructor.

## Scaffolding Discussion | Stepping Stones

- Give something to focus on when doing the readings. Like discussion questions. Structure of the paper. What part of the focus on the paper (a couple paragraphs). Flagging other arguments being referenced (context for paper, or other hypotheticals that are being engaged with). How that paper is being written or argued.
  - Definitely first few weeks. Base discussion in class on this. Not just content of paper discussion but how the paper is written.
- The power of think pair share.
- Questions and answers. Scaffolding who answers, who asks. Etc.
- Concrete to abstract in terms of concepts, discussion topics, using examples
- If things are going the way you want, bring something else in. or having other things at the ready.
- Scaffold community.
- Establish classroom rules *together*. First day of class. What you expect of them, what they can expect from you. And ask them the same thing: What can they expect from their peers? What do they expect from you?



KPA Program  
Transylvania University, Lexington, KY  
March 23, 2019

\*All Rooms TBA\*

- ❖ 8 am – 2:15 pm – **Registration** - Location: Carpenter Academic Center
- 8:15 am – 9:45 am – **Pedagogy Workshop**, “Philosophy in an Interdisciplinary Key”  
- Location: Carpenter Academic Center  
Leader: Dr. Bob Sandmeyer, University of Kentucky  
Discussants: Peter Fosl, Transylvania University &  
Minh Nguyen, Eastern Kentucky University
- ❖ 9:45 -- 10:00 – Break
- 10:00 am – 11:15 am – **Panel 1 – Room TBA**
  - Speaker 1 – Sabrina Little, Morehead State University  
“Aretaic Exemplars: Methods and Sequences”  
*Comments:* Colin Smith, University of Kentucky
  - Speaker 2 – Peter Moore, University of Kentucky  
“Just Like Learning to Read”: *Grammata* in the City-Soul Analogy in Plato's Republic”  
*Comments:* Colin Smith, University of Kentucky
- Panel 2 – Room TBA**
- Speaker 1 – Phil Kallberg, Holy Apostles College and Seminary  
“An Ontological Argument Against Agnosticism”  
*Comments:* Ricky Ray, Northeast State Community College
- Speaker 2 – Beau Branson, Brescia University  
“Must God Have A Son?”  
*Comments:* Ricky Ray, Northeast State Community College
- ❖ 11:15 am – 11:30 am – Break
- 11:30 am – 1:00 pm – **Panel 3 – Room TBA**
  - Speaker 1 – Peter Fosl, Transylvania University  
“Hume on Skepticism, Reflection, and Double Existence”  
*Comments:* Phil Kallberg, Holy Apostles College and Seminary
  - Speaker 2 – Max Gatyas, University of Cincinnati  
“Imagination and Perspective Shifting”  
*Comments:* Beau Branson, Brescia University
  - Speaker 3 – Justin Remhof, Old Dominion University  
“Appeals to Intuition in Nietzsche’s Philosophical Methodology”  
*Comments:* Justin Spinks, Morehead State University

❖ 1:00 pm – 2:00 pm – **Business Lunch**

➤ 2:15 pm – 3:45 pm – **Keynote, Cowgill 102**

“Microaggressions in Medicine,”

Dr. Lauren Freeman, University of Louisville

❖ 3:45 pm – 4:00 pm – Break

➤ 4:00 pm – 5:00 pm – **Undergraduate Showcase – Room TBA**

Aynabeth Anderson, Rhodes College

“Killing, Consent, and Kinky Sex: An Ethical Defense of  
Autassassinophilia”

End of Conference

Friday, March 22  
8:15am-9:45am

Transylvania University

**PEDAGOGY WORKSHOP**  
**PHILOSOPHY IN AN**  
**INTERDISCIPLINARY KEY**

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Friday, March 22  
8:15am-9:45am

Transylvania University

**Discussants**

<b>Peter Fosl</b>	<b>Minh Nguyen</b>	<b>Bob Sandmeyer</b>
Transylvania University	Eastern Kentucky University	University of Kentucky
Philosophy, Politics, Economics Program	Asian Studies & Honors	Sustainability

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Friday, March 22  
8:15am-9:45am

Transylvania University

**Role of Panelists' Presentation**

- Describe interdisciplinary work which forefronts philosophy's place in an interdisciplinary context
- Discuss importance of philosophy in interdisciplinary work at universities/colleges or in community, especially considering the current economic constraints to higher education in KY
- Discuss challenges, pedagogical or institutional, to such work and/activities

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Friday, March 22  
8:15am-9:45am




Transylvania University

### Aim of KPA Workshop

to discuss the role of philosophy and activities of philosophers in an interdisciplinary context highlighting challenges and barriers encountered

**Presentations: 30-45 minutes**

**Discussion: 45-60 minutes**




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Friday, March 22  
8:15am-9:45am



Transylvania University



**Dr. Peter Fosl**  
PROFESSOR OF PHILOSOPHY, PROGRAM DIRECTOR OF PPE

Department: Philosophy / Philosophy, Politics, and Economics  
Office: CAC 202B  
Phone: (859) 233-8129  
Email: [pfosl@transy.edu](mailto:pfosl@transy.edu)

### Philosophy, Politics & Economics Major



"PPE has proven itself to be one of the premier majors preparing students for careers in law, public service, non-profit work and graduate study"

Peter Fosl,  
professor of philosophy




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Friday, March 22  
8:15am-9:45am



Transylvania University



**Dr. Minh Nguyen**

Professor of Philosophy and Asian Studies; Associate Director of the Honors Program; Coordinator of National and International Scholarships and Fellowships

Department: Honors Program  
Office: University Building 138  
Mailing Address: University Building 137  
Email: [Minh.Nguyen@eku.edu](mailto:Minh.Nguyen@eku.edu)  
Phone: 859-622-8667








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Friday, March 22  
8:15am-9:45am



Transylvania University



Bob Sandmeyer



Assistant Professor  
Environmental and Sustainability Studies  
Faculty

Environmental and Sustainability Studies  
Philosophy

[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)  
1429 Patterson Office Tower  
(859) 257-7749

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Friday, March 22  
8:15am-9:45am

Transylvania University

**PEDAGOGY WORKSHOP  
PHILOSOPHY IN AN  
INTERDISCIPLINARY KEY**



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Friday, March 22  
8:15am-9:45am



Transylvania University



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Friday, March 22  
8:15am-9:45am



Transylvania University

 Sustainability



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Friday, March 22  
8:15am-9:45am



Transylvania University

 Sustainability



College of Arts & Sciences  
Philosophy



College of Arts & Sciences  
Environmental &  
Sustainability Studies

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Friday, March 22  
8:15am-9:45am



Transylvania University

 Sustainability



 Office of Sustainability

**Syllabus: ENS 101**

**SUSTAINABILITY STRATEGIC PLAN**

[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

Shane Tedder  
Office of Sustainability  
[shane.tedder@uky.edu](mailto:shane.tedder@uky.edu)

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Friday, March 22  
8:15am-9:45am



Transylvania University

 Sustainability



College of Arts & Sciences  
Environmental &  
Sustainability Studies



NATURAL RESOURCES & ENVIRONMENTAL  
SCIENCE  
An Interdisciplinary Undergraduate Degree Program



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Friday, March 22  
8:15am-9:45am



Transylvania University

 Sustainability

**FSC**  
faculty sustainability council

**PSAC**  
president's sustainability advisory council

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Friday, March 22  
8:15am-9:45am



Transylvania University

 Sustainability

 Office of  
Sustainability



Sustainability Grants



Student Sustainability Council



Sustainability Challenge Grants

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Friday, March 22  
8:15am-9:45am

 Transylvania University

**UK Sustainability**




**sustain • able pedagogies**  
methods and practices for teaching sustainability and teaching sustainably

**Aim:**  
to uncover and bring together a cadre of faculty committed to teaching sustainability and teaching sustainably.

Acting as **agents of change**, workshop participants will be frontline innovators transforming educational practices across College.

  
**CELT**  
center for the enhancement of learning & teaching



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Friday, March 22  
8:15am-9:45am

 Transylvania University

Interior Design  
Historic Preservation

**DESIGN**


Philosophy  
World  
Writing, Rhetoric, Digital media


**ARTS & SCIENCES**

Extension  
Entomology  
Econ  
Community & Leadership Development

**AGRICULTURE**

**DENTISTRY  
HONORS  
SOCIAL WORK  
COMMUNICATIONS**





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Friday, March 22  
8:15am-9:45am

Transylvania University

**PEDAGOGY WORKSHOP  
PHILOSOPHY IN AN  
INTERDISCIPLINARY KEY**





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## 1 Sustainability

- Placing philosophy in conversation with other disciplines
  - Interdisciplinary
    - Within the College of Arts and Sciences
  - Transdisciplinary
    - Within the University as a whole
      - E.g. sustain • able pedagogies workshop
- Economic constraints
  - Philosophy is not a money-making degree
  - Effect of breaking outside our disciplinary silo
    - Increased visibility & relevance of the discipline
    - Recruitment within
      - Major
      - College
- Challenges
  - Personal
    - Tenure considerations
  - Institutional
    - University budget depresses transdisciplinary work
  - Research
    - External funding accounted at UK in ways that discourages interdisciplinary research

## 2 & 3 Philosophy & ENS

- Home department – Philosophy
  - Also: Environmental & Sustainability Studies Faculty
- ENS – an interdisciplinary major within College of Arts and Sciences
  - Helped fashion the major
    - Approved by UK Senate: 2013
    - PHI 336 Environmental Ethics
      - 1 of 6 core requirements

- Specifically relevant courses:
  - Created
    - PHI 205 Food Ethics
    - PHI 336
    - PHI 531 Aldo Leopold's Land Ethic
  - Designing
    - PHI 532 DL Advanced Environmental Ethics
- Challenge
  - Tenure Review in Philosophy
    - Tenure still fundamentally a disciplinary process
  - DOE & Contract
    - Insulated within Philosophy
      - Benefits to this

#### **4 Team taught the ENS Capstone course 2018**

- Collaboration with Director of the Office of Sustainability
  - Philosopher – curriculum
  - Sustainability Officer – Project Designer
- Capstone Project
  - UK Sustainability Strategic Plan
    - Students engage all aspects of university infrastructure

#### **5 Three Sustainability Programs at UK: ENS, SAG, NRES**

- Arts and Sciences
  - ENS – BA degree
    - PHI 336 Environmental Ethics
      - a major requirement
- College of Agriculture, Food, and the Environment
  - SAG – a BS degree
    - Steering Committee
      - Since 2011
    - PHI 205 Food Ethics
      - A major requirement
        - Social Responsibility Cluster
  - NRES
    - Required: PHI 336 Environmental Ethics

- Replaced FOR 240 Forestry and Natural Resource Ethics
  - (a major requirement for Forestry)

## 6 Sustainability at the Institutional Level

- President's Sustainability Advisory Council
  - Deals with infrastructure concerns
    - Recognized an omission
- Faculty Sustainability Council
  - Provost initiated committee
    - My role:
      - not special because of philosophy
    - My participation
      - Led to most rewarding interdisciplinary work done at UK

## 7 Sustainability Funding at UK

- Philosophy has no money
- Won a \$47,000+ Sustainability Challenge Grant
  - Sustainability Challenge Grant Program: collaborative effort of
    - PSAC
    - The Tracy Farmer Institute for Sustainability and the Environment
    - The Office of Sustainability
  - Designed to engage multidisciplinary teams from the University community in the creation and implementation of ideas that will promote sustainability

## 8 sustain • able pedagogies workshop

- A jointly organized pedagogy workshop
  - Helen Turner, College of Design
  - Me
- Sought to overcome a great challenge
  - Creating a network of faculty
    - Sustainability scholars
    - Insulated by their disciplinary silo
- Exciting collaboration with C.E.L.T.
  - Ongoing professional efforts

## 9 Philosopher as AGENT OF CHANGE



*Honoring*

***Bob Sandmeyer***

2018 SUSTAINABILITY CHALLENGE  
GRANT AWARD

**Teaching Sustainability + Teaching Sustainably**

*Project Team:*

Helen Turner + Bob Sandmeyer



*Presented by the 2018 Sustainability Challenge Grant Review Committee*

*[Handwritten signatures of the review committee members]*

The 2018 Sustainability Challenge Grant was funded by the Executive Vice President for Finance & Administration, the Provost, the Vice President for Research, and the Student Sustainability Council.



# sustain • able

## pedagogies

methods and practices for teaching sustainability and teaching sustainably

University of Kentucky faculty with an interest in sustainability are invited and encouraged to apply for admission to the **sustain • able pedagogies workshop**, supported by the UK Sustainability Challenge Grant. With a goal of interdisciplinary and transdisciplinary collaboration, the workshop will go beyond merely teaching about sustainability by focusing on the ways which faculty can implement sustainable methods of teaching into their curricula. A maximum of **twelve grants of \$2000** each will be awarded to selected applicants of varying backgrounds and experiences who can enrich or benefit from the exchange of ideas and practices about sustainability.

### **Purpose + Objectives**

A group focused on faculty and sustainability at the University of Kentucky has observed little awareness amongst faculty regarding sustainability curricula at UK, the cadre of faculty teaching such curricula, or how these faculty are teaching such curricula. Knowing that all these exist, the **sustain • able pedagogies workshop** will aim to uncover these constituents to establish a network of faculty committed to the teaching of sustainability and/or the implementation of innovative sustainable teaching pedagogies. Acting as agents of change, workshop participants will be frontline innovators transforming educational practices across Colleges. Hence, the objectives of the workshop include the following:

- assemble a core group of twelve participating faculty from across the University who have specific interests in sustainability or innovative sustainable pedagogies;
- strengthen the research and teaching of sustainability at UK through this core network of faculty committed to transforming educational practices across all Colleges;
- model ways which faculty can implement sustainable methods of teaching into their curricula;
- assess courses to be taught by each participating faculty within which to develop sustainability / sustainable outcomes tied to educational methodologies identified in the workshop;
- identify cohorts within the faculty network for sharing ideas and support as workshop ideas are implemented into courses and in preparation for a conclusory event;
- establish and share lessons learned to a broader audience at a university-wide event.

### **Eligibility**

Lecturers and Assistant, Associate, or Full Professors at the University of Kentucky.

### **Important Dates + Time Commitment**

\*\* This time frame is intended to allow faculty adequate time to include techniques for teaching sustainability and sustainable teaching in a course taught during the fall of 2018 \*\*

<b>February 12, 2018</b>	submission deadline (must be submitted no later than 11:59 pm)
<b>May 8, 2018</b>	Workshop: 10:00-12:00 & 1:00-4:00 (lunch provided)
<b>May 9, 2018</b>	Workshop: independent asynchronous work
<b>May 10, 2018</b>	Workshop: 10:00-12:00 & 1:00-4:00 (lunch provided)
<b>May 11, 2018</b>	Workshop: 10:00-12:00 & 1:00-3:00 (lunch provided)
<b>August, 2018</b>	Participant Cohort 1 (group-determined date, time, and location)
<b>September, 2018</b>	Participant Cohort 2 (group-determined date, time, and location)
<b>October, 2018</b>	Participant Cohort 3 (group-determined date, time, and location)
<b>November, 2018</b>	Participant Cohort 4 (group-determined date, time, and location)
<b>December, 2018</b>	Participant Cohort 5 (group-determined date, time, and location)
<b>January, 2019</b>	Conclusory Event (date, time, and location TBD)

#### Required Contact Hours

<b>Workshop</b>	<b>Cohort Meetings</b>	<b>Conclusory Event</b>	<b>TOTAL</b>
14	5	2	21

#### **Submission**

**No later than 11:59 on February 12, 2018**, email a PDF document with responses to the prompts below to Helen Turner ([helen.turner@uky.edu](mailto:helen.turner@uky.edu)). The subject of the email and the submission document should be named using the following format:

#### **last name\_first initial\_workshop application\_2018**

(example:     turner\_h\_workshop application\_2018)

In the body of the email, please type the following statement indicating your agreement to participate fully if selected:

If selected as a participant in the 2018 sustainable pedagogies workshop, I [*insert first and last name*] agree to engage fully during all events and contact hours as delineated in the Call for Proposals.

#### **Prompts to Include in the Submission Document:**

- × Name
- × Rank / Position / Title
- × Department
- × College
- × Email
- × Fall 2018 course or courses you plan to workshop (include course prefix, course name, course format, semester(s) and frequency offered - if applicable, enrollment)
- × Response 1: What does it mean to teach sustainability and/or teach sustainably? (500 words max.)
- × Response 2: What do you envision as a potential sustainability / sustainable outcome tied to the educational methodology of your course/s? (500 words max.)
- × Response 3: Describe how participating in the Workshop will benefit you, your course/s, your Department / College, etc.? (500 words max.)

### **Review Procedure, Criteria and Selection**

- × Submissions will be reviewed and discussed by a panel, comprised of representation from different areas of expertise
- × Submissions will be reviewed according to:
  - × Strength of responses
  - × Estimated potential impact
  - × Ability to implement lessons learned in the 2018 – 2019 academic year
  - × Repeatability
- × Applicants will be notified of the panel's decision during the first full week of March.

### **Post-Award Requirements**

**\*\* If a participant misses more than the allotted hours and/or the Conclusory Event, they automatically forfeit funding \*\***

- × ALL AWARDEES will participate in each day of the Workshop (May, 8, 10, & 11)
  - × Participants may miss no more than 2 hours of the total workshop time
- × ALL AWARDEES will participate in the 5 Cohort meetings
  - × Participants may miss no more than 1 hour of Cohort meetings
- × ALL AWARDEES will submit a sustainability outcome proposal tied to the educational methodology of a course
- × ALL AWARDEES will determine and generate an artifact that illustrates guidelines and principles associated with the experience and sustainable teaching that will be presented at the Conclusory Event.
- × ALL AWARDEES will participate in the Conclusory Event (January, 2019)
- × Funding is intended to provide financial support to faculty as they enhance knowledge and practices associated with teaching sustainability and teaching sustainably.
- × Funds are expected to be utilized in achieving objectives of the workshop
- × ALL AWARDEES will submit a final report indicating participation hours and incurred expenses.

### **Contacts**

Helen Turner  
helen.turner@uky.edu  
School of Interiors, College of Design

Bob Sandmeyer  
bob.sandmeyer@uky.edu  
Philosophy, College of Arts & Sciences



## sustain-able pedagogies - contact list

Staff
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Cohorts (AGENTS OF CHANGE)		
Community & Justice (local to global)	Food Systems	Pedagogy & Citizenship
<p><b>Allison Gibson</b>  <a href="mailto:allison.gibson@uky.edu">allison.gibson@uky.edu</a>  cell: 614-598-4805  Assistant Professor  Social Work  College of Social Work</p> <p><b>Emily Bergeron</b>  <a href="mailto:emily.bergeron@uky.edu">emily.bergeron@uky.edu</a>  cell: 607-220-3466  Assistant Professor  Department of Historic Preservation  College of Design</p> <p><b>Fatima Espinoza-Vasquez</b>  <a href="mailto:Fatima.Espinoza@uky.edu">Fatima.Espinoza@uky.edu</a>  cell: 315-450-7024  Assistant Professor  School of Information Science  College of Communication &amp; Information</p> <p><b>Barb Young</b>  <a href="mailto:Barbara.Young@uky.edu">Barbara.Young@uky.edu</a>  cell: 317-919-3268  Senior Lecturer  School of Interiors  College of Design</p>	<p><b>Lauren Cagle</b>  <a href="mailto:lauren.cagle@uky.edu">lauren.cagle@uky.edu</a>  cell: 334-318-4614  Assistant Professor  Writing, Rhetoric, &amp; Digital Media  College of Arts and Sciences</p> <p><b>Dave Gonthier</b>  <a href="mailto:gonthier.david@uky.edu">gonthier.david@uky.edu</a>  cell: 616-990-4407  Assistant Professor  Department of Entomology  College of Agriculture, Food, &amp; the Environment</p> <p><b>Tim Woods</b>  <a href="mailto:tim.woods@uky.edu">tim.woods@uky.edu</a>  cell: 859-557-1845  Extension Professor  Agricultural Economics  College of Agriculture, Food, &amp; the Environment</p>	<p><b>Julia Bursten</b>  <a href="mailto:jrbursten@uky.edu">jrbursten@uky.edu</a>  cell: 614-571-4216  Assistant Professor  Philosophy  College of Arts and Sciences</p> <p><b>Lou Hirsch</b>  <a href="mailto:robert.hirsch@uky.edu">robert.hirsch@uky.edu</a>  cell: 985-662-4952  Lecturer  Plant Pathology  College of Agriculture, Food, &amp; the Environment</p> <p><b>Ali Rossi</b>  <a href="mailto:alissa.rossi@uky.edu">alissa.rossi@uky.edu</a>  cell: 859-619-5274  Senior Lecturer  Community &amp; Leadership Development  College of Agriculture, Food, &amp; the Environment</p> <p><b>Lina Sharab</b>  <a href="mailto:lina.sharab@uky.edu">lina.sharab@uky.edu</a>  cell: 646-645-4662  Assistant Professor  Oral Health Practice  College of Dentistry</p> <p><b>Ryan Voogt</b>  <a href="mailto:ryan.voogt@uky.edu">ryan.voogt@uky.edu</a>  cell: 859-509-6514  Lecturer  College of Honors</p>

# Workshop Schedule – May 8<sup>th</sup> through May 11<sup>th</sup>

## Pre-workshop

### Two Tasks:

1. Select 5 images that represent you and your connection to sustainability (in teaching, research, life, etc.), which could be serious, humorous, or both, and upload them to the folder titled "[pre-workshop images](#)" in the "files" section of our Canvas shell. Please use the following naming format to help organize the folder:  
last name\_image# (example: turner\_image3)
  2. Formulate a narrative structure connecting the five images together around what inspires you about teaching, especially teaching sustainability. This doesn't have to be written out, but we want you to have thought about this in advance.
- One of the main objectives of this workshop is to create a network of faculty who will act as agents of change on campus. You'll use these images and the story you tell about them will introduce yourself to the other participants and to explain to the group your interest in sustainability. Think about this narrative as expressing the core idea you'd like to discuss and think about over the course of the workshop in community with the other workshop participants.

## Tuesday, May 8<sup>th</sup> – TEACHING SUSTAINABILITY (INSPIRATION)

### Outcomes from the Day:

- Participants will bond across disciplines and begin to develop lasting cohort relationships on campus.
- Participants will gain insights from other disciplines and expand/enhance their understanding of sustainability and teaching sustainability.
- Participants will collaborate on an inclusive documentation/proposal of what is fundamental for the teaching of sustainability at UK.
- Participants will employ the entire campus as a living laboratory.

	Location	Activity
9:30am	Jacob Science Building 203	Breakfast available
10:00am		Welcome ( <a href="#">Pecha Kucha</a> ) <a href="#">Canvas Structure</a> Explanation of PechaKucha Exercise
10:30am		Ice-Breaker Exercise: Group PechaKucha Exercise
11:30am		" <a href="#">What do you hope to gain?</a> " discussion Group PechaKucha Presentations ( <a href="#">Cohort List</a> )
12:00pm		Catered lunch Discussion with Shane Tedder, UK Office of Sustainability Theme: UK initiatives / definition of sustainability
1:00pm	Various locations across campus	<a href="#">Sustainability Scavenger Hunt</a>
2:30pm	Gatton 223J	Reflection & Discussion - Checking Assumptions
3:30pm		· Introduce 2nd PechaKucha Exercise: "what is fundamental for the teaching of sustainability?" · Prep for asynchronous day
4:00pm	Optional transition to <a href="#">Kentucky Native Café at Michler's</a>	

## Wednesday, May 9<sup>th</sup> – Asynchronous Work

### Outcomes from the Day:

- participants will **establish methods** for teaching sustainability connected to teaching sustainably
- participants will **examine strategies** for integrating sustainable methods and practices into their own courses
- participants will **draft a syllabus statement** centered on teaching sustainability and teaching sustainably

- participants will begin thinking about and/or creating their individual [PechaKucha](#)

#### **Asynchronous Workday Tasks** *(No workshop on campus today)*

### **Thursday, May 10<sup>th</sup> – TEACHING SUSTAINABLY (PRACTICE)**

#### **Outcomes from the Day:**

- Participants will begin thinking not only about how they teach sustainability in terms of content, but practice.
- Participants will collaboratively come up with a variety of options to integrate green teaching methods in their classes.
- Participants will gain tools for "classroom" implementation – both hi-fi and low-fi.
- Participants will discuss the importance of diversity and inclusion to social sustainability.

	Location	Activity
9:30am	Whitehall Classroom Building 205	Breakfast available
10:00am		<a href="#">Check-in</a> /report
10:30am		Content Delivery: Teaching Sustainability <a href="#">Survey</a> and <a href="#">Report (Cohort List)</a>
11:15am		Sustainability Menu
12:00pm	Anderson Building 255	Catered Lunch Discussion with Lee Meyer & Carolyn Gahn Theme: Sustainable Food Systems in and around UK
1:00pm	Faculty Media Depot + 213F King	Hi-Fi / Low-Fi ( <a href="#">Stolley</a> ) and <a href="#">slide deck with our ideas</a>
2:30pm		Diversity & Inclusion
3:00pm		Student Perspective: Elevating work on campus wellness campaigns
3:30pm	tbd	Tree Walk
4:00pm	Optional transition to <a href="#">Kentucky Native Café at Michler's</a>	

### **Friday, May 10<sup>th</sup> – INTEGRATION & BALANCE (AGENTS OF CHANGE)**

#### **Outcomes from the Day:**

- Participants will select cohorts and develop guiding outcomes statements for the semester.
- Participants will present a collaborative PechaKucha presentation on cohort plans.
- Participants will establish a system to coordinate cohort meetings over the fall term.
- Participants will network with other faculty at UK devoted to sustainable teaching & learning.

	Location	Activity
9:30am	103 Funkhouser	Breakfast available
10:00am		Check-in / review / select cohort groups for work over the course of fall term. ( <a href="#">Cohort List</a> )
10:30am		Brainstorm cohort interdisciplinary deliverable(s). Develop outcomes statement to guide cohort over the course of the semester. (Create group Pecha Kucha.)
12:00pm	<a href="#">Champions Kitchen</a>	Lunch (opportunity to engage UK dining at new Student Center)
1:00pm	Off-campus: <a href="#">Local Taco Private Room</a>	Cohort PechaKucha Presentations
2:00pm		Mixer (event ends at 3pm, we have the room until 4pm)

### **Summary of the project**

The idea for this workshop came about from Turner and Sandmeyer's work together in the Faculty Sustainability Council, which was formed to promote sustainability in curriculum and research. Bifurcated into a north and south campus, our workshop sought to build bridges among diverse disciplinary boundaries, oftentimes topographically separated by substantial distances. We gathered a diverse group of faculty from 12 distinct disciplines that represented 7 different colleges. Each participant committed themselves to engage in a holistic and collective discourse as "Agents of Change" seeking to transform educational practices across all Colleges at the University. The workshop, which took place from May 8 – May 11, 2018, encouraged these diverse faculty to confront and integrate often particular disciplinary approaches to sustainability. Instead of a static and overscheduled workshop that ignores personal well-being, we attempted to structure this workshop in a sustainable manner to yield high impact collaboration balanced with reflection and application while modelling strategies for implementation and using the campus as a living laboratory. As organizers, we consciously assumed the role of "guide on the side", rather than "sage on the stage" – acknowledging the special expertise of our participants as unique contributors and experts in their own right. This allowed our participants to take an active role as creators of content by giving them license to drive conversation. To this end we facilitated the creation of cohorts within the larger group. Every day, we organized workshop participants into different cohorts to build community. As mentioned, the workshop participants, themselves, organized into three distinct cohorts, which have met over the last year to develop and implement sustainability outcomes. These were recently shared at a conclusory event, also open to a broader sustainability stakeholders, in the Food Connection.

### **Objectives**

The main objective of the workshop was to create a network of diverse faculty for the promotion of sustainability in research and curriculum at the University of Kentucky while using the campus as a living laboratory. The intended deliverable of the workshop was for each faculty to focus on a single course, however, the built-in flexibility and the position of the organizers to provide participants with agency allowed an impactful shift, wherein participants self-organized into cohorts according to personal interests to develop sustainability related pursuits. The outcomes, detailed below, indicate achievement of the main objective, in that, beyond the conclusory event, cohorts and participants have begun to mobilize relationships and ideas established during the workshop and resulting efforts.

### **Methods**

We did not have preconceived ideas about what the workshop would be and/or what the results would be – we went into the experience knowing that we were close to "experts" in our own disciplinary silos, but recognized that others across campus could be considered the same and would have as much to bring to the table as we did. So, rather than structuring the workshop in a didactic way, we took an active and constructivist approach, wherein we assumed the role of guides on the side while allowing, and encouraging, the participants to have an active voice in the workshop as well as its outcomes. As such, we did not have formal discussions



about the definition or practice of sustainability, but rather tried to provide experiences and forums for broadening everyone's perception and engagement with the topic across campus and across disciplinary boundaries. Two primary strategies that helped us achieve this was intentional selection of twelve (12) participants that represented seven (7) colleges at the University of Kentucky, inviting stakeholders to have lunch and talk with the participants during the workshop, in addition to using the campus as a living laboratory (see more in "Outcomes" below). We also utilized the UK Center for the Enhancement of Learning and Teaching to ensure our days were organized around actionable items and achievable outcomes (a copy of the working schedule created during the planning phase of the workshop is attached for reference).

On the first day, we intentionally designed the cohort groups around relatively close topographical distance. Members of each group produced an introductory PechaKucha in the morning, which was great fun. In the afternoon, each group walked a portion of campus to survey sustainability initiatives. This Scavenger Hunt – as we called it – had three goals. First it highlighted three distinct sustainability programs across campus: ENS, NRES, and Sustainable Ag. Second, it oriented our faculty participants to sustainability initiatives across campus. Third, it used the university as a living laboratory for sustainability studies. After the first day, we took a day off for reflection, and for us – the organizers – to regroup and rethink. During this second "asynchronous" day, our participants worked on a short reflective assignment during their free time. Returning on the third day, we directly addressed the idea of sustainable pedagogy. As a whole group we practiced pair to pair learning to develop a list of implementation strategies not only to teach about the topic of sustainability but also to practice what we teach. The focus of the day's activities highlighted education of the whole student by a living breathing, often stressing, faculty. Hi fi/lo fi techniques, accessibility concerns, and the balancing of work and life dominated the day's discussion. Embodying these ideas, we concluded the day with a campus tree walk led by Brianna Damron (<https://ufi.ca.uky.edu/walks>). Friday was the most significant day, due in large part to the flexibility we built into the workshop design. Our participants took over and created their own cohort groups: (1) Pedagogy & Citizenship, (2) Food Systems, and (3) Community & Justice, on the basis of shared research and pedagogical interests, with final deliverables that were shared at a public conclusory event.

## **Outcomes**

### **Student/community engagement**

The exact number of undergrads/grads impacted is near impossible to quantify. The hope is that each of the participants will take lessons learned from the workshop and utilize them in their teaching and/or research. For instance, one of the specific outcomes of the workshop was the creation of a "Sustainability Statement" for syllabi, which was shared amongst the group. Hence, if each of the twelve (12) participants included this statement in the syllabus of even one of their Fall semester classes, which was given to a minimal class size of fifteen (15), then the workshop potentially impacted 180 students. Then, following this logic, the number would double in the Spring semester, bringing the total number of impacted students to 360, which would continue to increase as the statement continues to be shared in consecutive semesters and years.

Potentially more impactful for the student population, another product of the workshop was a collaboration between Ali Meyer-Rossi, Ryan Voogt, and Helen Turner. This group received Sustainability Challenge Grant funding in 2019 to develop a module on sustainability for the UK 101/201 courses, which will be able to be implemented in the Fall of 2019.

The workshop did not engage partners beyond the campus, however, members of the campus community the workshop did engage include: CELT, members of ENS, NRES, and Sustainable Ag, Shane Tedder, Carolyn Gahn, Lee Meyer, and Brianna Dameron.

#### Use of campus as living laboratory

Using the campus as a living laboratory was a primary goal of the workshop. We recognized that the campus is not only geographically bifurcated, but this often results in separation of people as well. Hence, one of the first experiences that the group engaged in was a “Sustainability Scavenger Hunt”, wherein participants were organized into cohorts, aligned with their geographical location on campus, then asked to visit that region to find specific sustainability related offices, efforts, implementations, and people. While there are a great number of new and LEED certified buildings, many of which include smart technology, the reality is that few educators actually get to teach in these classrooms, so we intentionally used classrooms in a number of buildings and spaces across campus, new and old, to reveal and explore the sustainable potentials of being an educator in them (workshop itinerary, including locations, attached for reference). Similar to this, we upheld the belief that sustainability is not just about what and how we teach our students, but what and how we as faculty engage in sustainability ourselves, including health and wellness. To this end, we used the campus as a living laboratory to also promote sustainable initiatives, like the Campus Tree Walks, which we as a group participated in at the conclusion of one day.

#### New collaborations

The collaborations were an initial goal and the biggest success of the workshop. At the conclusion of the workshop, participants determined and self-selected cohort groups, each with a unique focus. Their charge was to initiate and complete sustainability related projects, which were recently shared at the conclusory event in Aril, 2019 (documents produced by each group for the conclusory event are attached for additional detail). Beyond this, Turner and Sandmeyer have developed a strong and collaborative relationship which we hope to continue and foster, potentially applying for Sustainability Challenge Grant funding again in the future to offer another workshop, but certainly exploring the idea and related avenues as well.

#### Published or planned scholarly products

Turner and Sandmeyer presented the workshop at the 2018 AASHE Conference & Expo in Philadelphia, PA (proposal attached). We are also currently working on a written publication.

#### **Reflection**

Include insights on your individual projects, things you might have changed, next steps and feedback on your experience with the Sustainability Challenge Grant Program

While the overall direction of the workshop shifted during the process, this was on account of intentional flexibility, and something that we feel made the experience more beneficial for all involved. Looking back, a few things we could and would change include the integration of more student voice. Having seen comments from an unsuccessful application for another round of SCG funding we recognize the criticism that we did not begin the workshop with a definition of “sustainability” to get everyone on the same page, however, this was done intentionally and, while we may not change that aspect, we would certainly be more explicit in a call for applicants and throughout the workshop about the structure, focus, and intent. Although we were unable

to offer the workshop in a consecutive year, we ultimately consider our efforts a success based on the outcomes of the cohorts, the feedback received at an international presentation, and some comments received from individual participants (see below). If given the opportunity to give the workshop again in the future, we would certainly make revisions and edits, relying on our experiences and input from sustainability stakeholders on campus, CELT, students, and previous participants. If the workshop was a continual offering, our ultimate goal would be to make it sustainable by setting up a scenario where Turner and Sandmeyer would eventually transition out of the process and participants could become organizers, giving consecutive workshops differing personalities.

#### Quotes from Individual Participants when asked to reflect on their overall experience

“Thanks so much for all your efforts pulling us together and facilitating all the idea sharing. This is one of the great benefits of working on a college campus – but it needed someone like you all to make it happen. Those outcomes were great. But for me the value of participating was the network of new folks, programs, and learning spaces. Such a pity another cohort couldn’t be funded – at least this round.”

“It was such a unique experience that I have absolutely enjoyed!”

“I did not have clearly defined expectations for the workshop because I wasn’t quite sure from its description what it would be. I was excited about the opportunity to learn more and interact with other faculty around the topic of sustainability. Although part of me wanted something that directly engaged with ideas of sustainability – how to define, etc, some theoretical readings/discussion, in retrospect, the most concrete outcome—connections with faculty and further integration of sustainability into my world here at UK—is more worthwhile.

So as for connections with faculty and integration of sustainability, I made some contacts with several faculty that are already bringing about activity. As you know, the UK 101 module on sustainability with Ali Rossi and Helen Turner is the major outcome. I keep trying to convince them that we need to develop a sort of Sustainability 101 class from this module that can be taught in many different departments by many different instructors. I hope that, too, will happen.

I have also taken the energy from the workshop into the Honors College. We have a committee dedicated to sustainability, and two key faculty – Kenton Sena, Forestry and Daniel Kirchner, Philosophy—are equally committed to integrating the teaching of sustainability in Honors. We intend on folding in more sustainability into HON 101 and on developing new courses.

In short, the Sustain-able Pedagogies workshop was formative in motivating me to connect with faculty and integrate sustainability into my work (and life). It opened up doors to help students network with other faculty, and it also broke down departmental barriers with certain key faculty that make for more future possibilities. It’s rare beyond obligatory committee appointments to have cross-departmental interaction, and this is actually an exciting way to do it. I’m thankful for the opportunity, and although most of the workshop’s fruit seems slow-growing, I’m not for that reason disappointed.”

#### **Budget Analysis**

Attached

#### **Visuals**



During the Workshop | Whitehall Classroom Building



Turner and Sandmeyer at the 2018 AASHE Conference & Expo





Conclusory Event | Food Connection

# Sustainability Challenge Grant

## 2018 Application Form

### Application instructions:

[www.uky.edu/sustainability/sustainability-challenge-grants](http://www.uky.edu/sustainability/sustainability-challenge-grants)

Deadline for **submission is October 15, 2017; 11:59 PM**. Please save this form to your computer using a unique filename. If you have any questions or difficulties with the form, please contact Shane Tedder at [shane.tedder@uky.edu](mailto:shane.tedder@uky.edu). All submissions will be confirmed via email.

### Project Title

Teaching Sustainability + Teaching Sustainably

### Category

Indicate the major category(ies) that your project will address (Operations, Engagement, Academics, Research).

Engagement, Academics

### Continuation? (up to 250 words)

If this submission is linked to a project previously funded by a Sustainability Challenge Grant, please summarize previous outcomes and describe the key differences between the previous work and that proposed here. If this proposal does not directly build from a previously funded project, leave blank.

N/A

### Resubmission? (up to 250 words)

If this proposal is a resubmission/adaptation of a proposal previously submitted, but not funded, please discuss how the resubmission addresses the feedback provided in the previous funding cycle. If this is not a resubmission/adaptation, leave blank.

N/A

### Project Summary (up to 250 words)

Please clearly define your project, its relevance to sustainability, methods to be employed, groups involved, and measureable outcomes.

Sustainability, in this context, implies that the activities of the University of Kentucky are ecologically sound, socially just, and economically viable, and that they will continue to be so for future generations. A sustainability focus encourages the integration of these principles in curricula, research, and outreach. This principled approach to operational practices and intellectual pursuits prepares students and empowers the campus community to support sustainable development in the Commonwealth and beyond.

In November 2016, Provost Tracy created the Faculty Sustainability Council (FSC) and gave it a three-fold charge: (1) review sustainability related academic policies and culture at our benchmarks, (2) identify our areas of strength and weakness relative to the academic aspects of sustainability, and (3) propose short, medium and long run goals. The proposal for this project stems from these three charges. While the University of Kentucky has made great strides to increase campus sustainability in its operations, the advances on the curricular front are murkier. The FSC has discovered there is little awareness amongst UK faculty about sustainability curricula at UK, who is teaching such curricula, or how this is taught. A need exists for the creation of a network of faculty which can harness the native wealth of talent and information throughout the University and which can facilitate the exchange of ideas and practices about sustainability. Aiming to untap this potential, this project will create a sustainability pedagogies workshop of participating faculty from across the University and at a variety of scales across campus. This workshop will be both interdisciplinary and transdisciplinary. However, beyond merely teaching about sustainability, the workshop will attempt to push the needle by focusing on the ways which faculty can implement sustainable methods of teaching into their curricula. Hence the aim is to maximize understanding of sustainability by modelling it at the classroom level through a network of faculty to act as agents of change by transforming educational practices across the colleges.

## **Goals and Outcomes** (up to 250 words)

Currently reporting just over 15 of the possible 40 points for “curriculum” in the American Academy of Sustainability in Higher Education (AASHE) Sustainability Tracking, Assessment & Rating System (STARS) report, the University of Kentucky has room for improvement. By encouraging and educating faculty on methods for achieving sustainable pedagogy aligned with all three pillars, this project will not only help capture data for the next STARS reporting cycle, but will join the dialogue of other universities that currently offer “green teaching” certifications. Following a process of research and engagement associated with the team’s specializations, design and philosophy, the project will simultaneously capitalize on the successes and knowledge of UK’s Center for Enhancement of Learning and Teaching (CELT) to develop and host a workshop focused on the implementation of sustainable teaching methods. An important outcome of the workshop will be creation of a faculty network for sharing ideas and support. In the hopes that the workshop will prove successful and, in effect, become an ongoing initiative of the university, a major consideration will also revolve around the systematic tracking and quantifying of resulting data and successive implementation strategies. Furthermore, this endeavor has the potential to extend the longevity and reach of other Sustainability Challenge Grant projects, to envision ways in which these could become an integral part of teaching and experiencing sustainability on campus.



## **Relevance and Concept** (up to 500 words)

Please describe how your project aligns with and supports one or more of these strategic initiatives:

1. UK Strategic Plan - [www.uky.edu/sotu/2015-2020-strategic-plan](http://www.uky.edu/sotu/2015-2020-strategic-plan)
2. UK Sustainability Strategic Plan - [www.uky.edu/sustainability/sustainability-strategic-plan](http://www.uky.edu/sustainability/sustainability-strategic-plan)
3. UK Emissions Reduction Commitment - [www.uky.edu/sustainability/greenhouse-gas-emissions-reduction-commitment](http://www.uky.edu/sustainability/greenhouse-gas-emissions-reduction-commitment)

From requirement of physical textbooks to paper for printed assignments or fossil fuels needed for an increasing population of commuters, higher education is a substantial consumer of resources. According to Conservatree, one tree can generate around 8.33 sheets of standard copy paper. Based on this data, a faculty member who provides a class of 50 students with a printed, five-page syllabi, consumes 3% of one tree. Compounded by the amount of paper used by in the classroom, the Office of Sustainability at Boston College indicates that, on average, one college student will create around 320 pounds of paper waste each year. The educators Pettibone and Bartles (2012) analyzed their own practices to reveal a carbon savings of 3,000 pounds when comparing printed or copied pages compared to the manufacturing of one laptop.

Not only are traditional approaches to education often antithetical to best environmental practices, they also negatively affect best economic and social practices. Kingkade reported for the Huffington Post (2014) that “College textbook prices have increased faster than tuition, health care costs and housing prices, all of which have risen faster than inflation.” The National Center for Education Statistics (NCES) indicated that in the year 2014, roughly 38 percent of the undergraduates attending degree-granting postsecondary institutions were considered part-time. A study by Friedman for U.S. News (2016) found that, in the same year across 247 universities, an average of 19% of freshman lived off campus or commuted. What is more, the Institute for Higher Education Policy (2014) continues to illuminate a diverse student demographic. Around half of students are the first in their family to go to college, are low- to moderate-income, or are age 24 and above. Other factors contributing to an increasingly diverse student population include students from communities of color, those taking care of dependents, working full-time while enrolled, non-native English speakers, immigrants, or active duty or military veterans. Hence, traditional approaches to education fundamentally affect concerns relating to environmental, social, and economic sustainability.

This is not to diminish the value of in-person lectures or negate the need for physical materials. Rather, aligning with the “Undergraduate Student Success” as well as “Research and Scholarship” objectives and strategies of the UK Strategic Plan, a sustainability-minded approach encourages and supports the training of educators to rethink pedagogical practices. Ann E. Savageau (2013), claims that a university-wide shift is necessary for success in reducing consumption, waste, and greenhouse gas emissions. While this inevitably includes staff and students, is it possible to begin with the faculty? In an interview by Pramod Parajuli and Rosemary Logan for The Journal of Sustainability Education (2011), Jamie Cloud describes contributions from the field of neuroscience to Education for Sustainability (EfS) as follows: “Thinking drives behavior, and behavior causes results. If you don’t like the results, the most upstream place to intervene is the thinking.” By reflecting on, developing, and implementing more sustainable practices in the classroom, educators have the potential to catalyze a shift in the way others across the university think and behave.

## Approach and Methodology (up to 500 words)

Please indicate if there are any existing (local) baseline data, and if not how you would collect these or otherwise evaluate the performance or outcome of your project.

The project approach will consist of a three-phase framework: research and planning, implementation, followed by evaluation. Lead by the project team, research and planning will occur throughout the Spring semester 2018 to determine what faculty are currently teaching courses with sustainability as a focus or a topic, and if anyone is doing so in a sustainable manner. Supported by and in conjunction with CELT, the project team will also conceptualize a workshop for faculty with a focus on networking, multi- and cross-disciplinary collaborations, best practices, as well as strategies for integrating sustainable practices. Accounting for other factors, the team will identify and collaborate with specialists on campus to ensure a successful workshop, like working with CELT employee and stakeholder Deb Castiglione to implement universal design standards for diverse media usage. To further establish favorable practices and outcomes, the team will conceptualize and test sustainable methods in courses they are teaching in the Spring semester of 2018.

Connections with the Faculty Sustainability Council, other organizations, and diverse disciplines on campus will provide an avenue for tapping into a network of parties potentially interested in workshop participation. To ensure diversity across campus, the team will attend the Associate Dean's meeting in January 2018 to promote and solicit departmental nominations. Interested parties will be vetted through an application process that requires identification of a course they intend to teach in Fall 2018. Once the first cohort of participants has been identified, the implementation phase will consist of hosting the workshop at the beginning of summer to review, rethink, and develop this course. More importantly, the workshop will model the methods it is attempting to impart on the participants. This time frame is intended to allow educators adequate time to include lessons learned in a course the Fall of 2018. Upon conclusion of the workshop, each participant will submit a sustainability outcome proposal tied to the educational methodology of this class.

To capture the experiences of workshop participants, the project team will host a conclusory event for sharing with the broader public and campus community. The hope is that this event will not only provide tips and tricks to faculty who may not have participated in the workshop, but also generate interest for subsequent workshop offerings. Following this event, the final requirement of workshop participants will be to determine and generate an artifact that illustrates guidelines and principles associated with the experience and sustainable teaching.

Throughout all phases of the project, progress will be systematically evaluated through observation, discussion and feedback from team members, stakeholders, and participants to track and evaluate successes and failures as precedent for future workshop offerings. Following completion of the project, more quantitative and qualitative research will be generated in the form of surveys involving all aforementioned parties as well as students involved in the courses workshopped.

## Triple Bottom Line Impacts (up to 500 words)

Please describe in quantifiable terms how you will measure the performance or impact of your project with regard to advancing economic vitality, ecological integrity, and social equity.

This workshop will provide a valuable tool for illustrating to the administration and/or other organizations the value and impact of sustainability curriculum and sustainable practices. The research and planning phase of the project will align with efforts of the Faculty Sustainability Council to quantify faculty or courses currently incorporating sustainability as a topic and/or doing so in a sustainable manner. Through the application procedure, the team would also be able to determine the sheer number of faculty on campus interested in teaching sustainability and/or teaching sustainably, providing relevance for future efforts and workshop offerings.

Implemented innovations will initially impact faculty, of course. The workshop, itself, will survey these impacts as well as the attitudes of faculty to best sustainability practices. The project team will also determine a set of metrics that will result in more quantitative data associated with course implementations developed during the workshop. The workshop will allow for a snowball effect in which sustainability efforts at the University of Kentucky will come to be integrated throughout the colleges in very concrete and practical ways. Furthermore, this workshop will have a direct and positive impact on the University of Kentucky STARS report, burnishing the sustainability credentials on a national level.

Ultimately, however, this workshop is about the students. All such educational innovations will affect the heterogeneous, twenty-first students in a class through the potential to reduce financial burdens, while striving for social equity and increasing eco-literacy. Thus, the proposed sustainability curriculum will require the inclusion of a survey of student attitudes and impacts by the imposed sustainability measures, both at the beginning and the end of the semester. We hope and aim to educate our students about sustainability by practicing sustainable methodologies and by developing educators as well as students who are sustainability savvy. The practices and behaviors educators can model to students will give them concrete outcomes-oriented knowledge of best sustainability practices as they move from academia to their professional work, but also their daily lives.

## Team Member Information

Please enter the names of each of your team members and include their department, contact information, and relevant expertise. Please also indicate if they are faculty, staff, or student. Team Leaders must be UK faculty or staff member. Students are not eligible for a team leader position. UK faculty, staff and students may serve as Co-leaders. Please use the following format for each team member:

Team Role (Lead, Co-Lead, Member):

Name:

Email:

Unit/Department:

Faculty/Staff/Student:

Area of Expertise/Major:

- Lead: Helen Turner
  - Email: helen.turner@uky.edu
  - Unit/Department: School of Interiors / College of Design
  - Faculty/Staff/Student: Faculty
  - Area of Expertise/Major: Sustainability, Materiality, Digital Pedagogy
- 
- Co-Lead: Bob Sandmeyer
  - Email: bob.sandmeyer@uky.edu
  - Unit/Department: Philosophy / College of Arts & Sciences
  - Faculty/Staff/Student: Faculty
  - Area of Expertise/Major: Environmental Philosophy, Sustainability Theory

## Stakeholders

Please list the stakeholders impacted by your project who have provided written support and include contact information for each stakeholder. Stakeholder support letters should be included as separate documents.

CELT - Kathi Kern, Director, kern@uky.edu, (859) 257-8014

## Timeline

The project length is one calendar year. Award notifications will be sent by December 1, 2017 and funds will be available in January 2018. Include start date, quarterly and final report in your timeline.

Activity Date	Project Activity	Responsible Parties	Expected Outcomes
December 2017	<ul style="list-style-type: none"> <li>- Early notification and marketing of targeted participants</li> <li>- Develop strategies and techniques</li> <li>- Regular observation and surveys of these courses</li> </ul>	Turner, Sandmeyer, and CELT	<p>Encouraging diversity through identifying participants who would be successful</p> <p>Create ideas for workshop in courses</p>
January 2018	<ul style="list-style-type: none"> <li>- Attend Associate Dean's meeting</li> <li>- Put out official call for participant proposals</li> </ul>	Turner and Sandmeyer	Solicit interest and proposals for workshop, then determine members of first cohort

	<ul style="list-style-type: none"> <li>- Review proposals, make selections</li> <li>- Implement strategies and techniques (throughout Spring semester 2018)</li> </ul>		
February 2018	- Notify accepted participants	Turner and Sandmeyer	Verify participation
March - April 2018	Research and Plan for Workshop	Turner, Sandmeyer, CELT	
May 2018	Host workshop during finals week	Turner, Sandmeyer, CELT	
July 2018 + August 2018	"How's it going?" gatherings	Turner, Sandmeyer, CELT	For participants to share successes, failures, techniques, etc.
August - December 2018	<ul style="list-style-type: none"> <li>- Workshop participants implement strategies and methods into courses</li> <li>- Regular observation and surveys of these courses</li> <li>- "How's it going?" gatherings</li> </ul>	Workshop participants, Turner, Sandmeyer, CELT	Test and evaluate
January 2019	Conclusory event	Workshop participants, Turner, Sandmeyer, CELT	Workshop participants share experience with broader campus community and produce an artifact illustrating lessons learned



## Communication Plan

Please provide a detailed description of how your team will stimulate continuous public engagement throughout the project and communicate your results. May be included as a separate attachment using the file type and naming convention specified at the end of the application form.

The project will begin with an informational campaign to educate about and solicit interest in the workshop and its intended outcomes. Throughout the entirety of the project, the team will utilize various means of communication, like social media and print, to post updates, helpful hints, and strategies, etc. as a way to connect faculty participants, but also reach a broader audience to share lessons about sustainable pedagogy. The team will also regularly communicate with one another and with workshop participants informally and during the "How's it going?" gatherings. The conclusory event will formally share the experiences of the workshop participants in addition to creating an artifact to record the entirety of the project from their perspective. Alongside this, the team will collect and document process, successes, and failures of the project as a "handbook" and precedent for future workshops.

## Funding

Is your project team willing to accept partial funding for your project? Doing so will require submitting a revised scope and budget. Please enter yes or no below and include comments if desired.

Yes, but doing so would potentially require a reduction in either workshop participants, which would compromise a critical mass and opportunities for diverse collaboration, or CELT staff, which reduces the amount of support for workshop participants.

Is your project evergoing add to our resources? If so, please describe below.

## References:

Conservatree. Trees Into Paper. Retrieved from <http://conservatree.org/learn/EnviroIssues/TreeStats>

Friedman, J. (Ed.). (2016). 10 Universities Where the Most Freshman Commute to Campus. U.S. News. Retrieved from <https://www.usnews.com/education/best-colleges/the-short-list-college/articles/2016-07-12/10-universities-where-the-most-freshmen-commute-to-campus>

University of Kentucky Center for Enhancement in Learning and Teaching. Retrieved from <http://www.uky.edu/celt/>

University of Kentucky STARS report. Retrieved from <https://stars.aashe.org/institutions/university-of-kentucky-ky/report/2015-10-16/>

University of Kentucky Faculty Sustainability Council. Retrieved from <https://www.uky.edu/sustainability/faculty-sustainability-council>

Kingkade, T. (2014). College Textbook Prices Increasing Faster Than Tuition and Inflation. Huffington Post. Retrieved from [http://www.huffingtonpost.com/2013/01/04/college-textbook-prices-increase\\_n\\_2409153.html](http://www.huffingtonpost.com/2013/01/04/college-textbook-prices-increase_n_2409153.html)

Miller, A., K. Valle, and J. Engle. 2014. "Access to Attainment: An Access Agenda for 21st Century College Students." Institute for Higher Education Policy. Retrieved from <http://www.ihep.org/research/publications/access-attainment-access-agenda-21st-century-college-students>.

National Center for Education Statistics. (2017). Digest of Education Statistics. Retrieved from [https://nces.ed.gov/programs/digest/d15/tables/dt15\\_105.20.asp?current=yes](https://nces.ed.gov/programs/digest/d15/tables/dt15_105.20.asp?current=yes)

Pajuli, P., and R. Logan. 2011. "How our Teaching Changes our Thinking, and How our Thinking Changes the World: A Conversation with Jaimie Cloud," *The Journal of Sustainability Education*. Retrieved from [http://www.susted.com/wordpress/content/how-our-teaching-changes-our-thinking-and-how-our-thinking-changes-the-world-a-conversation-with-jaimie-cloud\\_2011\\_05/](http://www.susted.com/wordpress/content/how-our-teaching-changes-our-thinking-and-how-our-thinking-changes-the-world-a-conversation-with-jaimie-cloud_2011_05/).

Pettibone, J. & Bartels, K. A. (2012). The Paperless Classroom. In K. A. Bartels and K. A. Parker (Eds.), *Teaching Sustainability / Teaching Sustainably*. Stylus Publishing.

Savageau, A. (2013). "Let's get personal: making sustainability tangible to students." *International Journal of Sustainability in Higher Education*. 14(1): 15-24.

## Budget and Justification

Please provide a detailed budget, including written justification, for your project as a separate document. Include documentation from business officer or department head to accept and manage funds according to proposed budget.

## Stakeholder Support

Combine and submit documentation from relevant stakeholders and community members as a single separate pdf.

## Submission Instructions

Submit your application package via email and include these three components as pdf documents:

- 1) Application Form
- 2) Budget, Budget Justification, and documentation of departmental commitment to manage funds
- 3) Documentation of stakeholder support

Please email to [shane.tedder@uky.edu](mailto:shane.tedder@uky.edu) and put **2018 Challenge Grant Application** in the subject line of the email.



## REVISED

### Project Title:

Teaching Sustainability + Teaching Sustainably

### Budget and Justification:

Line Items	Request
Summer salary for Helen Turner	\$3,948.43
Summer salary for Robert Sandmeyer	\$3,948.43
CELT staff (salary and benefits for 4 members at varying rates for 75 hours each)	\$11,088.14
Materials and supplies for campaign	\$100
Stipend for Workshop Participants (\$2,000 for 12 faculty members)	\$24,000
Supplies and costs for Workshop	\$3,500
Supplies and costs for intermittent sessions (3 at \$100 each)	\$300
Conclusory Event	\$200
<b>TOTAL REQUEST</b>	<b>\$47,085</b>

Monetary requests for the project include salary for Helen Turner and Robert Sandmeyer as co-supervisors of the project as well as salary plus benefits for 4 CELT employees to aid in instructional design, meetings with participants, facilitation of the workshop and conclusory event, as well as survey and analysis of course implementation. \$100 is requested for a promotional campaign prior to solicitation of proposals. The team proposes a stipend of \$2,000 for a maximum of 12 participants, wherein they receive half of the money prior to the workshop and the remainder upon successful completion of the workshop and submission of a deliverable. The team will also develop stipulations and recommendations for how stipends should be spent. For a 3-day workshop that includes materials, supplies, breakfast, lunch, a snack, and beverages is estimated at \$3,500 based on CELT experience. \$300 for the intermittent sessions and \$200 for the conclusory event includes funds for food as well as materials and supplies.



University of Kentucky  
Center for the Enhancement  
of Learning and Teaching  
518 King Science Library  
179 Funkhouser Drive  
Lexington, KY 40506-0039

Oct 6<sup>th</sup>, 2017

RE: Teaching Sustainability + Teaching Sustainably

Dear Professor Turner:

As an identified stakeholder in your application, I write to commit my support and that of the Center for the Enhancement of Teaching and Learning (CELT) to the “Teaching Sustainability + Teaching Sustainably” initiative. From our initial planning meetings, I am persuaded of the importance of the proposal and the potential impact of this project. Not only do we, in keeping with our mission as a land grant university, need to educate our students about sustainability, we also need to think critically about our own practices as teachers. I think it is fair to say that many faculty simply have not been challenged to contemplate the environmental impact of teaching. The project you propose—a year-long engagement with faculty—will allow us to unearth the best practices, share ideas and strategies, redesign courses to maximize sustainability, and educate the broader academic public about how to teach sustainably.

Specifically, we at CELT anticipate taking a lead role in the design and execution of your summer institute for faculty. We bring a great deal of prior experience to that initiative and will help you to shape an immersive experience for your faculty that will serve as an important catalyst to the larger project. Please consider this letter a commitment of our support and an endorsement of the value of your work.

Sincerely,

Kathi Kern, Ph.D.  
Director, CELT (Center for the Enhancement of Learning & Teaching)  
Associate Professor of History  
University of Kentucky

see blue.

## Sandmeyer – 6. Activity – Pedagogy Workshops: Participant

	Page
1. 2021-22 KyCC Service-Learning Educator Learning Community .....	3
2. 2021 Colby Summer Institute in Environmental Humanities .....	20
3. 2019 AAPT Philosophy Teacher's Workshop on Teaching and Learning .....	25

### Overview of Workshops:

In the Department of Philosophy Statement of Promotion and Tenure Expectations, it indicates that "committed and effective teaching can also be evidenced by such matters as participation in professional philosophy teaching forums, invited or contributed talks about the teaching of philosophy, teaching-related publications, and grants to promote instructional innovation or pedagogical research." The documents contained here meet reflect my efforts to meet these expectations, particularly (i) **participation in professional philosophy teaching forums** and (ii) grants to promote instructional innovation or pedagogical research.

- Participant, KyCC Service-Learning ELC
  - See my Course Materials for PHI205 Food Ethics in this dossier. In those materials, I discuss how I have been developing a Civic Engagement Project in PHI205 for several years. To deepen the pedagogical impact of that project, I applied for and was accepted to be a participant in the 2021-22 Kentucky Service-Learning Educator Learning Community. This ELC, composed of UK faculty from many different colleges, met for 1.5 hours once a month during the academic year. The ELC curriculum centered in the fall on **service-learning pedagogy**, particularly the model of critical service-learning pedagogy. In the spring the ELC focused on application of theory. Based on work completed in this ELC, I will implement a newly designed critical service-learning project in the spring 2023 run of PHI205.
- Participant, Colby Summer Institute in Environmental Humanities
  - I applied to the Colby Institute to workshop my plan to develop and establish an Environmental Humanities Initiative here at the University of Kentucky. While the scope of this Initiative extends beyond my own pedagogical work, the Initiative is nevertheless fundamental to my pedagogy. My pedagogical work at UK has two fronts. One of those fronts is the work I do in the classroom. The other is the work I do **to build curriculum here at UK**. Apart from my role as director of the Initiative, I am, personally, working to develop an Environmental Humanities undergraduate curriculum at UK. I have created a UK Core Introductory class, which I will teach fall 2022. The next steps are two. First, I will be organizing UK Environmental Humanities Graduate Faculty and their graduate students to create grant-writing resources and other financial assistance for the benefit of graduate EH projects. Second, I will develop a plan for an undergraduate certificate, which will not only amplify the humanities in the Environmental & Sustainability Studies but also extend EH courses offerings to be taught by these UK graduate faculty and their students.
    - For more on the significance of this Summer Institute in my pedagogical work, see also the Service Materials in this dossier.
- Participant, AAPT Teacher's Workshop
  - In the 2019 AAPT Teacher's Workshop, we workshopped effective pedagogical strategy and learning techniques. **See also the Pedagogy Workshop – Organizer materials** in this dossier. I organized a similar workshop at UK.



## Sandmeyer, Bob

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**From:** Victoria Vogelgesang <tori.vogelgesang@kycompact.org>  
**Sent:** Wednesday, September 15, 2021 4:53 PM  
**To:** Hoyt, Gail A.; Clancy, Karen; Sheehan, Daniel E.; Morgan, Shauna M.; Chahal, Jasleen K.; Tekeli, Gokce; Ickes, Melinda J.; Wells, JWells; Musoni, Francis; Sandmeyer, Bob; Steelman, Ashley J.; Paynter, Lee A.; Osborn, Holly F.; Ke, Sihui; Grenier, Kelly N.; Campbell-Speltz, Heather A.; Skaff, Karen O.; FW\_mch266  
**Cc:** Wilson, Elaine A (Somerset); Stoltzfus, Todd J.; Sandra Louise Mason; Gayle Hilleke  
**Subject:** Kentucky Campus Compact Service-Learning Educator Learning Community

**Follow Up Flag:** Follow up  
**Flag Status:** Completed

**CAUTION: External Sender**

Good afternoon, everyone!

Thank you for your interest in the KyCC Service-Learning Educator Learning Community. We are pleased to inform you that you have been accepted to the 21-22 program. As you'll see, we had many applicants from KyCC member institution University of Kentucky so we'd like to thank them for their support.

Please confirm your acceptance by attending our first cohort session on Wednesday, September 29, 4-5:30 pm. We will continue meeting one Wednesday afternoon per month throughout the fall semester (though which week of the month varies to accommodate holidays). You are receiving a series of calendar invitations to reflect this. As a group, we will assess whether to keep or adjust this meeting time for the spring semester.

In preparation for our first meeting, please prepare a **\*modified\*** Pecha Kucha presentation to introduce yourself and help us get to know each other. Have fun, but do not stress about this - they do not need to be a formal presentation or perfect by any means!

To assist you, you may access the KyCC SL ELC 2021-2022 google drive here: <https://drive.google.com/drive/folders/1XJvIPjkwN3YwY4fiws0pHTUp3f2zx9R?usp=sharing>

In this drive you will find the tentative agenda, instructions for your Pecha Kucha presentation, and a template for the Pecha Kucha. The Pecha Kucha has to be uploaded in this google folder by Tuesday, September 28th.

If you have any questions, please let me know. I am looking forward to learning together!

Best,  
Tori

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Tori Vogelgesang, Ed.D., MPA  
[Kentucky Campus Compact](#)  
Like and follow us @KyCampusCompact  
on [Facebook](#), [LinkedIn](#), and [Twitter](#)

## Sandmeyer, Bob

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**From:** Philosophy Department Email List <ALLPHI@LSV.UKY.EDU> on behalf of Bird-Pollan, Stefan E. <stefanbirdpollan@UKY.EDU>  
**Sent:** Thursday, August 19, 2021 9:10 AM  
**To:** ALLPHI@LSV.UKY.EDU  
**Subject:** FW: KY Campus Compact - Service-Learning Educator Learning Community (ELC)

Hello All,

An opportunity to include service-learning in your courses:

Stefan Bird-Pollan

Associate Professor of Philosophy and  
Director of Undergraduate Studies  
University of Kentucky

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**From:** DUS College of Arts and Sciences <AS-DUS@LSV.UKY.EDU> on behalf of Bosch, Anna R. <anna.bosch@UKY.EDU>  
**Date:** Wednesday, August 18, 2021 at 9:55 AM  
**To:** AS-DUS@LSV.UKY.EDU <AS-DUS@LSV.UKY.EDU>  
**Subject:** Fwd: KY Campus Compact - Service-Learning Educator Learning Community (ELC)

Dear DUS group, please share this opportunity with your faculty. It sounds like a great opportunity for those who have been considering adding a service-learning component to a course.

Anna  
Cc: Chairs, DUS

Anna R. K. Bosch, PhD  
Associate Dean for Undergraduate Programs  
College of Arts & Sciences  
University of Kentucky  
Lexington KY 40506

Begin forwarded message:

**From:** "Stoltzfus, Todd J." <todd.stoltzfus@uky.edu>  
**Date:** August 18, 2021 at 8:11:48 AM EDT  
**To:** UKSLCE@lsv.uky.edu  
**Subject:** KY Campus Compact - Service-Learning Educator Learning Community (ELC)  
**Reply-To:** Service-Learning and Civic Engagement <UKSLCE@lsv.uky.edu>

Kentucky Campus Compact (KyCC) is offering a free yearlong, state-wide Service-Learning Educator Learning Community (ELC). This ELC is open to any KyCC member campus faculty (tenured, tenure track, non-tenure track and part-time), staff, community partners, AmeriCorps members and/or upper-level students that have a co-educator role. UK is a

member of KyCC. This ELC will meet virtually once per month for 1.5 hours for the 2021-2022 Academic Year. Starting with the Fall 2021 semester, KyCC will determine a time based on participants' availability.

This ELC is designed to prepare individuals to teach with service learning. We will learn alongside our colleagues from around the state with presentations, discussions, and guest speakers. Topics will include: an introduction to service learning and critical service learning, goals and learning outcomes, critical reflection, assessment, partnerships, logistics, and more. The first semester will focus on the foundation and theory of service learning and the second semester will focus on each participant's service learning course development.

**Registration for the free yearlong, state-wide KyCC Service-Learning Educator Learning Community can be found here:**  
[https://nku.co1.qualtrics.com/jfe/form/SV\\_5Aorhf6W1WXne3s](https://nku.co1.qualtrics.com/jfe/form/SV_5Aorhf6W1WXne3s)



## Todd Stoltzfus

Program Director for Experiential Education & Service-Learning  
University of Kentucky  
Stuckert Career Center / Center for Service-Learning & Civic Engagement  
408 Rose Street (Room 208)  
Lexington, KY 40506  
859-257-4673  
[Todd.Stoltzfus@uky.edu](mailto:Todd.Stoltzfus@uky.edu)  
<https://www.uky.edu/careercenter/>  
<http://ServeLearnConnect.uky.edu/>

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To unsubscribe from the UKSLCE list, click the following link:

<http://lsv.uky.edu/scripts/wa.exe?TICKET=NzM4MDUwIGFubmEuYm9zY2hAVUtZLkVEVSBVS1NMQ0UgINy%2BgJpoNUBh&c=SIGNOFF>



Service-Learning Educator Learning Community  
Session 2 | Agenda October 13, 2021

4:00-5:30 PM EST

*Service-Learning and Critical Service-Learning*

- |             |                                                                                                                                                                                                                                                                         |
|-------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 4:00 - 4:15 | Welcome and introductions <ul style="list-style-type: none"><li>• Remarks by Todd Stolfus, Program Director for Experiential Education &amp; Service-Learning, University of Kentucky</li><li>• Introductions: Shauna Melissa Morgan, Ming-Yuan Chih, others?</li></ul> |
| 4:15 - 4:45 | Engaged Faculty Curriculum Presentation (Tori)                                                                                                                                                                                                                          |
| 4:45 - 5:15 | Discussion <ul style="list-style-type: none"><li>• With not for</li><li>• Co- _____</li></ul>                                                                                                                                                                           |
| 5:15 - 5:30 | Announcements?                                                                                                                                                                                                                                                          |





# KyCC Service Learning ELC

TORI VOGELGESANG, ED.D., MPA  
KENTUCKY CAMPUS COMPACT

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# Agenda

Service Learning 101

- Connection
- Overview of Community Engagement and Service Learning
- Critical Service Learning
- Reflection

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# Learning Outcomes

Get	Become	Understand
Get to know one and other and ELC's	Become familiar with service learning definitions and best practices	Understand the importance of critical service learning

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## Goals of ELC:

- Build university-wide community through teaching and learning
- Increase faculty interest in undergraduate teaching and learning
- Investigate and incorporate ways that diversity can enhance teaching and learning
  - Nourish the scholarship of teaching and its application to student learning
- Broaden the evaluation of teaching in the assessment of learning
- Increase faculty collaboration across disciplines
- Encourage reflection about general education in the coherence of learning across disciplines
- Increase the rewards for and prestige of excellent teaching
- Increase financial support for teaching and learning initiatives
- Create an awareness of the complexity of teaching and learning

*Building Faculty Learning Communities p. 10*

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## Qualities necessary for community and ELC's:

1. Safety and Trust
2. Openness
3. Respect
4. Responsiveness
5. Collaboration
6. Relevance
7. Challenge
8. Enjoyment
9. Esprit de corps (pride and loyalty)
10. Empowerment

*Building Faculty Learning Communities p. 19*

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## Overview of Community Engagement & Service Learning

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## Community Engagement




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## Academic Community Engagement

IN THE CLASSROOM	BEYOND THE CLASSROOM
Civic Learning	Community-Engaged Learning
Dialogue and Deliberation	Community-Based Learning
Participatory Course Design	Participatory Action Research
Experiential Learning **	Service Learning **

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## SL History

- ▶ **Volunteerism**
  - ▶ Cultivating an ethic of service in students
  - ▶ Giving back, committing to something beyond oneself
- ▶ **Course-based service learning**
  - ▶ Advancing student learning goals and community goals
  - ▶ Reciprocity
- ▶ **Engaged campus**
  - ▶ Community-based participatory research
  - ▶ Campus as anchor institution

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## SL History

1800s: Jane Addams and Hull House  
Early 1900s: Dewey, land grants  
1960s: Civil Rights, Peace Corps, VISTA  
1980s: Campus Compact and Campus Outreach Opportunity League  
1990s: "Scholarship Reconsidered" (Boyer), National and Community Service Act, Learn & Serve  
2000s: institutional infrastructure, national agendas (AACU), Carnegie Classification, Critical service learning

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## Emerging Trends

What does it mean to be educated: "the ability to see connections that allow us to make sense of the world and to act within it in creative and responsible ways"

Preparing students to engage in public problem-solving of complex and ever-changing issues

From the value of individual scholarly efforts to a more collective approach

Faculty rewards

Faculty role as "boundary spanner"

Critical Service Learning

Next-Generation Publicly Engaged Scholars

Millennials & Gen Z

COVID, anti-racism, divided democracy, climate change

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## Service Learning is a High Impact Practice

Table 2  
Relationships between Selected High-Impact Activities and Clusters of Effective Educational Practices

	Level of Academic Challenge	Active and Collaborative Learning	Student-Faculty Interaction	Supportive Campus Environment
<i>First-Year</i>				
Learning Communities	+++	+++	+++	++
Service Learning	+++	+++	+++	+++
<i>Senior</i>				
Study Abroad	++	++	++	++
Student-Faculty Research	+++	+++	+++	++
Internships	++	+++	+++	++
Service Learning	+++	+++	+++	+++
Senior Culminating Experience	++	+++	+++	++

++ p<0.001, ++ p<0.001 & Unaid B > 0.10, +++ p<0.001 & Unaid B > 0.30

Source: Ensuring Quality & Taking High-Impact Practices to Scale by George D. Kuh and Kate O'Donnell, with Case Studies by Sally Pineda. Washington, DC: AACSB, 2013. For information and more resources and research from LEAP, see [www.aacu.org/leap](http://www.aacu.org/leap).

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# Experiential Learning

- Apprenticeships
- Clinical experiences
- Fellowships
- Field work
- Internships
- Practicums

- Simulations and gaming/role-playing
- Student teaching

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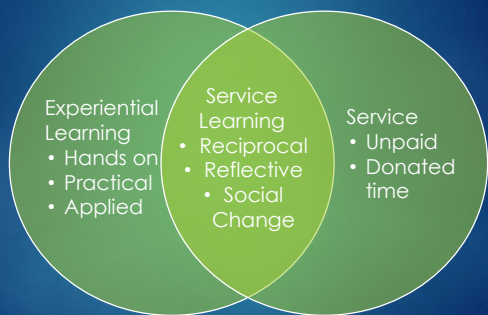
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# Service Learning is Unique



Seifer (1998) and Furco (1996)

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# Service Learning is a Process



iPERCED Model 1999  
(Michigan State University)

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## A Service Learning Definition

Service-learning is a "**course-based, credit-bearing educational experience** that allows students to (a) participate in an organized service activity that meets identified community needs and (b) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility."

*Bringle, R. and Hatcher, J. A Service Learning Curriculum for Faculty. The Michigan Journal of Community Service Learning, Fall 1995, pp 112- 122*

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## Service Learning is Reciprocal

"Community engagement describes collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the **mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity.**"

(Carnegie Foundation for the Advancement of Teaching, 2019)




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## Service Learning is Reflective



Kolb  
1984

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## Service Learning makes Social Change




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## Service Learning Achieves Outcomes



Civic Agency



Interpersonal Growth



Course Content



Professional Skills

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## The Case for Service Learning: Faculty Benefit

- Increased satisfaction with quality of student learning
- Motivation to increasingly integrate service learning more deeply into more courses
- More lively class discussions and increased student participation
- Increased student retention of course material
- Increase in innovative approaches to classroom instruction
- Increased opportunities for research and publication
- Increase in faculty awareness of community issues
- Bonus: Collegiality!

Eyler, Janet, Dwight Giles, Christine M. Stenson and Charlene J. Gray (2001), Fleischauer, J.P. & Fleischauer, J.F. (1994), Kendall, J. C. and Associates (1990), Hollander, Elizabeth, John Saltmarsh, and Edward Zofkowsky (2002).

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## Key Practices

- Reforming the role of the teacher or instructor as a facilitator of knowledge rather than a controller of knowledge.
- Ensuring that learning by doing is at the center of discovery.
- Engaging the learner in ongoing critical reflection on what is being experienced for effective learning.
- Ensuring that learners help to direct and shape the learning experiences.
- And ensuring that new knowledge, concepts, and skills are linked in meaningful ways to the learner's personal experiences.

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## The Case for Service Learning: Community Benefit

- Volunteers
- Building capacity for positive social change
- New energy and creativity
- More personal attention for clients
- Strengthening or expanding services and programs
- Connecting to university resources
- Building connections to other partner agencies
- Bonus: It works! When done well, students are prepared, accountable, meet expectations, etc.

Loyola University New Orleans -  
<http://www.lvno.edu/engage/benefits-service-learning-communities>

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## Challenges

- Service learning grows from mixed motives
  - Service a "means to an end" rather than an end in itself.
  - Defined by the academy rather than the persons served.
  - Accountability resides in the academy rather than the community.
  - Exclusive focus on learning, rather than serving.
  - University = public relations
  - Students = "easy A", feel good, resume boost
  - Agencies = free labor, prestige

*Why Service Learning is Bad? John Eby. Jeffery Howard, Editor. MJCSL, University of Michigan, pages 16-19.*

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## Challenges

- Based on a simplistic understanding of service.
- "Everybody can be great. Because anybody can serve." (MLK)
- "To help another human being may sound like a very simple process. Actually it is one of the hardest things that anyone can be called to do." (Allan Keith-Lucas)
- Potential harm = insufficient training, orientation, and reflection.

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## Challenges

- Encourages diversion of agency agendas
- Other potential ways to do harm:
  - Students must serve on schedules dictated by the college calendar, sports events, classes, availability of transportation, and their many personal commitments.
  - Safety and liability considerations impact what they can do.
  - When service learning is done within a course, activities must fit with course objectives.
  - Many students have little experience working with people different from themselves or little exposure to the issues involved in their service activity.
  - Many professors are experts in their disciplines but not in community service or cross cultural relationships.
  - Short-term commitment can negatively impact those served.

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## Challenges

- Teaches a false understanding of need.
  - Needs = Deficits
  - Reside in individuals and not systems
- Teaches a false understanding of response to need.

Needs/Deficits



Assets

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# BUILDING COMMUNITIES FROM THE INSIDE OUT

## A PATH TOWARD FINDING AND MOBILIZING A COMMUNITY'S ASSETS

P. KRETZMANN · JOHN E. MCKNIGHT

### Asset-Based Community Development

- Approach pioneered by John McKnight and John Kretzmann at Northwestern University (1993)
- ABCD helps communities become stronger and more self-reliant by discovering and mobilizing all of their local assets around an issue.
  - Individuals
  - Associations
  - Institutions

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# A Community

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# A Community

Source: Vitalizing Communities Facilitator Guide, 1999. J. Allen, S. Cordes, and J. Hart, p. 23

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If you have come here to help me, you are wasting your time.

But if you have come because your liberation is bound up with mine, then let us work together.

~ Aboriginal activists group, Queensland, 1970s

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# Critical Service Learning

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Asset-Based Approach

Core principles of social justice and equity

Respect for the community and its individuals

Paradigm shift – savior mentality

Paradigm shift – community-driven vs. research-driven, funder-driven

Conceptual framework/tools to understand communities

Source: Presentation at the Campus-Community Partnerships for Health CPH Summer Service-Learning Institute ~ June 2005

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# Critical Service Learning

Traditional Service-Learning	Critical Service-Learning
Charity orientation	Social Justice orientation
Service to an individual	Service for an ideal
Course learning outcomes	More complex thinking and reasoning
Skills for participation	Skills for making change
Transactional partnerships	Transformative partnerships
Reflection related to coursework	Reflection also related to larger social issues
Serve FOR	Serve WITH
Example: Serve a meal at a homeless shelter	Example: Advocate for solutions to "food deserts"

Tania D. Mitchell,  
2008

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## Course Development

Emphasis on a need-based approach can hinder good community relations and effective outcomes.

Rather than designing your SL course with an exclusive focus on community needs, place a more balanced emphasis on community assets and strengths.

This approach helps students view communities as multi-faceted entities, not just places with endless deficits.

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## Balanced Perspective – Syllabus Example

This example involves a community organizing project among the elderly poor in San Francisco's Tenderloin District.

*Although the Tenderloin suffers from a plethora of unmet needs, it also has many strengths on which to build, including multiculturalism. The Tenderloin has for years had its own multi-language newspaper. Several large and widely respected churches, a comprehensive and progressive local health center, and an active neighborhood planning coalition and housing clinic were among the "building blocks" identified by organizers as potential supporters, allies, and advocates in the effort to create an environment in which residents could become empowered (Minkler, 1997).*

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## Ideas for Action



	Develop and model cultural competence.
	Provide and consistently enforce an inclusivity statement in your syllabus.
	Take an inventory to understand the culture of your class.
	Actively facilitate and monitor class discussion.
	Encourage your students to learn about the culture of the people that they are serving.
	Explicitly challenge stereotypical assumptions.
	Incorporate texts, guest educators, and assignments that encourage students to reflect.
	Develop pre-service orientations for the course and activities.
	Provide and discuss in the course socio-demographic data.
	Assist students in learning about and incorporating culture into service.

*Service Learning Curriculum Development Resource  
Guide for Faculty, California State University, pg 19*

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## REFLECTION

1. Questions? What struck you? What do you want to know more about?
2. Discussion:
  - With not for
  - Co- \_\_\_\_\_

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## Sandmeyer, Bob

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**From:** Ayla Fudala <arfudala@colby.edu>  
**Sent:** Tuesday, March 24, 2020 1:06 PM  
**To:** Sandmeyer, Bob  
**Subject:** Colby Summer Institute

Dear Dr. Sandmeyer,

Congratulations! You have been selected to join us at the 2020 Summer Institute in Environmental Humanities at Colby College. We received 127 highly qualified applicants from 14 countries spread over 5 continents, but we were extremely impressed by your qualifications and work in the environmental humanities, and hope we can meet you in person this summer.

The Institute is scheduled to take place August 1<sup>st</sup> to 7<sup>th</sup> at the Bill and Joan Alford Main Street Commons in downtown Waterville, Maine. The Institute will include lectures, seminars, and break-out workshops. In the current Coronavirus situation, however, we are already discussing contingency plans (such as a remote version) in case travel and large gatherings are still restricted in mid to late summer. Nevertheless, while we are trying to prepare for every eventuality, we are also proceeding in the hopes that the virus will be under control by then.

In order to retain your place at the Institute, please confirm by April 15<sup>th</sup> that you plan to attend. As part of your confirmation, you must send a registration fee of \$200. In the event that we cannot hold the Institute in Waterville as planned, or if travel is prohibited or strongly discouraged in/from your region, we will of course refund this fee. To pay online, please follow this link: <https://colbyevents.regfox.com/summerinstitute2020>

Feel free to reach out if you have any questions or concerns.

Best wishes for the coming months,

The Environmental Humanities Subcommittee of the  
Center for the Arts and Humanities

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Ayla Fudala  
Environmental Humanities Program Coordinator  
Center for the Arts and Humanities  
Colby College

## Sandmeyer, Bob

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**From:** Ayla Fudala <arfudala@colby.edu>  
**Sent:** Wednesday, May 6, 2020 9:37 AM  
**To:** Sandmeyer, Bob  
**Subject:** Colby Summer Institute Postponement

**CAUTION: External Sender**

Dear Dr. Sandmeyer,

I hope that this email finds you and your loved ones safe and well. Congratulations again on your acceptance to the Colby Summer Institute in Environmental Humanities. We feel honored that you chose to join us in Maine this August.

Unfortunately, due to the rapid spread of COVID-19, we have decided to postpone the 2020 Summer Institute. Given the continuing uncertainty, we feel that it would be unsafe to invite you all to travel from across the world to join us in Maine this August. The good news is that we have commitments from all three seminar leaders that we can reschedule the Summer Institute for **Sunday, August 1st to Saturday August 7th 2021**. We plan for the Institute to be the same in every respect, with seminars, lectures, workshops, and a trip to Allen Island.

We deeply regret that we have had to make the decision to postpone the Summer Institute. As disappointing as it is, however, we believe that it is the safest choice for everyone. We would appreciate it if you would let us know if you are still interested in attending the Institute in August, 2021. As accepted applicants, your spot is guaranteed if you choose to join us. If you are unable to come next year, we understand, and thank you for taking the time to apply.

Whether or not you plan to come next year, we would be happy to refund your \$200 registration fee. If you have already paid the registration fee, and would still like to attend the Summer Institute next year, you can choose to leave the registration fee with us rather than paying again next year. If you would like a refund, please let us know before May 15th.

Thank you again for your application to the Summer Institute. We hope to see you in August 2021!

Best wishes,

The Colby Summer Institute in Environmental Humanities Organizing Committee  
Kerill O'Neill  
Keith Peterson  
Christopher Walker  
Ayla Fudala

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Ayla Fudala  
Environmental Humanities Program Coordinator  
Center for the Arts and Humanities  
Colby College



# Colby

A tall, multi-tiered clock tower with a white facade and a dark brown roof. The tower features several clock faces and arched windows. At the top, there is a weather vane with a ship's sail. The tower is set against a blue sky with white clouds. Green trees are visible at the bottom of the frame.

## Summer Institute in Environmental Humanities

Schedule  
August 2021



## Sunday, August 1<sup>st</sup>

- 1:00 pm: Registration opens, Alfond Commons lobby  
6:00 pm: Meet and Greet with drinks, appetizers, and pizza, Chace Forum

## Monday, August 2<sup>nd</sup>

- 9:00 am: Registration, Alfond Commons lobby  
10:00 am: Stacy Alaimo Seminar: "Science Studies and the Blue Humanities," Chace Forum  
12:00 pm: Lunch break  
1:30 pm: Breakout Workshops, Chace Forum, 205, and 405  
3:00 pm: Break  
4:00 pm: Bishnupriya Ghosh Lecture: *The Blood Files: Epidemic, Medium, Milieu*, Chace Forum  
6:00 pm: Reception, SSW Alumni Center  
7:00 pm: Opening Dinner, SSW Alumni Center

## Tuesday, August 3<sup>rd</sup>

- 10:00 am: Bishnupriya Ghosh Seminar: "Microbial Life and the Media Question," Chace Forum  
12:00 pm: Lunch break  
1:30 pm: Breakout Workshops, Chace Forum, 205, and 405  
3:00 pm: Break  
4:00 pm: Imre Szeman Lecture: *Solar Life*, Chace Forum  
7:00 pm: Krushil Watene Spotlight Lecture: *Kaitiakitanga: Māori Philosophy and Intergenerational Justice*, Chace Forum

## Wednesday, August 4<sup>th</sup>

- 8:00 am: Meet in Alfond Commons lobby  
8:15 am: Bus to Port Clyde departs  
10:00 am: Boat to Allen Island departs  
10:30 am: Allen Island excursion, lunch provided  
2:45 pm: Meet at boat dock  
3:00 pm: Boat to Port Clyde departs  
3:30 pm: Bus to Alfond Commons departs  
8:00 pm: Open Mic Night with drinks and appetizers, Downtown Arts Collaborative

*Optional Evening Activity: visit the "Taste of Waterville" Festival at the Head of Falls*

## Thursday, August 5<sup>th</sup>

- 10:00 am: Imre Szeman Seminar: "Extractivism: On the Cultures of Resource Extraction,"  
Chace Forum
- 12:00 pm: Lunch break
- 1:30 pm: Breakout Workshops, Chace Forum, 205, and 405
- 4:00 pm: Stacy Alaimo Lecture: *Out of our Depths: Science, Aesthetics, and Global Visions of the Deep Sea*, Chace Forum
- 7:00 pm: Film Screening, *Gunda* (2020), Railroad Square Cinema

## Friday, August 6<sup>th</sup>

- 10:00 am: Creative Writing Workshops, Alford Commons
- 12:00 pm: Lunch break
- 2:30 pm: Guided Walk through Colby Arboretum
- 4:00 pm: Guided Tour, Colby Museum of Art
- 5:30 pm: Outdoor Reception, Johnson Pond
- 6:30 pm: Lobster Bake, Johnson Pond

## Saturday, August 7<sup>th</sup>

- 8:00 am: Breakfast, Chace Forum
- 9:00 am: Concluding Discussion, Chace Forum
- 10:00 am: Institute concludes
- 11:00 am: Check Out

Our sincere thanks to the **Andrew W. Mellon Foundation**, whose generous grant made possible the Colby Summer Institute in the Environmental Humanities, and to the **Up East Foundation**, whose partnership with Colby College enabled on site learning at Allen Island.





« All Events

This event has passed.

## **AAPT Workshop**

**February 16, 2019**

This workshop is an excellent opportunity to develop teaching skills, as well as get familiar with some of the best literature in teaching and learning scholarship.

It will be facilitated by the following pedagogically minded philosophers:

- Stephen Bloch-Schulman, Elon University
- Betsy Decyk, Cal State Long Beach
- Melissa Jacquart, University of Cincinnati

For more information on these teaching and learning events, please visit the AAPT's website.

+ [GOOGLE CALENDAR](#)    + [ADD TO ICALENDAR](#)

### **Details**

**Date:**

February 16, 2019

(2019-02-16)

**Event Categories:**

### **Organizer**

Chris Blake-Turner

**Email:**

chrisbt@live.unc.edu



## **Seminars & Workshops on Teaching and Learning in Philosophy**

One of the AAPT's initiatives is to foster excellence in the teaching of philosophy by offering faculty development workshops and seminars on focused on teaching and learning in philosophy.

### **One-Day Workshops**

Modeled on our Summer Seminar described below, the AAPT is now running one-day workshops on teaching and learning. Past workshops have been held at the Pacific APA, Carnegie Mellon University, San Francisco State University, California State University at Long Beach, Loyola University in Chicago, the University of Wisconsin, and the University of Western Ontario.

Like the summer seminar, participants will read some of the best literature regarding how learning happens, how to design maximally effective courses, and how to improve classroom practice. The goal is not only to provide tips, although we will provide some along the way. Rather, the seminar is designed to enhance participants' ability to make effective pedagogical choices. The interactive sessions provide opportunities for participants to reflect with colleagues on how to individualize evidence-based best teaching practices to one's own idiosyncratic teaching contexts. Participants will learn how to identify and select challenging and transformative learning objectives and how to design and assess sequences of learning activities to make the achievement of those goals highly likely. The friendships and collegial relationships begun here can last a lifetime.

### **Comments from Past Participants:**

"The seminar shifted and honed the way I think about and practice teaching in substantial ways"

"Inspiring, fascinating, and incredibly helpful"

"A must for anyone who cares about students"

"An intensive boot-camp for learner-centered education"

"Not at all like the typical (mostly useless) 'teaching orientation' that most graduate students get"

"A surreal experience in which one is surrounded by many philosophers who place teaching before research"

## Sandmeyer, Bob

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**From:** Stephen Bloch-Schulman <ssschulman@elon.edu>  
**Sent:** Friday, January 11, 2019 12:55 PM  
**To:** Sandmeyer, Bob  
**Subject:** Re: Application - AAPT Workshop on Teaching and Learning in Philosophy  
**Attachments:** Dweck-Yeager-MindsetsThatPromoteResilience (KH reading).pdf; Graff The Problem Problem.pdf; Shulman-Counting-and-recounting.pdf; Dotson - Concrete Flowers-1.pdf; Jacquart\_2018\_Backward\_Course\_Design\_Handout.pdf

Dear Bob,

Congratulations!

You have been accepted into the American Association of Philosophy Teacher's Workshop on Teaching and Learning, at UNC Chapel Hill, February 16th.

In

this email, we will try to give you all the information you need to be prepared for the workshop, including the reading list (readings are attached to this email), a bit about the structure of the day, how the readings and structure relate, and logistics.

This makes for a long email, but we are hoping that giving you everything you need in one email be maximally useful.

We

will start with a short overview of the workshop and its guiding philosophy, in part, based on backward design (see the Jacquart handout for an introduction to backward design if you don't already know about it). We then move into three longer sessions, one on goal-setting (led by Betsy Decyk), one on pedagogy, i.e., the activities to help students meet those goals (led by Melissa Jacquart), and one on assessment, i.e., how students and faculty can know to what extent students met the goals and how to improve to better meet them in the future (led by me, Stephen Bloch-Schulman). We then have a bit of time for teaching tips. And then we wrap up the day (well... we wrap up the formal workshop. Hopefully you will join us for dinner... more on that below).

The

readings we would like you to read to prepare for the workshop are:

Melissa

Jacquart, "Backward Course Design Model Handout"

Gerald

Graff, "The Problem Problem and Other Oddities of Academic Discourse"

Kristie

Dotson, "Concrete Flowers: Contemplating the Profession of Philosophy"

Lee

Shulman, "Counting and Recounting: Assessment and the Quest for Accountability"

David

Yeager and Carol Dweck, "Mindsets that Promote Resilience: When Students Believe that Personal Characteristics Can Develop"

All

are attached to this email.

We

*see these readings as useful in “jumpstarting” your thinking and our workshop discussions. Therefore, you do not need to remember all the arguments, examples and other details of each paper. We are hoping you will read with the big picture in your sights.*

A

word from Betsy about the readings she will be using for the goal-setting portion of the day:

Please

*use the Jacquart, Graff, Dotson, and Yeager and Dweck readings to think about the following:*

1.

*Formulating goals (Backward Design Model Handout - Jacquart)*

a.

*How do I want to see my students change and grow because of this course?*

b.

*What “stepping stone goals” are needed to get there (linking goals and pedagogy)*

c.

*How can I frame the goals to allow for assessment and revision (linking goals and assessment)*

2.

*Reflecting on goals (which may lead to revision or the choosing of different goals)*

a.

*Are there assumptions hidden in my chosen goals that I need to consider? (Graff;*

*Dotson)*

b.

*What challenges (Graff) or impediments (Dotson) to learning do these goals pose for my students? How can I become more aware of these?*

c.

*How can I create a robust learning environment where everyone can grow and thrive? (Dotson; Yeager and Dweck)?*

A

word from Melissa about the readings she will be using for the pedagogy portion of the day:

I'll

*also be drawing on the Graff and Dotson. Pay particular attention to the student experiences and reflections, and reflect on the following: Are these experiences or attitudes similar or different from your own? How do we recognize when our perceptions and expectations may be different than those of the students in our philosophy classes? How could shifts in framing, content, and practice help?*

I'm

*also asking you to read about at least one of Elon's Signature Pedagogies from their department website, and/or one Engagedphilosophy interview (but feel free to read more!). I'm asking you to do this just as a way to introduce some different kinds of pedagogies, and they will be a great jumping off point during the workshop as we talk about what we do in our classrooms to help students meet our goals.*

And

a word from me about the readings we will use during the assessment portion of the day:

*The*

*Shulman article, as you will quickly see, was written for a different audience and for different purposes than we will be using it for for our workshop. But the principles and ways of thinking, habits of mind and especially of heart that he uses to think about assessment, which can often lack these virtues, serves, I believe, as a model for how we can bring the human and humane to assessment practices.*

### Lodging

If

you need lodging, the [Hampton Inn](#) is in a good location and reasonably priced. If you'd prefer to be put up with a UNC grad student, please get in touch with Chris Blake-Turner, whose details are below.

### Transport

If

you need rides to or from the airport (RDU), or train or bus station, please get in touch with Chris Blake-Turner, who'll be able to help you get picked up and dropped off.

### Logistics

The

workshop will be in room 213 of Caldwell Hall, which is at [240 East Cameron Avenue](#).

There is free parking available in the adjacent Caldwell Lot, and on Emerson Dr (you can see where both of these are by clicking the link to Google maps in the previous sentence).

The

workshop will start at 8.30am. Breakfast (coffee and pastries) will be provided. There'll also be lunch provided when we break for that later on in the day. After we finish at 5pm there'll be a pay-as-you-go dinner to which all are welcome. The location is TBC, but it will be close to Caldwell Hall.

### Accessibility

We

want the workshop and the materials to be fully accessible. Unfortunately, the room where we're planning to meet is only accessible by going up a flight of stairs. (This is true of all the rooms in the Philosophy Department building at UNC, something the members of the department are not happy about but that is hard to change.) The advantage of the room is that it's a good seminar space, but we can change the location if needed. In general, please let either Chris or Stephen know if it would be helpful for you to have any accommodations to make the workshop accessible to you.

## Questions

If

you have any questions about logistics, please get in touch with Chris Blake-Turner at:  
[chrisblaketurner@gmail.com](mailto:chrisblaketurner@gmail.com)  
or 720-339-5176.

If

you have questions about the workshop materials or activities, I would be happy to answer them.

Thank

you,

Stephen,

on behalf of the AAPT facilitator team and Chris Blake-Turner, the host/liaison

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***Stephen Bloch-Schulman***

*Chair and Associate Professor of Philosophy*

*Elon University*

*Office (336) 278-5697*

*[www.elon.edu](http://www.elon.edu)*

*Mailing Address:*

*Campus Box 2340, Elon, NC 27244*



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**From:** Stephen Bloch-Schulman

**Sent:** Wednesday, January 2, 2019 4:51:28 PM

**To:** Sandmeyer, Bob

**Subject:** Re: Application - AAPT Workshop on Teaching and Learning in Philosophy

Bob,

Very glad for your interest.

I will be getting back to everyone next week.

More soon,

Stephen



## Sandmeyer – 6. Activity – Faculty and Professional Mentoring

	Page
1. UK PGSA Online Education – Summer/Fall 2020 .....	3
2. AASHE Sustainability Mentor .....	28

### Overview of Mentoring Materials:

In addition to mentoring undergraduate students (see the section "Mentoring and Advising Individual Students" in this dossier), it an important part of my job to **mentor our graduate students** here in the Department of Philosophy. By mentoring, I mean something not entirely co-extensive with the work I do on graduate committees, in my graduate seminars, in extra-academic book groups, or on the profession. Rather, my job as graduate faculty in the Department of Philosophy, particularly as STS faculty (i.e., where my portfolio centers on teaching and service over research) is to help our graduate students become the best faculty they can. Indeed, our graduate students do a lot of teaching in this department, often a 2-2 load. Typically, my mentoring work focuses on those students who are assisting my classes or teaching subjects where I have expertise. When **the pandemic** hit, though, my first concern was the impact this would have on our teacher-students. So, **I initiated an informal mentoring program** to help these students transition to online education, learn the best pedagogy for the online environment and the hybrid classroom, important strategies, efficacious tools, and special techniques for effective use of Canvas, i.e., the UK LMS system – and just talk about what was going on. Though this was not formally structured (as the environment and the stresses induced by the pandemic did not allow for this), my efforts were, nevertheless, substantial. They had an enormous impact on our first- and second-year cohorts, particularly. The first set of documents included in this packet provide some indication how this mentoring program worked.

The Association for the Advancement of Sustainability in Higher Education (AASHE) oversees a well-regard mentoring program. Given my years working in the sustainability field, I applied to be a mentor. My application was approved, and during 2019-20 I undertook to **mentor a young sustainability professional work** in Oklahoma. We met once a month, at least, for a full academic year. First, we established a set of objectives for the year. These revolved primarily around his desire to begin graduate in sustainability studies but also in developing connections relevant to his work as sustainability officer at the University of Central Oklahoma. I facilitated a meeting between him and my colleague, Ernie Yanarella, to discuss both urban sustainability initiatives and graduate programs known for this. Additionally, we created a comprehensive list of schools relevant to his interests, which detailed the application requirements for each and deadlines. As the year concluded I reviewed some of his personal reflection documents necessary for the application process.



## Sandmeyer, Bob

---

**From:** Sandmeyer, Bob  
**Sent:** Tuesday, March 17, 2020 12:30 PM  
**To:** pgsa@lsv.uky.edu  
**Subject:** Need online pedagogical assistance? I can help

Hi Y'all,

This message is directed *especially* to any and all of you who are teaching stand-alone classes this spring. But the offer is *available to anybody* and is open all semester long.

Freaking out about course design? Can't figure something out on CANVAS? Need online pedagogical assistance, or have CANVAS questions you can't figure out? I can help. Please don't hesitate. My email is: [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu).

<https://teachanywhere.uky.edu/>  
<https://www.uky.edu/~rsand1/Canvas.html>

Bob  
[Be like the squirrel, girl](#)

Bob

Bob Sandmeyer, Ph.D.

Assistant Professor of Philosophy  
Environmental & Sustainability Studies Faculty  
University of Kentucky  
1429 Patterson Office Tower  
Lexington, KY 40506-0027 USA  
ph. 859.257-7749; fax. 859.257.3286  
email: [bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

Office hours: M&W 9:30-9:50am & 11:00-11:50am, or by appointment.

## Sandmeyer, Bob

---

**From:** Drew <andrew@gmail.com>  
**Sent:** Monday, June 22, 2020 1:14 PM  
**To:** Sandmeyer, Bob  
**Subject:** Fwd: Quality Design Checklist - SUMMER COURSE REVIEW  
**Attachments:** QDC Letter to Reviewers A\_S.docx; QDC Letter for Instructors.docx; Course Checklist Summer 2020.pdf

**CAUTION: External Sender**

Hi Bob,

I just went through the checklist for my PHI-120-210 online summer course, and I have a few concerns. I don't recall seeing this checklist before, so there are a few boxes I don't think I can check off:

### Course Introduction

1. At the beginning of the session, I sent everyone an announcement email introducing myself and asking them to read the syllabus, but I didn't tell them "where to find various course components" (syllabus, course schedule, instructor contact information) because they were all contained within the syllabus itself.
2. Does "academic assistance" include the Disability Resource Center? Because I included all the standard boilerplate (inc. the DRC) but it doesn't appear to reference additional academic resources.
3. I didn't provide any instructions on how to use Canvas, because I thought the Home page weekly modules were self-explanatory.

### Grading & Assessment

2. I didn't explicitly "state the plan for providing feedback" - I just graded their work according to my grading scale the (work)day after each assignment was due.

### Course Delivery

4. I didn't provide any activities facilitating "student-to-student" interaction, except for a Q&A where they could ask me questions and respond to one another (which they occasionally have).

### Accessibility

2. On the diagrams which I provided, I didn't have alt-text descriptions.

Did I miss something between semesters? I don't remember ever seeing these requirements or I would have addressed them. Sorry for any problems this may cause!

Drew

----- Forwarded message -----

From: **Meg Wallace** <[megbwallace@gmail.com](mailto:megbwallace@gmail.com)>

Date: Mon, Jun 22, 2020 at 12:39 PM

Subject: Quality Design Checklist - SUMMER COURSE REVIEW

To: Drew <[@g.uky.edu](mailto:@g.uky.edu)>, Lauren <[@g.uky.edu](mailto:@g.uky.edu)>, Kristian K.

< [@uky.edu](mailto:@uky.edu)>, Daniel B < [@uky.edu](mailto:@uky.edu)>, Kayla G < [@uky.edu](mailto:@uky.edu)>,  
Christopher <[christopher@uky.edu](mailto:christopher@uky.edu)>, Jarrad < [@uky.edu](mailto:@uky.edu)>

Hi all,

We've been asked to go through a "quality design checklist" for our online summer courses this summer (some details of this request are pasted below). My impression is that this checklist was put in place to make sure that all of the courses that were very quickly put online this summer are up to the usual standards of UK courses that have been officially approved for distance learning. All of our offerings this summer have already done this, since they have all been recently created and gone through the official approval process in curriculog. So this *should* be pretty straightforward in all of our sections. I'm hoping it's just a matter of having a faculty member quickly tick off the boxes in the checklist. (And, yes, I realize the first summer session is already over. Hopefully the delay won't matter, and it might be good practice if we have to do something like this again for the fall.)

120 section 210 (Drew) - Bob Sandmeyer  
305 section 210 (Lauren) and 211 (Kristian) - Julia Bursten  
334 section 210 (D Cole) and 211 (Kayla) - Lindsey Chambers  
315 section 210 Chris and 211 (Jarrad) - Meg Wallace

Will each of you please run through the checklist (downloadable [here](#), linked on the "QDC Letter for Instructors", and also attached as "Course Checklist Summer 2020"), and make sure that your own sections comply (or *did*, first summer session). Then please (i) email the faculty member assigned to your course, (ii) let them know whether your course satisfies the checklist, and (iii) invite them to your canvas shell. Your assigned faculty member will then double check everything and fill out the microsoft form checklist.

I apologize if this is more oversight than normally required for TA-led courses, but the broader purpose of the increased oversight is intended for classes that are not usually taught online. I'm hoping that for our department this is just a formality and the whole process is pretty quick and painless. Let me know if you have any questions.

thanks,  
Meg

-----

With the spring semester in the rear-view window, I want to pause to thank you for your leadership in what is certainly one of the most challenging periods in the University's history. Now, as we quickly pivot to summer school, we are tasked with ensuring that we continue to develop successful courses with attention to effective delivery in both alternate and online formats. To that end, Teaching, Learning, and Academic Innovation (TLAI) is as committed as ever to supporting our UK teaching community.

As you know from our Associate Dean meetings, Provost Blackwell has asked that all remote and online summer courses be reviewed. We have been working to ensure that your faculty have the tools and support that they need to provide quality remote and online courses. Many of your faculty and graduate students participated in our virtual symposium last week, "A Week of Teaching." All the sessions from the symposium have been [recorded and posted online](#). Please remind summer school instructors of those resources as well as our [daily office hours conducted by Zoom](#).

For the purpose of reviewing the courses, we have developed a [Quality Design Checklist](#) and accompanying resources to assist faculty with all aspects of course design and delivery. Built into this review process is the assumption of flexibility. We have outlined a process based on conversations with a subset of Associate Deans. If you need to alter this process for your college, we trust your wisdom in doing so in a way that is still rigorous and fair.

- Step 1: The college determines the process for matching reviewers with each course section. (Keep in mind that we have a small cohort of volunteer faculty reviewers to call upon if need be.)
- Step 2: The college shares the reviewer letter with reviewers and the instructor letter with instructors. (Both are attached to this message.)
- Step 3: The reviewer contacts the instructor and requests to join the course section.
- Step 4: [The reviewers complete all assigned reviews using the Microsoft Form link for your college, linked here.](#) by the second week of the course, and we will share feedback with instructors.
- Step 5: After the reviewers have given feedback, the college shares with TLAI a summary narrative that can include significant findings or trends, recommendations, resources needed, and revisions that have been made in response to feedback.
- Once the summer term starts, we will follow up with you to confirm the full list of summer 2020 courses in your colleges.

While this task may initially seem daunting, it gives us an opportunity for discovery and innovation. I designed an online history course ten years ago, and, quite frankly, I knew very little about teaching online at the time. With any luck, I have gained a significant amount of pedagogical and technical knowledge since then. We all have room to learn and to reconsider our teaching strategies, course designs, and modes of delivery to make a truly enriching learning environment for our students.

In the event that you may not have sufficient faculty or staff available to conduct the reviews, we have a small group of faculty and staff volunteers—all of whom are experienced online teachers—who you may call on to serve as reviewers for courses. If you'd like to draw from this list, do let us know the prefix, number, and section for courses you'd need assistance reviewing, and we'll connect you with help.

Thank you for embarking on this pursuit as we endeavor to uphold the University's teaching mission and hold true to our values as educators.

With gratitude and respect,

Kathi

Kathi Kern, Ph.D.

## Sandmeyer, Bob

---

**From:** Sandmeyer, Bob  
**Sent:** Monday, July 27, 2020 5:09 PM  
**To:** Marquis, Andrew H.  
**Subject:** RE: -- PHI 120 Syllabus Draft  
**Attachments:** Syllabus Template\_F2F\_20200417 - .docx; PHI 120 Syllabus -- -- Fall 2020 DRAFT.pdf

Hey Andy,

Thanks for sending the syllabus. Please find attached two documents: (i) the syllabus with comments, and (ii) a UK Senate syllabus template for f2f classes. The latter is helpful because it contains some boilerplate language you may want to include in your syllabus, e.g., the language about accommodations. I've highlighted areas in the template you could consider including.

Syllabus looks good. I'd like to take this class; it is an enticing document.

Summary of my comments:

1. Look over Quantitative Foundations learning outcomes and reconsider your outcomes.
2. Consider revising your attendance policy to be more flexible.
3. Design an efficient, stable plan for the semester – with built in flexibility – and stick to it.
4. Consider rethinking your plan for the midterm. Keep it simple: one exam on one day.
5. Wait to hear about room assignments to make decisions regarding flex pattern.

### PHI120 Learning Outcomes and UK Core Quantitative Foundations

PHI120 fulfills the UK Core Quantitative Foundations requirement. There are specific learning outcomes associated with this core course; these can be found at:

<https://www.uky.edu/ukcore/sites/www.uky.edu.ukcore/files/Quantitative.pdf>. As I can see it, it's not clear how the course you've designed fulfills the first of these requirements. I asked Meg Wallace about this, because I, myself, am unsure how we're dealing with this as a department. Let me quote her: "I think that as long as Andy can explain how his class satisfies it, that will be fine - at least, that is how I've been advising students. He should be able to point to how and where his class satisfies all the QF requirements. I'd be against him altering the content unless he's really far afield from the intent of 120." So, I don't think you need to change your syllabus. But do read the Quantitative Foundations outcomes template to familiarize yourself with the outcomes there. And I would recommend tweaking the learning outcomes in your syllabus to more clearly match those listed in the UK Core document; that is to say, do what Meg suggests.

### My Comments in Syllabus

These are all minor and just suggestions. One thing to think about is attendance, though. I'd recommend making your attendance policy a bit more flexible. For instance, there very likely may be students in your class who will never physically attend class due to COVID concerns, either for themselves or for family members. How are you going to confirm "attendance"? Personally, I don't have a good answer to this question. My own policy will be to have no attendance policy (unstated). But this has its own serious drawbacks. I'd be happy to think through ideas you may have.

### Your queries

### Prioritizing logic content over critical thinking

First, I'm assuming we'll go totally online. Not sure, of course, but it's a good bet. So, plan accordingly. (I'm planning that we won't have in-person classes when we start; so my classes have both an online component that will never fade away.)

I think the best way to think about this isn't so much in terms of what to do in case of COVID changes, but rather what is the best way to handle informal vs. formal generally. As I can see it, you have about a week devoted to informal (concentrated in week Nov 9-13). (1) Don't change the schedule based on what might occur. Construct a schedule for the most logical presentation of the content. (2) As I understand your question, the implication would be that if a COVID change occurs, you would introduce material not included in this syllabus. I don't recommend that. Come up with a plan that you think is best, and stick to that as well as you can. The students will appreciate the stability.

While I'm on this subject, I think your schedule is ambitious. You do have that week of buffer, which is excellent. But perhaps you could integrate more buffer into the schedule. Or at least plan for revisions. In short, I'm saying, don't respond to any changes that might occur by adding or substituting content. Rather, be prepared – at a moment's notice – to move online and perhaps to slow things down as a consequence. You may need to slow things down simply because of the alternating schedule.

### Attendance – alternating schedule

Hahahaha. Do I have a better idea?

Okay, on a more serious note, your syllabus implies an assumption, i.e., that 1/3 of class will be able to meet in your room at any one time. This seems reasonable. As a consequence, you will alternate attendance, group 1, 2, 3 respectively. You might consider alternating the composition of these groups from time to time. Just so that the people in group 3 do always meet on Fridays, for instance.

But I am at a loss for what to do myself. I think your plan is good. It's worth noting that we can't plan for this until we know our new room assignments, which were supposed to come out today. But, alas, nothing so far. Perhaps you'll get a new room that will allow 50% of your class to meet. That could change things significantly. So, let's wait till we hear the new assignments and revisit this question.

### Content before/during exam week

Good, this sort of follows up what I was just saying, i.e., about integrating buffers into the schedule. Rather than thinking about "light content" I recommend repetition of skills. Use this time to solidify understanding and practice. Of all PHI courses, PHI120 is the most like a skills class, e.g., an instrument class. Practice, practice, practice make perfect. The more time you give students to practice the skills, the better they'll come to understand the theory. That's been my experience.

I'm not sure why your midterm is open for a whole week. If the exam is "take-home" so to speak, why not use MW to review/practice, and then open the exam for a day? That is, use class time Friday to administer the test. The way you've set it up, the week's work during exam seems lost – at least to me.

### **Last comment/question**



You don't need to respond to this directly, but think about it. Reading your syllabus, I don't really understand how participation will be graded exactly – especially given the different modalities you'll be forced to employ during the semester. Also, I don't understand what a "formative" assessment is. I'd recommend jettisoning that language for something more intuitive. How are these different than quizzes, for instance? I mean, I see that quizzes are in some way based on formative assessments, but how I don't understand. (Are these "practice exercises" which only count for completeness, while the quizzes are on the same subject but count for accuracy?)

Hope this helps and isn't too wordy. I'm available to you. Whatever you need.

Best,  
Bob

---

**From:** Andrew H. <Andy @uky.edu>  
**Sent:** Sunday, July 26, 2020 8:30 PM  
**To:** Sandmeyer, Bob <bob.sandmeyer@uky.edu>  
**Subject:** -- PHI 120 Syllabus Draft

Bob,

Happy Sunday. Please, find attached a PDF of my PHI 120 syllabus draft. I'm not thrilled with the content schedule; I'm going to look for ways to thin it out just a bit somehow, maybe slot things in a little differently.

A few decisions I'd especially value feedback on:

- Prioritizing the logic content over the critical thinking content. I also wonder about, if we're pushed online mid-semester, trading in some critical thinking content (e.g., informal fallacies, stuff on rhetoric or propaganda) for some of the logic stuff that comes in the latter half of the semester.
- The straightforward alternating attendance schedule: break the class into three groups, and assign one group to come on Mondays, another on Wednesdays, and the third on Fridays. I originally planned to do a rotating schedule, primarily so that one group of students is not stuck coming on Fridays, when, if last semester is any indication, attendance suffers somewhat. That plan has its weaknesses, though (e.g., it's more complicated, students go longer between in-person days, etc.). Might you have any thoughts as to how to best handle an alternating attendance schedule?
- Teaching some light content during the week they will take their midterm exam. I had originally considered administering the midterm exam in-person and taking a break from introducing new content but, as of now, have decided against that. I just want all the instructional time I can get. So, I'd like to keep going with some modest content that week and keep the formative assessment/quiz routine going, too. Is that unreasonable, do you think? The midterm exam will be a fair and straightforward assessment drawing only from

content that has already been assessed formatively, so any student who remotely does their due diligence should succeed just fine on it.

Of course, anything that strikes you as worth giving feedback on is something I want to hear about, but those are the things on my mind at the moment. Thank you for assisting me!

Best,  
Andy

✓ Published

 Edit

⋮



General Pedagogy ▲▼

[Bob Sandmeyer \(He/Him/His\)](#)

All Sections

Jul 27, 2020 at 11:03am

5

Use this discussion for questions about teaching in any format. Add resources. Take notes. Be proactive.

Search entries or author

Unread



✓ Subscribed

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○



[Bob Sandmeyer \(He/Him/His\)](#) <https://uk.instructure.com/courses/1994006/users/5260664>

Jul 27, 2020

⋮

Here are my notes from the CELT meeting today (7/27): Hybrid? Flexible? Synchronous? Not? Choosing the Best Mode of Course Delivery



Here is the link to the canvas course: <https://uk.instructure.com/courses/1989073>  
(<https://uk.instructure.com/courses/1989073>)

Here is the link to Virtual Office Hours: <https://uky.zoom.us/j/97391113714>   
(<https://uky.zoom.us/j/97391113714>)


CELT Staff: <https://www.uky.edu/celt/who-we-are/staff>  (<https://www.uky.edu/celt/who-we-are/staff>)

### Course Modalities

- **Fully online**
  - Synchronous
  - Asynchronous
  - Notes
    - Course Introductions

- Instructor recaps
- Use templates
  - <https://teachanywhere.uky.edu/quality-design-checklist>    
 (<https://teachanywhere.uky.edu/quality-design-checklist>)
- **Simulcast Lectures**
  - Notes
    - groups rotating in and out
    - synchronous delivery model
    - Echo360
      - <https://www.uky.edu/its/customer-support-student-it-enablement/list-echo360-rooms>    
 (<https://www.uky.edu/its/customer-support-student-it-enablement/list-echo360-rooms>)
    - enable it in Canvas
    - Set up with IT to schedule echo360 sessions
    - OWL Camera
      - 5-6 foot audio range
      - Repeat student questions
    - Simulcast with Laptop
  - **Flipped Classroom**
    - designed for active learning (e.g., discussion-oriented classes)
      - before (out of class)
        - students prepare to participate in class activities
        - pre-class – asynchronous
          - readings
          - lectures
          - podcasts
      - during (in-class)
        - students practice applying key concepts with feedback
          - there will be students who will never be able to attend in-class
        - Could create a buddy system with a colleague to manage chat / q&A, if you don't have a TA
      - after (out of class)
        - students check their understanding and extend their learning
    - Questions
      - what matters most for students to know and be able to do by the end of the course
      - what products will help
    - **Hybrid class design**
      - close relative of modified flip

- difference:
  - when groups are meeting in class (divided up for physical distancing), they're really focused on application/discussion around the content outside
  - groups outside still doing work: discussion boards, quizzes, etc.
    - staggered due dates

← Reply    (1 like)



<https://uk.instructure.com/courses/1994006/users/5260664>

Jul 27, 2020



## Here are my notes from session: Holding Virtual Class Discussions, 7/27

Week of Teaching Resources:

- <https://teachanywhere.uky.edu/getting-help>  [\\_ \(https://teachanywhere.uky.edu/getting-help\)](https://teachanywhere.uky.edu/getting-help)
- Virtual Office Hours M-F, 9am-5pm
- Canvas: Multi-Modal Course Development

All sessions are recorded and available in [teachanywhere.uky.edu/week-teaching](https://teachanywhere.uky.edu/week-teaching)

## Agenda

1. Reflection (ice breaker)
2. Being transparent
3. Setting expectations

4. Let's get pedagogical

5. Questions

## Zoom and Teams

- questions best addressed in virtual office hours

## Reflection (ice breaker)

- used menti.com to submit answer to question: In a sentence or less, share what made a virtual discussion experience unique or impactful.

## Being transparent

- recognize the experience
  - Zoom is a new experience, to students and to you
  - discussions about this "new experience" can alleviate student anxiety
- explain the roll of discussion
- reiterate learning goals
  - might have to do this before *each* discussion

## Setting expectations

- might be different from f2f environment
  - practice!
  - identifying what participation looks like in a virtual environment
    - verbal
      - how to ask questions
    - non-verbal
      - quickly chat out an answer (and calling out students to explain)
      - non-verbal options
        - Thumbs up
        - yes/no
        - Hand clapping
        - Raise hands
    - more of an opportunity for a non-verbal response
      - take time for students to play around with features in feature week of class

- use of webcams and video: should it be required?
  - a word of caution:
    - cannot assume access to a webcam
    - may be an invasion of privacy that you had not considered
  - Can encourage, but requiring it may be problematic
  - if webcam off
    - emphasize non-verbal interaction
  - Consider student voice
  - Tips for video conference
    - be on time
    - check technology in advance
    - wear appropriate clothing
    - have good light
    - look in camera
    - go to quiet place

## **What expectations do you want**

- online chat

## **Let's get pedagogical**


- strategies to assess engagement
- Practice
  - Low stakes conversations to prep students for more important discussions
- Growing rich discussion
  - strategically-worded questions focus on learning objectives
    - pre-drafting
    - avoiding rote answer or yes/no answer
    - create questions that encourage student-to-student engagement
      - discussion stems
        - g., I agree with x, but can we look at y
    - sharing questions in advance so students can prepare adequately
      - be prepared to pivot
    - scaffold discussions using lesson plan components that build student confidence
      - small group assignment where student read a juicy passage together that reminds them of reading
      - quick write
        - don't fear silence in the zoom meeting


- make room for all students to participate in different ways
  - okay to call on students
    - with right pre-work it can be a useful tool
    - do it early on and do it regularly
      - give students questions in advance for prep
    - avoid punitive approach
    - begins with low stakes questions
    - need to have an escape hatch or a "pass" feature
      - if they have a long-term plan for students who have great anxiety about participating live
    - providing back channels for student participate
  - How can I support students in various attendance formats
    - repeat questions/comments for benefit of the online audience
      - prep questions
    - put virtual attendees in breakout rooms
    - utilize text based chat platforms to allow both groups to collaborate
      - Microsoft teams
      - google hangouts
    - have a TA volunteers to moderate
  - Final thoughts

## Questions

- How do we assess discussion for participation?
  - one popular way: incorporating reflection on discussion/participation
    - what they did well, what didn't work
  - have a conversation with students regarding what should be assessed
    - why do you think we're doing this
    - what do you think is fair to be assessed
      - caution against using number of entries a criteria
    - make student bring and ask their own questions
  - Integrating discussion with synchronous communications
    - Jill Abney, see "Making the Most of Canvas Discussion Boards for Engagement and Inclusion"
    - have discussion board to prep; use the live event for active discussion
  - how can we help students feel comfortable?
    - humanize yourself
    - create a rhythm that students can expect during the meetings



- opening session with an informal check-in
  - use break out sessions with large classes
- embracing our own vulnerability; acknowledging student vulnerability
- Rubrics: are there sample rubrics
  - best to discussion during virtual office hours
  - [https://docs.google.com/document/d/1FwxFX3s\\_XO2CTqeWMsWICWLsP-nyV5v2wyJBZb1Aekc/edit](https://docs.google.com/document/d/1FwxFX3s_XO2CTqeWMsWICWLsP-nyV5v2wyJBZb1Aekc/edit) 
  - [\(https://docs.google.com/document/d/1FwxFX3s\\_XO2CTqeWMsWICWLsP-nyV5v2wyJBZb1Aekc/edit\)](https://docs.google.com/document/d/1FwxFX3s_XO2CTqeWMsWICWLsP-nyV5v2wyJBZb1Aekc/edit)
- TAs – new teachers: how can one get comfortable doing this
  - opportunities / setting up space to practice using the technology
  - supervising faculty humanize themselves
    - okay to fail: share stories
    - reflection and improvement
  - Large classes – hard to connect when cameras are off
    - policy of flexibility: okay to allow students not to use webcam
      - must have a means to for student engagement: polls, chat, etc.
    - being transparent about pedagogical reasons why cameras are encouraged
  - Flexibility & grading:
    - recording the discussion is helpful for students who could not attend

← **Reply**  (1 like)



<https://uk.instructure.com/courses/1994006/users/5260664>

Jul 29, 2020

The link to recordings of all sessions is here: <https://teachanywhere.uky.edu/week-teaching> 

**NOTES: Making the Most of Canvas Discussion Boards for Engagement and Inclusion**

(only ½ hour)

1. How discussion boards support student engagement and inclusiveness.
2. Strategies for planning and designing disc. boards
3. Make space for your questions.

## Inclusive and Engaging Possibilities

- creates additional space for student participation
- allows more thought time
- reduces intimidation
- serves as a lasting, class-constructed resources

## Strategies for planning

- blend with other instructional components
- use different post modalities for different learning goals (audio, video, images, etc.)
- encourage conversation between students
  - prompt design, groups, multiple deadlines
- allow students to practice with low-stakes posts
  - use groups to generate conversation

## Tip:

two deadlines per discussion board

- individual submission
- response to peers' work
  - secondary post must include clear and leading discussion stem

## Questions

where do you define the parameters of the discussion board?

- on syllabus, brief, only positive statements (Be kind!)

I have had success getting students to contribute to discussion boards individually. But I've had difficulty getting them to read their peers work on the boards. What strategies and tactics do you recommend to get students to use (deep dive in) the discussion board resource?

← Reply 



<https://uk.instructure.com/courses/1994006/users/5260664>

Jul 29, 2020

<https://teachanywhere.uky.edu/week-teaching> (https://teachanywhere.uky.edu/week-teaching)

## **"Critical compassion:" a methodology by which we examine the criteria shaping our pedagogy**

(Zoom Keeping Tips)

Building community into our class


- a learning community, students
  - perceive learning to be higher
  - more engaged
  - meet more learning outcomes

Building community in an online classroom

- communication
  - starting welcome video
- atmosphere
  - expectations
  - modelling behavior
- predictability
- involvement

How trauma and anxiety affect learning?

- most college students have not fully developed social-emotional controls
  - 66% of college students come into college having experienced trauma (pre-Covid)
- trauma and anxiety impair executive functions
  - we can set up our classes to assist students' executive functions
    - executive functions
      - action
      - focus
      - activation

- emotions
- memory
- effort
- we can expect problems with – trauma informed strategies
  - time-management
    - estimate reading times
    - chunk large assignments into smaller components
  - organization
    - provide a weekly checklist
    - provide a visual course map (laid out weekly)
  - focus/attention
    - use active learning breaks every 10 minutes
    - break up lectures and lecture videos into 10 minute segments
  - memory retention
    - practice memory recall with weekly low-stakes / no stakes quizzes
    - use visuals like graphic organizers and diagrams
  - asking for help
    - provide a low-key way to do Q&A-like in an anonymous setting (Google doc)
    - hold optional office hours at local coffee shop / online
  - How can build critical compassion into our classes
    - the pedagogy of people
      - Freire, *Pedagogy of the Oppressed*
      - where compassion can serve the learning experience
        - Kathy Davidson
          - <https://www.hastac.org/blogs/cathy-davidson/2020/05/11/single-most-essential-requirement-designing-fall-online-course> 
          - <https://www.hastac.org/blogs/cathy-davidson/2020/05/11/single-most-essential-requirement-designing-fall-online-course>
    - one of the most important things you can do is "acknowledge"

## Looking ahead

- which are of executive function to you think students will struggle with
- what are some ideas for strategies

can you discuss how to provide avenues for anonymous but public contributions/messages, especially for problems the students may have

- you can have a share setting in Google to where people don't have to log in (anonymously)
- Mentimeter

TLAI (CELT & UK Online) hosts virtual office hours from 9-5 Monday through Friday at <https://uky.zoom.us/j/97391113714> ↗ <https://uky.zoom.us/j/97391113714>

We LOVE to solve problems of practice!!!!

↩ Reply 👍

○



<https://uk.instructure.com/courses/1994006/users/5260664> **Bob Sandmeyer (He/Him/His)** <https://uk.instructure.com/courses/1994006/users/5260664>

Aug 18, 2020

Hey y'all, I just want to apprise you of something I found out regarding **Letters of Accommodations** versus **Flexibility Forms**. **Flexibility Forms** are relatively new. I received one from a student that lays out attendance parameters for this particular student. Flexibility Forms do not obviate the need for an official **Letter of Accommodation** from the DRC, though. As they told me, "you do need both the letter and the flexibility form, as **the letter validates the accommodations for the flexibility form** (flexibility with due dates, attendance, or both)."

Edited by [Bob Sandmeyer \(https://uk.instructure.com/courses/1994006/users/5260664\)](https://uk.instructure.com/courses/1994006/users/5260664) on Aug 18, 2020 at 1:53pm

↩ Reply 👍

## UK Admin

If you cannot access the Faculty Tab in [myuk](#), which is necessary to retrieve class rosters, then follow these instructions: [How to Complete Statement of Responsibility](#).

### General Academic Support

- [CANVAS](#)
- [CELT](#)
- [Disability Resource Center](#)
- [Faculty Media Depot](#)
- [HIVE](#)
- [learnanywhere](#)
  - [Technology Help](#), e.g., need an iPad loan
- [The Study - Peer Tutoring Program](#)
- [teachanywhere](#)
  - [Get Help](#)
- [TLAI](#)
- [Robert E. Hemenway Writing Center](#)

### Coronavirus at UK

- [UK COVID-19 Testing Results](#)
- [Quick Tips for Continuity of Learning](#) (when students quarantine or their attendance is interrupted)
- [Coronavirus: Latest Campus Messages](#)
- [UK'S Playbook for Reinvented Operations - Fall 2020](#)
- [Department FAQ](#)

### Student Support

- [Counseling Center](#)
- [Violence Intervention and Prevention Center](#)

## UK Syllabus Guidelines

- [UK Senate - Course Syllabi](#)
  - [Required Components](#)
    - [UK Course Bulletin: PHI](#)
  - [Useful but not required components](#)
    - ["UK approved mask" definition](#)
  - [Fall 2020 Academic Policies in Response to COVID-19](#)
- [Ombud](#)
  - [Syllabus Advice](#)
- [Coronavirus](#)
  - [F2F Template](#)
  - [Distance Learning Template](#)

## UK CORE

### [The UK Core](#) (website)

- [Assessment](#)

- [Assessment Plan](#)
- [Committee Composition](#)
- [Curriculum](#)
  - [Learning Outcomes](#)
- [Design Principles](#)
- [Evaluation Data](#)

## **Course Templates**

- I. [Intellectual Inquiry](#) (General Preamble)
    - a. [Inquiry in the Humanities](#)  
([Evaluation Rubric](#))
    - b. [Inquiry in the Natural/Physical/Mathematical Sciences](#)  
([Evaluation Rubric](#))
    - c. [Inquiry in the Social Sciences](#)  
([Evaluation Rubric](#))
    - d. [Inquiry in the Arts & Creativity](#)  
([Evaluation Rubric](#))
  - II. [Composition and Communication \(I and II\)](#)  
([Evaluation Rubric](#))
  - III. Quantitative Reasoning
    - a. [Quantitative Foundations](#)  
([Evaluation Rubric](#) - non-MA)  
([Evaluation Rubric](#) - MA)
    - b. [Statistical Inferential Reasoning](#)  
([Evaluation Rubric](#))
  - IV. Citizenship
    - a. [Community, Culture and Citizenship in the U.S.](#)  
([Evaluation Rubric](#))
    - b. [Global Dynamics](#)  
([Evaluation Rubric](#))
- [Course Templates Appendices](#)

# Syllabi: Required Elements

## Academic Integrity

**Students shall not plagiarize, cheat, or falsify or misuse academic records.** The minimum penalty for a first offense is a zero on the assignment on which the offense occurred. If the offense is considered severe or the student has other academic offenses on their record, more serious penalties, up to suspension from the University may be imposed. Each student is advised to become familiar with the various forms of academic dishonesty as explained in the Code of Student Rights and Responsibilities. Complete information can be found at the following website: <http://www.uky.edu/Ombud>; see especially "Rights and Responsibilities" and "Academic Integrity." A plea of ignorance is not acceptable as a defense against the charge of academic dishonesty.

See [Academic Offenses Rules for Undergraduate and Graduate Students](#) for official University policy regarding academic offenses. In short, as per the [Ombud's definition](#), academic integrity requires creating and expressing one's own ideas in all course work including draft and final submissions; acknowledging all sources of information properly; completing assignments independently or acknowledging collaboration (when collaborations are allowed); accurately reporting one's own research results; and honesty during examinations. Further, academic integrity prohibits actions that discriminate and harass on aspects such as race, color, ethnic origin, national origin, creed, religion, political belief, sex, and sexual orientation.

**By participating in this class, you accept the injunction not to cheat in any way. You also agree to comport yourself with integrity and honor throughout the semester.** You further agree to have all or some of your assignments uploaded and checked by anti-plagiarism or other anti-cheating tools. Further, each student affirms that they will act with honor and integrity to fellow students, the professor, and the course grader.

## Diversity, Equity, & Inclusion as Core Values

As faculty within the University of Kentucky, we in the Department of Philosophy are committed to our core values of diversity and inclusion, mutual respect and human dignity, and a sense of community ([Governing Regulations XIV](#)). We acknowledge and respect the seen and unseen diverse identities and experiences of all members of the university community (<https://www.uky.edu/regs/gr14>). These identities include but are not limited to those based on race, ethnicity, gender identity and expressions, ideas and perspectives, religious and cultural beliefs, sexual orientation, national origin, age, ability, and socioeconomic status. We are committed to equity and justice and providing a learning and engaging community in which every member is engaged, heard, and valued.

We strive to rectify and change behavior that is inconsistent with our principles and commitment to diversity, equity, and inclusion. If students encounter such behavior in a course, they are encouraged to speak with the instructor of record and/or the [Office of Institutional Equity and Equal Opportunity](#). Students may also contact a faculty member within the department, program director, the director of undergraduate or graduate studies, the department chair, any college administrator, or the dean. All of these individuals are mandatory reporters under University policies.

## COVID-19 Policies Regarding In-Person Instruction



- For the official policy from the University about spring 2022 operational plans, see the [Spring 2022 Guide](#)
- All individuals, irrespective of vaccine status, are required to wear [UK-approved face coverings](#) in the classroom and academic buildings (e.g., faculty offices, laboratories, libraries, performance/design studios, and common study areas where students might congregate). If UK-approved face coverings are not worn over the nose and mouth, students will be asked to leave the classroom.
  - Masks and hand sanitizer can be found in the class building, if needed
- Whenever feasible, students should socially distance, leaving a six (6) foot radius from other people.
  - Students should leave enough space when entering and exiting a room. Students should not crowd doorways at the beginning or end of class.
- If a student or students refuse these policies, in-person class may be canceled by the instructor until the situation is resolved to the satisfaction of the instructor and the Administration.

### Attendance & Make-Up Work (Sandmeyer's policy)

**Do not attend class if you are feeling unwell, or if someone with whom you've been in contact is feeling unwell. Contact me before class or that same day, at the latest, if you miss class because of (suspected) illness.**

The University is officially back in-person this semester. Consequently, in-person attendance during class is required in this class. This means, you must attend in-person every day, unless the class has moved to an online modality. In the case of a changed modality, attendance confirmation will be altered accordingly but attendance everyday for the entire class period is still required. The instructor will take attendance at the beginning of each class to confirm class attendance. Students bear the responsibility for confirming their attendance at the beginning of class and of keeping track of their own attendance over the course of the term.

If a student misses two weeks of class (i.e., six class meetings) *unexcused*, then that student will receive a zero for the class and fail for the semester. A plea of ignorance either of this rule or of one's own attendance status is no excuse.

Per university policy SR 5.2.5.2.3.1, if a student has excused absences for the dates and times associated with more than one-fifth of the required interactions for a course (i.e., nine days), the student shall have the right to receive a "W." In these cases of extreme absence, the instructor will ask the student to withdraw from this course.

**Excused Absences:** *Senate Rules 5.2.5.2.1* defines the following as acceptable reasons for excused absences: (a) significant illness, (b) death of a family member, (c) trips for members of student organizations sponsored by an educational unit, trips for University classes, and trips for participation in intercollegiate athletic events, (d) major religious holidays, (e) interviews for graduate/professional school or full-time employment post-graduation, and (f) other circumstances found to fit "reasonable cause for nonattendance" by the instructor of record. Students anticipating an absence for a major religious holiday are responsible for notifying the instructor in writing (by email) of anticipated absences due to their observance of such holidays. If a student is required to be absent due to military duties, the Director of the Veterans Resource Center will verify the orders with the appropriate military authority, and on behalf of the military student, notify each Instructor of Record via Department Letterhead as to the known extent of the absence. In all cases, students should notify the professor of absences prior to class, whenever possible, and may be asked to verify their absences in order for them to be considered excused.

Excused absences for in-person participation include quarantine and other recommended/required absences by a medical, public-health, or government officials.

**Make-Up Work:** Students missing any graded work due to an excused absence are responsible: for informing the Instructor of Record about their excused absence *within one week following the period of the excused absence* (except where prior notification is required); and for making up the missed work. According to *SR 5.2.5.2.2*, if a student adds a class after the first day of classes and misses graded work, the instructor will provide the student with an opportunity to

make up any graded work without penalty. No late submissions will be allowed for students after one week of return to classes for excused absences, unless approved in writing by the instructor.

**Late Work:** Acceptance of late assignments due to excused absences are governed by the rules above. For late assignments due to unexcused absence(s), explanation of the reason for the late submission must be made in writing (by email) within one week of the original deadline of the assignment. The instructor will make a determination to accept or reject late submissions on a case-by-case basis. No late submissions due to unexcused absence(s) will be permitted after one week from the original deadline of the assignment.

## Accommodations

In accordance with federal law, if you have a documented disability that requires academic accommodations, please inform your instructor as soon as possible during scheduled office hours. In order to receive accommodations in a course, you must provide your instructor with a Letter of Accommodation from the Disability Resource Center (DRC). The DRC coordinates campus disability services available to students with disabilities. It is located on the corner of Rose Street and Huguelet Drive in the [Multidisciplinary Science Building](#), Suite 407. You can reach them via phone at (859) 257-2754, via email ([drc@uky.edu](mailto:drc@uky.edu)) or visit the DRC website ([uky.edu/DisabilityResourceCenter](http://uky.edu/DisabilityResourceCenter)). DRC accommodations are not retroactive and should therefore be established with the DRC as early in the semester as is feasible.

Email the professor a copy of your letter of accommodation as close to the beginning of the semester as possible.

## Prep Week

Per *Senate Rules 5.2.5.6*, the last week of instruction of a regular semester is termed "Prep Week." No exams or quizzes will be administered this week, as these are not permitted by University policy. However, class participation and attendance grades are permitted during Prep Week.

## University Resources Available

I also highly recommend looking at the UK Senate page detailing [Resources Available to Students](#). Given the stresses of the ongoing COVID-19 pandemic, I would like to bring your attention to one these resources, specifically.

- **The UK Counseling Center (UKCC)** provides a range of confidential psychological services to students enrolled in 6 credit hours or more, psychoeducational outreach programming (including QPR suicide prevention), and consultation to members of the UK community (students, faculty, staff, administrators, parents, concerned others). Please visit the [UKCC's website](http://uky.edu/counselingcenter) ([uky.edu/counselingcenter](http://uky.edu/counselingcenter)) for more detailed information or call (859) 257-8701.

## Class Recordings

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See the University of Kentucky Senate page on [Classroom Recordings](#). The University of Kentucky [Code of Student Conduct](#) defines Invasion of Privacy as using electronic or other devices to make a photographic, audio, or video record of any person without their prior knowledge or consent when such a recording is likely to cause injury or distress. Video and audio recordings by students are not permitted during the class unless the student has received prior permission from the instructor. Any sharing, distribution, and or uploading of these recordings outside of the parameters of the class is prohibited. Students with specific recording accommodations approved by the [Disability Resource Center \(DRC\)](#) should present their official documentation to the instructor.

### **Course Copyright**

All original instructor-provided content for this course, which may include handouts, assignments, and lectures, is the intellectual property of the instructor. Students enrolled in the course this academic term may use the original instructor-provided content for their learning and completion of course requirements this term, but such content must not be reproduced or sold. Students enrolled in the course this academic term are hereby granted permission to use original instructor-provided content for reasonable educational and professional purposes extending beyond this course and term, such as studying for a comprehensive or qualifying examination in a degree program, preparing for a professional or certification examination, or to assist in fulfilling responsibilities at a job or internship; other uses of original instructor-provided content require written permission from the instructor(s) in advance.

### **Final Remark**

This syllabus is a contract between the professor and student. Participation in the class indicates the student understands and accepts the terms of this syllabus, i.e., the expectations and requirements laid out herein.

## Sandmeyer, Bob

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**From:** Daita Serghi, PhD <education@ashe.org>  
**Sent:** Thursday, October 11, 2018 12:54 PM  
**To:** Sandmeyer, Bob; Ehemphill  
**Subject:** Congratulations! AASHE's Mentorship Program Notification

Dear Eric and Bob,

Thank you for applying to participate in [AASHE's Mentorship Program](#). I'm pleased to announce that, based on the information you submitted, we have matched you with each other!

To help you get to know each other, here are your titles and affiliations along with the brief bio or statement that you provided during the application process:

### Mentee Information

Full name: Eric Hemphill

Title: Manager- Sustainability and Alternative Transportation

Affiliation: University of Central Oklahoma

2-sentence bio/statement: Eric works to increase sustainable behaviors and programs at UCO. He is primarily interested in environmental psychology, and teaching about sustainable food systems. He has a bachelor's degree in English and Creative Writing, and a Master's in Higher Education

### Mentor Information

Full name: Bob Sandmeyer

Title: Assistant Professor of Philosophy

Affiliation: University of Kentucky

2-sentence bio/statement: Sandmeyer is an Assistant Professor of Philosophy at the University of Kentucky. Though his research specialization began with the history of the phenomenological movement, and especially the work of Edmund Husserl, he has developed a driving research and teaching focus on the problem of life and the history and philosophy of ecology. An active member of the UK Environmental & Sustainability Studies program, he teaches on Leopold's land ethic, Wendell Berry's concept of a local economy and its significance to his students, and the coherency and limits of the concept of sustainability.

Please note that we matched mentees with mentors to the best of our ability based on the information provided about each applicant's experience and interests. In some cases, we were not able to provide a perfect match (i.e., one that seemed to meet all of desires expressed by both the mentee and mentor). In these cases, we made matches that we believe still offer strong potential for a productive and mutually beneficial relationship.

### Next steps

- To kick off the mentorship process, mentees are expected to follow up with their mentor to schedule an initial meeting sometime in the next 3 weeks. This could be by phone, video chat or, if feasible, in person. The goal of the initial meeting is for the mentee and mentor to start getting to know one another and to develop a set of shared goals for the relationship. Ideally, these goals will include one or more tangible products or outcomes, but this is ultimately up to the mentee and mentor. To help us ensure that everything is on track, we ask that mentees share a brief description of these goals and any expected outcomes to AASHE by November 2 via [this simple form](#).
- Mentees are expected to connect with their mentor approximately once a month through June 2019. It may be helpful to establish a schedule for these calls in your initial meeting so you can get them on a shared calendar.

We will be sending out reminders, guidance and other support over the course of the year, but please don't hesitate to get in touch if you have questions, concerns or suggestions in the meantime. This is our second year supporting this program so we very much welcome comments from participants.

Wishing you a great Fall,

Daita

P.S. We will soon be posting basic information about the mentee/mentor pairs on the AASHE website. Please let us know if your title or affiliation changes so we can update the webpage accordingly.



The Association for the Advancement  
of Sustainability in Higher Education

## Mentor and Mentee Pairings

In This Section

## Meet the 2018-2019 Mentorship Program Pairings!

### Peer Partnerships

New this year are Peer Partnerships! These partnerships were formed to address the needs and wishes of our members to expand their work and network, where a traditional mentor/mentee pairing wasn't possible.

Peer	Paired with...	Peer
Caitlin Hodges, Associate Program Manager, University of Notre Dame		Trey McDonald, Climate & Energy Manager, University of San Diego
Alex Howard, Engagement Coordinator, University of Calgary		Jackie Slocombe, Graduate Assistant, Auraria Sustainable Campus Program
Ayodeji Oluwalana, Recycling and Special Events Coordinator, Iowa State University		Milena Walwer, Graduate Assistant in Hanley Sustainability Institute, University of Dayton
Leah Ceperley, Sustainability Planning and Evaluation Manager, University of Dayton		Mindy Granley, Sustainability Director, University of Minnesota Duluth
Michelle Cong, Sustainability Coordinator, Fanshawe College		Mary Whitney, Director, University Sustainability, Chatham University
Kate D'Angelo, Class Dean, Office of Academic Services, Babson College		W. M. Eric Lee, Associate Professor of Accounting, University of Northern Iowa
John Deuel, Recycling Manager, Oregon State University- Materials Management		Ryan McCaughey, Manager of Landscape and Solid Waste, Penn State University
Stacia Dreyer, Asst. Research Professor, Arizona State University		Roya Azizi, Faculty, CSUDH
Katy Everett, Assistant Professor of Environmental Science, Eureka College		Richard Niesenbaum, Professor and Director of Sustainability Studies, Muhlenberg College
Brian Filiatraut, Director of Sustainability, Poly Prep Country Day School		Chris Kline, Sustainability Director, Culver Academies
<b>Eric Hemphill</b> , Manager- Sustainability and Alternative Transportation, University of Central Oklahoma		<b>Bob Sandmeyer</b> , Assistant Professor of Philosophy, University of Kentucky
Jamie Everett, Sustainability Operations Coordinator, Texas A&M University		Corey Hawkey, Assistant Director, University Sustainability Practices, Arizona State University
Ryan Ihrke, Director of Sustainability, Green Mountain College		Tom Abram, Assistant Director for Campus Sustainability, San Diego State University
Saman Khan, Western Michigan University		Geoffrey Habron, Professor of Sustainability Science, Furman University
Angie Kim, Sustainability Coordinator, SUNY- Purchase College		Michael Lizotte, University Sustainability Officer, UNC Charlotte
Connor Kippe, Business & Projects Mngr, University of Michigan Campus Farm & Sustainable Food Program		Tyson Monagle, Marketing Manager & Regional Sustainability Steward, Aramark at UC Irvine

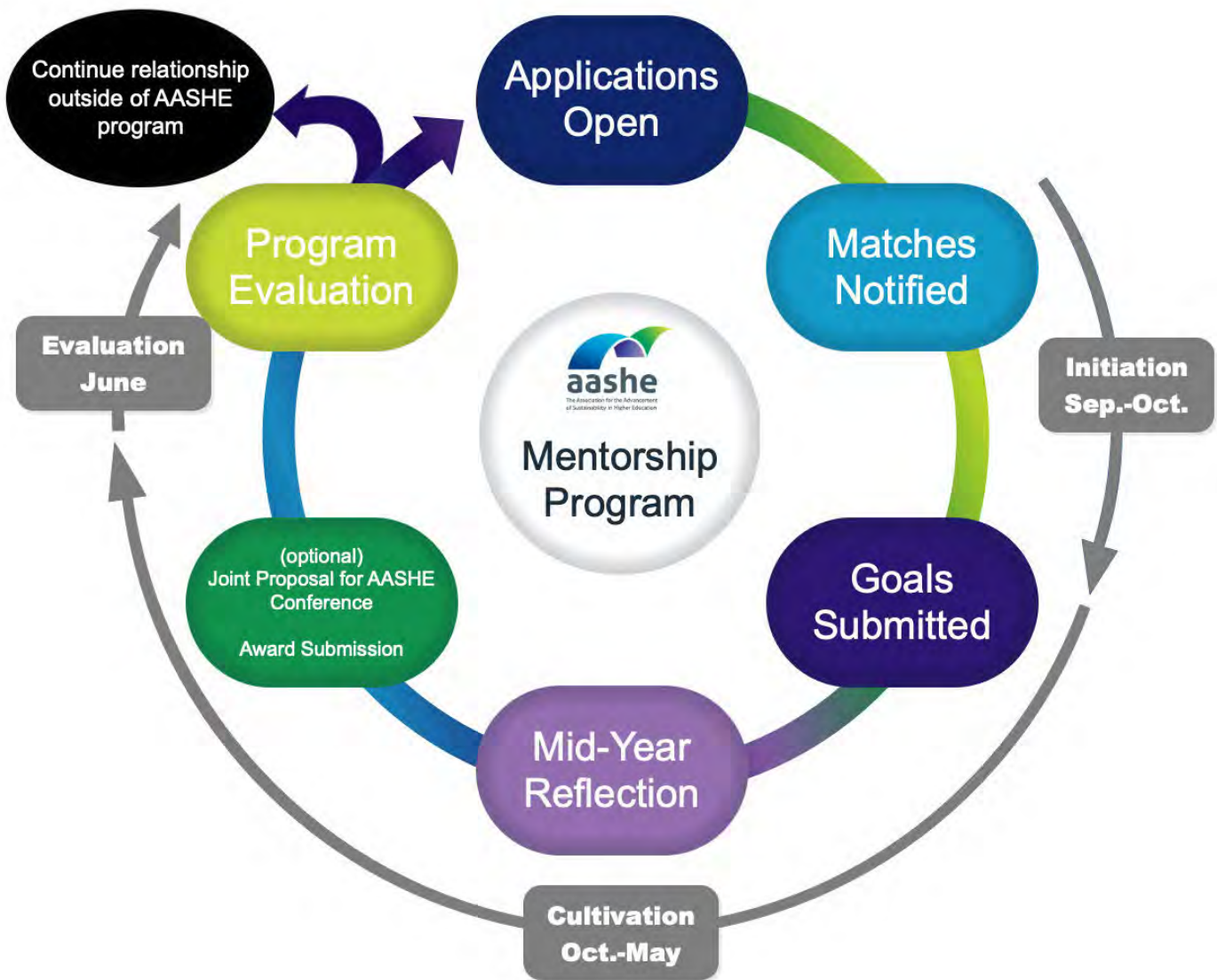
Alison Sanchirico, Sustainability Coordinator, University of San Diego	Meg Lowe, Sustainability Coordinator, Syracuse University
Marinos Voukis, Manager and PhD Candidate, Cyprus School of Molecular Medicine	Kori Armstrong, Graduate Student, University of Southern Mississippi

### Mentorship Partnerships

Mentees	Paired with...	Mentors
Kaitlin Aaby, Sustainability Fellow, St. Mary's College of Maryland		Suzanne Savanick Hansen, Sustainability Manager, Macalester College
Anna Balas, Student Intern, Sustainable Duke		Kristin Parineh, Sustainability and Utility Manager, Stanford University
Paul Barton, Sustainability Coordinator, Shoreline Community College		Kristen Lee, Sustainability Programs Manager, University of California Santa Cruz
Emily Bilcik, We Mean Green Fund Project Coordinator, University of North Texas		John Viau, Sustainability Coordinator, Northwest Missouri State University
kelly boulton, sustainability coordinator, allegheny college		Victoria Ho, Sustainability Coordinator, OCAD University
Margaret Bounds, Assistant Director of Sustainability, Connecticut College		Tom Twist, Sustainability Manager, Bates College
amy butler, Director of Sustainability, Michigan State University		Colleen McCormick, Director of Sustainability, University of California, Merced
Susan Caplow, Assistant Professor of Environmental Studies, University of Montevallo		Peter Schulze, Professor and Center for Environmental Studies Director, Austin College
Jennifer Kleindienst, Sustainability Director, Wesleyan University		Keisha Payson, Assistant Director of Sustainability, Bowdoin College
Jackie Klimek, Sustainability Coordinator, Concordia College – Moorhead, MN		Natalie Hayes, Assistant Director of Sustainability, Bentley University
Brenna Leary, Sustainability and Engaged Scholarship Fellow, Swarthmore College		Lisa Bjerke, Program Manager for Change Management, GreenerU
Derek Martin, Sustainability Coordinator, Susquehanna University		kelly boulton, sustainability coordinator, allegheny college
Katie Martin, Graduate Research Assistant, Georgia Institute of Technology		Adam Zwickle, Assistant Professor, Michigan State University
Lysandra Medal, PhD Student, University of Washington		Arash Zarmehr, University of Central Florida
Fortino Morales III, Director, Office of Sustainability, UC Riverside		Kelly Wellman, Sustainability Director, Texas A&M University
Cesar Nanni, Sustainability Coordinator, Universidad de Monterrey		Nicole Montgomery, Coordinator, Reporting, Monitoring & Systems Review, University of British Columbia
Lauren Ng, Student, Soka University of America		Moira Hafer, Building Sustainability Performance Manager, Stanford University
Amber Nicholson, Sustainability Director, Bellevue College		Eric O'Brien, Director of Sustainability, University of Northern Iowa
Lisa Nicolaison, Program Coordinator, Princeton University Office of Sustainability		Jamie Everett, Sustainability Operations Coordinator, Texas A&M University
Leslie Raucher, Sustainability Coordinator, Barnard College		Liz Tomaszewski, Assoc Dir of Sustainability, Worcester Polytechnic Institute
Monica Rowand, Sustainability Coordinator, University of Louisiana		Cindy Shea, Sustainability Director, UNC Asheville



## Program Timeline



## Sandmeyer, Bob

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**From:** Eric Hemphill <ehemphill@uco.edu>  
**Sent:** Wednesday, January 9, 2019 11:17 AM  
**To:** Sandmeyer, Bob; Yanarella, Ernest  
**Subject:** Re: Sustainability Mentor: Eric Hemphill

Good morning Bob and Ernie.

Thanks for the introduction, Bob. I apologize for the delay in responding, as I was taking a (much needed, I think) email break over the holiday.

Ernie—Thank you very much for your willingness to discuss your work at the Center for Sustainable Cities and elsewhere. I would love to speak via phone (or email if that's easier for you) about urban sustainability, advanced degree opportunities and where you see sustainability heading, particularly within urban areas. I am especially interested in urban universities as both cornerstones and instigators of sustainable thought and action within metropolitan areas.

I look forward to hearing from you.

My thanks, again, to you both. I hope the new year is off to a great start for each of you.

-Eric-

### **Eric Hemphill, M. Ed. | Sustainability and Alternative Transportation**

University of Central Oklahoma | Nigh University Center 212  
100 N. University Drive, Box 322 Edmond, OK 73034  
[ehemphill@uco.edu](mailto:ehemphill@uco.edu) | 405.974.3526 |  
[www.uco.edu/green](http://www.uco.edu/green)

---

**From:** "Sandmeyer, Bob" <bob.sandmeyer@uky.edu>  
**Date:** Tuesday, December 18, 2018 at 2:43 PM  
**To:** "Yanarella, Ernest" <ejyana@uky.edu>  
**Cc:** Eric Hemphill <ehemphill@uco.edu>  
**Subject:** Sustainability Mentor: Eric Hemphill

Hi Ernie,

I'm following up our conversation the other day about the person with whom I working through the AASHE mentorship program, Eric Hemphill (ehemphill@uco.edu). Eric is the Manager of Sustainability at the University of Central Oklahoma in Edmond, OK. He is the one I spoke to you about who is interested in Urban Sustainability. He is interested to hear about your work and also recommendations you might have about studying sustainability in an advanced degree.

You graciously asked that I give you his contact information so that you could speak to him directly about your work and about the field. I'm including him on this email. So this is my informal introduction to him and him to you.



<http://www.aashe.org/get-involved/mentorship-program/>

Mentees benefit by:

- Getting access to independent and objective perspectives
- Successfully implementing a project
- Developing new skills and expertise
- Gaining confidence in dealing with challenges and issues
- Receiving support during times of change and transition

**Mentee: Eric Hemphill**

Eric Hemphill, Manager- Sustainability and Alternative Transportation, University of Central Oklahoma

**Email from Eric 10/15**

I'm excited to get to know you. I took a few philosophy courses in my undergrad, and am still kicking myself that I didn't follow through and complete the minor requisites. I was introduced to Wendell Berry a few years ago. I use [this essay](#) in the Intro to Sustainability Studies course I teach. I've never heard anyone more articulately compare the environmental movement to other concurrent movements (civic rights, anti-war, etc.), and use it to explain how we are all simultaneously part of the problem and solution in terms of environmentalism.

As for me, **I am the Manager of Sustainability at the University of Central Oklahoma in Edmond, OK.** I have been at UCO for 6 years, and am originally from Kansas. I am **very interested in social movements for sustainability, and the efficacy of individual habit change vs large governmental and infrastructure changes.**

Anyway, I'd love to get together via phone soon. This week is Fall Break around here, so it may be difficult, but next week should be more free. Let me know what times you may have available.

Thanks again! I look forward to hearing from you.

-Eric-

-----  
**Email from me 10/29**

What goals, provisionally stated, would you like to discuss and set forth?

- You mentioned Berry and your interest in social movements and individual choice. I have an abiding interest in Food System study. I'll be teaching Food Ethics in the spring in which this will be a big subject.

A little by the way of introduction. I'm an Assistant Professor of Philosophy here at the University of Kentucky. I've been here a long time, but I only started the tenure-track clock recently. I am also Program Faculty in our B.A. Environmental and Sustainability Studies program (College of Arts and Sciences). I've been a member of our Faculty Senate. And I'm currently a member of the Faculty Sustainability Council, an interdisciplinary committee who is tasked to build up sustainability pedagogy and research at UK.

My cell phone number is 859-684-0548. My Skype username is just bob.sandmeyer.

-----  
**Email from Eric 11/1**

Food Systems was definitely my first foray into sustainability as a discipline. I'd love to talk **food ethics**. We just finished out food unit in my intro class and it's always my favorite. In terms of goals, I don't have much set in stone as of now, but perhaps when we talk on the phone it will become a little more clear. **I am currently in a kind of waiting period for the next step, whatever that may be, and am casually looking at PhD programs.** Maybe we can start there?

-----  
Phone Conversation: 11/14

## Goals

1. Research Ph.D. programs
  - a. Undergraduate degree: Literature & Creative Writings
  - b. Ph.D. area
    - i. Education programs – sustainability focus
      1. CSU
    - ii. History or Geography
  - c. Ultimate Goal
    - i. Academic teaching position
  - d. Suggested outcomes
    - i. Develop of list of schools to apply to for 2021-22
    - ii. Produce documents necessary for the applications
2. Grow the network of those working in sustainability
  - a. Outside home institution primarily
    - i. Feels isolated
  - b. Learn different paths
    - i. Path one took to working in sustainability
    - ii. Path one can pursue professionally
3. Bounce teaching ideas and teaching tips
  - a. Teaches [HIST 2413 Introduction to Sustainability Studies](#)
    - i. Part of the minor requirement
  - b. Interest in food ethics, Berry

University of Central OK (Edmond, OK)

- One of two institutions in the state with a sustainability program (or coordinator)
    - Univ central OK
    - Oklahoma State Univ
- 

12/12 – Wednesday

## Academic Programs

- Areas
  - Education
  - Sustainability proper

## PhD Stuff

UBC

[Educ. Leadership and Policy](#)  
[Resources, Environment, and Sustainability](#)  
[Educational Studies](#)

Pros: outside U.S. perspective. Significant financial help. Vancouver seems cool

Cons: moving.

Deadline: Dec. 1 for Educ. Jan. 15 for Sust.

GRE: NO

Letters of Rec: 3

ASU

[Sustainability](#)

Pros: great program, support system in AZ

Cons: moving. Marketability?

Deadline: Dec. 15

GRE: YES

Letters of Rec: 3

UCSB

### Education

Pros: California, Evan

Cons: \$\$\$

Deadline: Dec. 1

GRE: YES

Letters of Rec:

CSU

### Higher Ed Leadership

Pros: Colo, online option

Cons: online

Deadline: March 1

GRE: NO

Letters of Rec:

KU

### Social and Cultural Studies in Education

Pros: Super adaptable, cognate area, can start in spring

Cons: move to KS,

Deadline: July 1 for fall, Nov 1 for Spring

GRE: YES

Letters of Rec: 3

Portland State

### Ph.D. in Urban Studies

Pros: interdisciplinary, focused on cities and sustainability

Cons: moving, cost, scholarships?

## Sandmeyer – 7. Institutional Advising – ENS Director of Undergraduate Studies

	Page
1. 4-year curriculum map: double major ENS & Philosophy .....	3
2. Annual SLO Assessment Report: ENS.....	5

### Overview of Advising Materials:

Apart from the advising of individual students (see the "**Mentoring and Advising of Individual Students**" section in this dossier), during AY 2017-18 I was Director of Undergraduate Studies for the Environmental Studies (ENS) program. At that time ENS had about 60-70 majors. My duties included but were not limited to: assisting students to plan out their ENS coursework to degree, finding and approving substitute coursework required for major – if needed; identifying and approving study abroad itineraries for inclusion in ENS, certifying degrees, creating new degree maps for double-majors, and overseeing the annual Student Learning Outcome Assessment.

The two documents included here indicate some important milestones accomplished during that time:

- ENS was relatively new when I became DUS; it was just 4 years old. Those first 4 years were marked by instability and lack of progress developing basic infrastructure required by the students. When **designing the ENS degree program**, for instance, we very consciously decided to create an interdisciplinary program of study which could accommodate students' desire to double-major. However, by the time I was named DUS, there still did not exist any **curricular maps for double-majors** to use. Consequently, I oversaw the creation of such maps for all the double-majors among our students, which was a significant number at that time. I created the curriculum-map for ENS-Philosophy double majors, and this document is included here.
- At the end of each year, all major programs are required to complete a degree evaluation for submission to the College of Arts and Sciences. This is the so-called **Annual Student Learning Assessment Report**. The year I submitted the SLO document was a very important year in our history, as this marked the year where first-year ENS majors graduated our program. As noted already, the first 4 years of the program's existence was rocky. The Director of the program had recently left and a new Director installed. Introductory major requirements had been taught inconsistently, and higher-level ENS requirements had either not been offered regularly or were staffed at last minute. Program assessments did not exist, or if they did these were incomplete. Consequently, the SLO report I completed was one of the most comprehensive and impactful submitted to date. **Recommendations** regarding the writing requirements contributed to a significant redesign of the degree requirements. The assignment of staff for the capstone class was stabilized. And program assessment has become more consistent. My SLO assessment, submitted spring 2018, is included here.



## 4-YEAR CURRICULAR MAP

### Double Major

- Bachelor of Arts in **Environmental and Sustainability Studies**
- Bachelor of Arts in **Philosophy**

Year 1	
‡UK Core CC1 ✕Foreign Language 101 <b>PHI 260</b> : History of Philosophy: From Greek Beginnings to the Middle Ages (HUM) UK Core QFO UK Core ACR Total Credits: 15	‡UK Core CC2 ✕Foreign Language 102 <b>PHI 270</b> : History of Philosophy: From the Renaissance to the Present Era (HUM) UK Core SSC UK Core SIR Total Credits: 15
Year 2	
<b>ENS 201</b> ✕Foreign Language 201 <b>PHI 320</b> UK Core CCC A&S NS & Lab Total Credits: 16	<b>ENS 202</b> <b>PHI 330</b> : Ethics <u>OR</u> <b>PHI 335</b> : The Individual and Society (CCC) ✕Foreign Language 202 UK Core NPM A&S NS Total Credits: 15
Year 3	
<b>ENS 300</b> <b>PHI 336</b> (A&S Humanities) <b>PHI 350</b> Metaphysics <u>OR</u> <b>PHI 351</b> Epistemology (GCCR) 300+ Area 1 (A&S SS) 300+ Area 2 Total Credits: 15	A&S NS UK Core GDY <b>PHI 500+</b> Group A <b>PHI 500+</b> Group B 300+ Area 1 Total Credits: 15
Year 4	
<b>PHI 500+</b> Group C <b>PHI 500+</b> <b>ENG 425</b> 300+ Area 1 300+ Area 3 Total Credits: 15	<b>ENS 400</b> <b>PHI 500+</b> 300+ Area 1 300+ Area 1 300+ Area 2 Total Credits: 15

- ‡ Incoming Students are Strongly Encouraged to take WRD 112 to fulfill CC1 and CC2 requirements if they have any of the following: an ACT English score of 32 or Higher, and SAT Verbal score of 720 or Higher, or an AP English Composition score of 4 or 5. If the Student has been accepted into the University Honors Program, the Student is required to take WRD 112, to fulfill CC1 and CC2.
- \* To be discussed with your academic advisor.
- ✕ Students who have taken at least 2 years of a language in high school can complete the A&S Foreign Language Requirement with 3 college semesters of a different language. Students choosing this option should replace the 4<sup>th</sup> semester of language with electives. Also note that if you take a foreign language placement exam, you may be exempt from 1 or more of the

- beginning semesters of that language. In this case, replace the by-passed language courses with electives. Any language sequence may be used to satisfy the foreign language requirements.
- ◇ 6 hours of 'free' electives – that do not count toward any other requirement – must be taken. Additional electives may be required to reach the required minimum of 120 hours. Consider pursuing a 2<sup>nd</sup> major or minor.

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**TASKSTREAM TEMPLATE:  
ANNUAL SLO ASSESSMENT REPORT**  
*Office of University Assessment  
University of Kentucky*

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\* Please note the University is moving to a new reporting system as of April 2017. Only one student learning outcome and method type can be submitted per report. Please consider this as you complete your annual reports.

**ASSESSMENT ACTIVITIES**

**I. Student Learning Outcome (SLO)**

State the Student Learning Outcome (SLO). It should be clear, measurable, and directly related to student learning. It should be related to students' performance of knowledge, skills, and abilities, such as papers, projects, or presentations. It should not be related to operational objectives, such as graduation/retention rates or GPAs.

In general, we assess the demonstration of specific knowledge for economic, environmental, and social aspects of sustainability. This year we are assessing our GCCR class, most particularly the writing element of this requirement. In fulfillment of this requirement, the ENS Senior Capstone class required two papers of 8-10 pages each. The first was a conceptual clarification paper; the second an assessment of sustainability metrics. The artifact this year is the first of these formal written assignments, which totals at least 2,225 words and which has been revised at once via instructor review.

The **paper assignment** is **appended** to this report, as is the explanation of or **FAQ** about the GCCR process.

**II. Method Type: (select only one)**

**Direct Student Artifact**

Direct Exam  
Direct Portfolio  
Direct Other

Indirect Survey  
Indirect Focus Group  
Indirect Interviews  
Indirect Other

**III. Rationale for use of assessment tool and how tool aligns to the Student Learning Outcome**

Provide a clear description of the assessment tool/activity/method that was used for this assessment cycle.



The program is primarily using direct methods, i.e., an exam/paper and assessment rubric. We used the AACU "written communications value" rubric. This rubric clearly outlines measurable assessment of 5 distinct areas.

The SLO assessment for this cycle specifically measures written communication as expressed in this first of the two Capstone assignments, i.e., the conceptual clarification paper. Consequently, we are measuring thesis presentation, conceptual clarity, argumentation and logical consistency, use and document of evidential sourcing, and grammatical competency.

Given the SLO area, i.e., the GCCR program course, the AACU written communications value rubric best matches the assessment parameters this cycle.

No other tools were used, but the tool employed is widely used and well-credentialed. We did employ four different reviewers in order to decrease the incidence of bias.

#### **IV. Target/Benchmark/Goal**

Provide the benchmark/target/goal for the assessed student learning outcome. Be specific and explain how the benchmark/target/goal was determined.

There are five areas of concern. The benchmark for each is as follows.

- (i) Context and purpose of writing: The context of writing is the situation surrounding a text: who is reading it? who is writing it? The purpose for writing is the writer's intended effect on an audience.
- (ii) Content development: Content development concerns the ways in which the text explores and represents its topic in relation to its audience and purpose.
- (iii) Genre and disciplinary conventions: Concerns the formal and informal rules that constitute what is seen generally as appropriate within the interdisciplinary field of environmental and sustainability studies.
- (iv) Sources and evidence: Texts from their coursework that our students draw on as they work for a variety of purposes -- to extend, argue with, develop, define, or shape their ideas. Evidential source material is used to extend, in purposeful ways, writers' ideas in a text.
- (v) Control of syntax and mechanics: Use of language that is clear, grammatically correct, and stylistically engaging.

The **rubric** and scoring guide is **appended** to this report.

#### **V. Data Collection (includes time/semester and place, sampling process, population description, and data review process)**

Provide a complete explanation of each data collection process and protocol so the reviewer fully understands the data collection methodology.

The artifact we used is one of two paper assignments. Students submitted a first draft version for instructor review. Each student met with the instructor to discuss ways to improve the paper.

This artifact is the second final draft version of the paper submitted for a grade. The paper assignment is included among the documents submitted with this artifact. The DUS collected together all the papers (in electronic format) and removed all identifying marks in the documents before transferring to ENS faculty for SLO review.



Taskstream will now ask you to attach documents to support the above responses.

## **ASSESSMENT RESULTS**

### **VI. Summary of Results**

Please present your assessment results below in a *summary* format only. We encourage charts and graphs however they will need to be submitted as an attachment below.

See the **Excel document attached**, especially the "Summary Results" page.

As noted, we used the AACU "Written Communication Value Rubric." This rubric has four outcome categories: benchmark (1), Low Milestone (2), High Milestone (3), and Capstone (4). We discovered students hit an average of 2.83 in all areas, i.e., just below "High Milestone."

In individual areas assessed the students hit on average:

- (1) Context of and Purpose for Writing – 2.94 – ca High Milestone;
- (2) Content Development – 2.91 – ca. High Milestone;
- (3) Genre and Disciplinary Conventions – 2.75 – Median to High Milestone;
- (4) Sources and Evidence – 2.88 – Median to High Milestone;
- (5) Control of Syntax and Mechanics – 2.65 – Median Milestone.

### **VII. Interpretation and Reflection of Results**

Provide a complete description on the interpretation of results below. Reflect on your assessment process and results.

Four reviewers in total participated in the interpretation of results: Director of Program, Betsy Beymer-Farris, Director of Undergraduate Studies, Bob Sandmeyer, and two ENS Program Faculty, Alan Fryar (EES) and Tony Stallins (GEO). Each reviewer received approximately an equal number of essays to review. Reviewers used an Excel spreadsheet (attached) to record and tabulate scores.

A report of the results will be shared to faculty and stakeholders in the program at an upcoming faculty meeting.

(a) The artifacts assessed were produced in the ENS Senior Capstone course. Consequently, the aim of this exercise was to hit or come near to CAPSTONE level results on average. Given that the artifacts showed on average an achievement below HIGH MILESTONE, we are UNSATISFIED with the results.

(b) While the ENS program has an adequate reporting record for previous SLO assessments at the entry-and mid-level coursework, we lack data for previous Capstone level work. Two reasons can be identified for this. First, the Capstone has not regularly been taught. Second, given the irregularity of the course and the relative youth of this program, the Capstone class has experienced depressed representation in the SLO assessment cycle for ENS.

(c) The ENS Capstone course is meant to reinforce and apply core concepts of the program. That is to say, the Senior Capstone is intended to give students the opportunity synthesize and apply work from entry- and mid-level coursework. However, it became apparent during the teaching of the course, itself, that deficiencies existed among a plurality of students regarding basic conceptual understanding of sustainability and core writing competencies. These deficiencies are reflected in results of the artifacts themselves. Therefore the program has identified reform in the preliminary and mid-level coursework which provide a basis that allows for synthesis and application of expertise at the capstone level. Very many of these deficiencies have been addressed since the change in leadership in the ENS program, but these changes did not affect the capstone cohort this term for obvious reasons.

### **VIII. Actions Intended for the Improvement of Student Learning**

Provide a discussion of your intended improvement actions that focus specifically on student learning.

Intended improvement actions will engage the initial assessment recommendations from Fall 2016 and from this review, i.e., identifying a group of specific SUSTAINABILITY concepts to track in all ENS prefix classes. This could include factual information amenable to analysis by a pre-test at the beginning of ENS 201 or 202 and a post-test following ENS 400, clear and attainable writing outcomes to be met at specific program levels, and coordination of fundamental learning objectives at the entry level, mid-level, and capstone level coursework

A review of all core classwork, including those prefix courses outside of ENS, is required to ensure that (a) core conceptual content is being taught in a developmentally appropriate manner, and (b) core competencies are perfected as the students move through the program. The DUS and Program Director will work with program faculty to establish a clear developmental structure to the core program coursework specifically regarding the core conceptual content and effective writing competencies. Where ENS 201/202 shall provide introductory material, and ENS 300 and PHI 336 should provide reinforcing conceptual articulation.

In all ENS core coursework, but especially the core writing coursework required for all students, the program will engage in a review to ensure adequate technical writing skills are developed and practiced throughout. Consequently, artifacts will be developed and selected to assess the

appropriate development and reinforced application of the concepts central to and writing competencies necessary to the successful practice of sustainability and environmental studies.

### IX. Target/Benchmark/Goal Achievement

Did you meet your anticipated target/benchmark/goal: (select only one)

Exceeded

Met

Not Met



Taskstream will now ask you to attach documents to support the above responses.

### X. Additional Insights or Reflection [This section is not scored]

Are there any insights you would share regarding your assessment efforts?

As noted in our previous review, ENS has undergone a recent change in leadership. Changes that affect the deficiencies indicated in this assessment have already been enacted, e.g., a more coherent teaching plan of the idea and practice of sustainability at the introductory level. Next year, the program will undergo a serious and exhaustive review of all Area and core coursework, most especially in the domain of writing. A concerted effort by these faculty to put into effect developmental program structure as outlined above and systems and assessment strategies to evaluate our students' development of expertise is a top priority.

If you have additional notes regarding your assessment efforts that should be considered in future reflections of this work, please include them below.

The director of the program and the DUS both agree that a wider variety of assessment should be conducted in future years. There should be an assessment of outcomes at every level of the program: entry, mid-level, and capstone.

Is there any other work being done in the program that may not be directly related to the learning outcome that you would like to share? If so, please provide that information below.

For the last two years, the artifacts used for assessment have come from the coursework of one professor in the department. The DUS will provide assistance and advice as to how to create effective assessment artifacts for future reporting for the benefit of all faculty.

 College of Arts and Sciences		
<u>Dossier</u>	<b>Bob Sandmeyer</b>	<u>Curriculum Vitae</u>

## DOSSIER: Service Materials (15% distribution of effort)

<https://www.uky.edu/~rsand1/dossier/service>

### Statement of Promotion and Tenure Expectations: STS Appointments<sup>1</sup>

If the DOE specifies a significant concentration of effort in service, then the successful candidate will have demonstrated high quality service at the departmental, college, university and/or professional levels. The quality and nature of such service will be evaluated principally by the chair and other departmental officers, though at the time of promotion the views of all faculty will also be solicited. If, on the other hand, the DOE does not specify a high concentration of effort in service, then it is expected that the successful candidate will have demonstrated modest levels of quality service to the department and, if relevant, the college, university, and profession, establishing a record of effective collaboration in performance of service responsibilities. All faculty members are also expected to contribute to the collective growth and development of the department and, if called upon, college and university. Refereeing essays, manuscripts, proposals, and applications for journals, presses, and institutions falls under service to the profession.

#### 1. **SERVICE STATEMENT**

#### 2. DEPARTMENT

- a. Philosophy Club & Philosophy Graduate Student Association
- b. Committee Work

#### 3. COLLEGE

- a. [Environmental & Sustainability Program](#)
  - i. [Environmental Studies Graduate Certificate Program Proposal](#)
- b. Political Ecology Working Group

#### 4. UNIVERSITY

- a. [Environmental Humanities Initiative](#)
- b. [Steering Committee, Sustainable Agriculture Major \(B.S. Degree\)](#)
- c. [Faculty Sustainability Council](#)
- d. [UK Faculty Senate, 2015-18](#)

#### 5. PROFESSION

- a. [NSF Grant Proposal \(co-PI\)](#)
- b. Referee Activities
- c. Editorial Board Memberships
- d. Professional Memberships

## **Sandmeyer – 1. Service Statement**

My academic service at the University of Kentucky plays an enormously important role in my work as a Special-Title Series Faculty. It is to a large extent by virtue my academic service that I have been and am able to contribute most effectively to the collective growth and development of my department(s), my college, and the university, generally. Over my probationary years, I have conscientiously designed a service portfolio that allows me to build curriculum and programs here at the University of Kentucky.

### Service: Philosophy Department

In philosophy, I have been faculty sponsor to both the undergraduate Philosophy Club (PC) and the Philosophy Graduate Student Association (PGSA) for several years. In these years, I introduced innovations that (i) links the PGSA and the PC together institutionally and (ii) rewritten the PC charter to ensure seamless continuity from year to year. The duties of the PGSA now include an explicit directive to mentor PC officers and to help facilitate the activities of that organization. Additionally, I rewrote the PC Constitution adding the position of vice president and writing into role a transition to the presidency after one year.

During my probationary period, I was a member of the Department Graduate Student Admissions Committee two different years. I am currently the Speakers Committee Chair, and I have been elected one of three faculty members to sit on the Department Executive Committee for AY2022-23.

Within philosophy, I have also been intimately involved in designing and implementing new curriculum essential to the vitality of the department. I wrote both the PHI205 Food Ethics (which fulfills a UK Core requirement) and the PHI336 Environmental Ethics syllabi for approval by the UK Senate. I am the department liaison with the Sustainable Agriculture and the Natural Resources and Environmental Sciences programs. And I have negotiated to include these classes, respectively, as major requirements in their programs. Indeed, PHI205 and PHI336 are two of the most popular classes which we in philosophy offer today. Additionally, I designed and ran an experimental course, The History and Philosophy of Ecology, co-listed as PHI/ENS300. **See my Teaching Portfolio, 3.d.** As noted there, the experimental course this course fulfilled a major requirement of ENS students. This year with the help of the Philosophy DUS I intend to submit documentation to the UK Faculty Senate requesting the course be approved as a regular offering taught every other year.

### Service: College of Arts and Sciences – the Environmental & Sustainability Studies Program

In 2010, well before my probationary period relevant to this dossier, the Dean of A&S invited me to join an Advisory Board to Create a New Environmental Degree Program (**see document 3.a.**). I became a major force in the design and implementation of the Environmental & Sustainability Studies (ENS) B.A. degree here in A&S, and I am a founding member of that Program Faculty. While my appointment resides solely within Philosophy, the most considerable amount of my service work to the College and the University is related either directly to my work as ENS program faculty or indirectly as an environmental philosopher associated with that program.

From 2015 to 2017 I was one of seven members (three core members, including myself) involved in developing a proposal for an Environmental Studies Graduate Certificate Program in A&S (**see document 3.a.i.**). During AY 2017-18, I was appointed Director of Undergraduate Studies for ENS (**see section 7 of my Teaching Portfolio**).

I helped write the ENS program guidelines which established an Executive Committee (modelled on the Department of Philosophy EC committee) in ENS. During the first year of my probationary period, I and one other faculty member were elected to the first iteration of this EC.

We worked with then acting director, Ernest Yanarella, to create stabilizing governance structures and innovative curriculum at a period in the history of the program marked by lack of development and stagnation. Today, the ENS program is one of the most vibrant and innovative in A&S

As an environmental philosopher, I have been an active participant in the Dimension of Political Ecology (DOPE) conferences since their first in 2011. The DOPE conference is an interdisciplinary conference established and run by graduate students in the University of Kentucky Political Ecology Working Group (PEWG). During my probationary period, I have judged two graduate and two undergraduate essay contests sponsored by PEWG. And acting in my role as a member of the International Association for Environmental Philosophy, I organized and moderated the first "International Association for Environmental Philosophy Panel" at the 2018 Dimensions of Political Ecology Conference.

#### Department Service: University

Perhaps, the most significant academic work contributing to the collective growth and development in service of my department and my college has been at the university-level. During the height of the COVID lockdown, I became very concerned for the integrity of interdisciplinary efforts here at UK. During this time, I came to see how the pandemic had dis-integrated UK faculty in substantive and possibly enduring ways. Consequently, I envisioned an Environmental Humanities Initiative at UK that would, at once, generate a renewed enthusiasm among UK humanities faculty for their interdisciplinary environmental work and build something here that would outlast me. I took it upon myself to complete a benchmarks study of Environmental Humanities Initiatives for UK during the spring and summer, 2021. On the basis of this study I wrote a proposal to develop and establish an Environmental Humanities Initiative (**see document 4.a.**) and workshopped this proposal at the 2021 Colby Summer Institute for Environmental Humanities (**see section 3.b.ii. of my Teaching Portfolio** for more details). In this proposal I laid out a series of short-, medium-, and long-term goals. Last year, the first of the Initiative, we accomplished three (of three) of our short-term goals: (1) creating an Environmental Humanities Community comprising 60 faculty, administrators, and community members; (2) establishing a partnership with the Cooperative for the Humanities and Social Sciences here at UK to act as incubator of UK-EHI programs; and (3) running our first EH Workshop during the spring 2022 term in which I and two faculty from outside UK (one of whom was incidentally selected as one of three candidates invited to UK for position of Dean of A&S by our Provost) participated. Moving into our second year, I am working to complete some of our medium-term goals. In the fall 2022, I will be teaching an experimental UK Core class, UKC 110 Introduction to the Environmental Humanities (**see section 3.j. of my Teaching Portfolio** for the flyer). This class will form (we hope) the basis of a new undergraduate certificate servicing the interdisciplinary environmental programs here at UK. And this next year I will be working with the Directors of Graduate Studies of our Humanities departments to establish and develop new avenues for funding, research, and pedagogy opportunities for the many graduate students in our EH community.

Since 2011, I have been an active member of the Steering Committee for the UK Sustainable Agriculture program (**see document 4.b.**). During this year, I developed the Food Ethics class to service this department's social and humanities requirement. More importantly though, I have been a consistent and strong voice for the transition of this program from its status as an Individualized Program to official B.S. Degree. This transition was accomplished three years ago.

In early 2017 the UK Provost established the Faculty Sustainability Council, whose mission was to assess and promote sustainability curriculum and research at UK. My tenure on the committee spanned the two iterations of the Council. After the first Council completed its task, we published the 2018 report, "Sustainability in Research and Instruction at the University of Kentucky:

Challenges and Goals" (**see document 4.c**). A short-term goal articulated in that report led to a \$47,000 grant funding the "Teaching Sustainability, Teaching Sustainably" Workshop co-directed by Helen Turner and me. (**See materials 6.a.iii & 6.a.iii.1. in my Teaching Portfolio** for full details of this workshop.)



From 2015-2018, I served as the Humanities representative on the UK Faculty Senate (**see document 4.d.**). During my tenure as Senator, I served on the Academic Planning and Priorities Committee. This was an especially important committee during an especially important time at UK. It was during these years that the mission of and parameters for the UK Lewis Honors College were established and approved by the UK Faculty Senate.

#### Service: Profession

Of course, I also completed and am currently engaged in significant professional service. I am currently a co-PI on an NSF Convergent Accelerator Grant Proposal (**see document 5.a.**). Our team recently submitted a National Science Foundation grant proposal having two phases. The first phase is a seed grant of \$750,000 to develop quantitative understanding of the total life cycle sustainability effects of the use of critical materials such as Li, Ni and Co in electric vehicle (EV) Li-ion batteries. Phase II is a \$5 million grant during which our Team will implement the Phase I plan. My work on the Environmental Humanities Initiative fits neatly in the convergent research parameters defined in the grant, and so I was asked to participate.

I am, of course, involved in several areas more traditionally associated with my work as a philosopher. During my probationary years, I have refereed books or articles in or written book reviews for the following journals: *Environmental Philosophy*, *Environmental Humanities*, *Husserl Studies*, the *International Journal of Philosophical Studies*, *Journal of the History of Philosophy*, and *Columbia University Press*. I am an editorial board member of the newly created journal, *Phenomenological Investigations. Journal of the North American Society for Early Phenomenology*. I have been a long-standing editorial board member *Cogent Open Access*. Additionally, I have professional memberships and am active in the following philosophical associations or groups: the Kentucky Philosophical Association, American Association of Philosophy Teachers, the Husserl Circle, the International Association for Environmental Philosophy, the North American Society for Early Phenomenology, and the Society for Phenomenology and Existential Philosophy



 College of Arts and Sciences		
<a href="#"><i>Dossier</i></a>	<b>Bob Sandmeyer</b>	<a href="#"><i>Curriculum Vitae</i></a>

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#### 2. DEPARTMENT

- a. Philosophy Club & Philosophy Graduate Student Association
- b. Committee Work

#### 3. COLLEGE

- a. Environmental & Sustainability Program
  - i. Environmental Studies Graduate Certificate Program Proposal
- b. Political Ecology Working Group

#### 4. UNIVERSITY

- a. Environmental Humanities Initiative
- b. Steering Committee, Sustainable Agriculture Major (B.S. Degree)
- c. Faculty Sustainability Council
- d. UK Faculty Senate, 2015-18

#### 5. PROFESSION

- a. NSF Grant Proposal (co-PI)
- b. Referee Activities
- c. Editorial Board Memberships
- d. Professional Memberships

## Sandmeyer, Bob

---

**From:** Atwood, David A  
**Sent:** Thursday, August 26, 2010 9:00 AM  
**To:** Sandmeyer, Bob  
**Subject:** Invitation to Join Advisory Board to Create new Environmental BA and BS Degrees

Dear Bob,

The Dean of A&S has appointed me as the new director of the Environmental Studies Program. My primary mandate is to create an Environmental Studies BA Degree and an Environmental Sciences BS Degree. The BA Degree will have options for various areas of concentration. I am in the process of creating an Advisory Board made up of A&S faculty and staff who have an interest in environmental courses and who might also wish to teach courses that would be included in the Degree Programs. I am writing to invite you to be a member of this Advisory Board.

The Advisory Board will make the ultimate decisions on what the BA and BS Degrees entail and all of our deliberations will be transparent and freely accessible to anyone interested in following our progress. I will provide the Board with a beginning suggestion of what the two degrees would look like to open up the discussion. From there I would incorporate any comments and suggestions in a "Planning Document" that would be shared with everyone periodically. I anticipate that we will meet once or twice as a group to discuss the possibilities. I would also like to meet or speak with the Board members individually to ensure that everyone's concerns, and the departments each Board member represents, are being addressed.

I hope you will be willing to help create these exciting, and greatly needed, set of new degrees for A&S, and the University. We have an ambitious timeline to get this program before the A&S and Faculty Senate by Nov. 1 of this year.

Thanks,  
David

David A. Atwood  
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University of Kentucky  
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### Confidentiality Statement

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# **ENVIRONMENTAL & SUSTAINABILITY STUDIES**

## **New Bachelor of Arts Degree**

### **College of Arts & Sciences**

*\*\*Note to Educational Program Committee*

*This is a revised version of the document that was submitted and approved by the EPC in spring 2011. After submission, the Geography Department requested time to study the Program and to make suggestions for changes. The primary changes to the current document entail: 1) making ENS 395 optional rather than required, 2) adding a second Geography faculty member to the Advisory Board, 3) changes to the list of GEO courses included in the document.*

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November 17, 2011

## **TABLE OF CONTENTS**

**Document 1.** Cover Page and Table of Contents

**Document 2.** Request to Classify Proposed Program (Section I)

**Document 3.** Request to Classify Proposed Program (Section II; contents listed below)

### **I. Program Description**

- A. Abstract
- B. Preparing Kentuckians for Life and Work
  - 1. Student Skills Development
  - 2. Career Opportunities
- C. Collaborations with other Institutions
- D. Participation in the Kentucky Virtual University
- E. Program Creation and Advisory Board
- F. Program Structure
- G. The Need for a Program in Environmental & Sustainability Studies
- H. Environmental Programs at Benchmark Institutions
- I. ENS Major Student Enrollment and Benchmark Programs
- J. Relationship to Environmental Studies Minor
  - 1. Program Description
  - 2. Revisions to the Minor
- K. Relationship to Existing UK Environmental Programs

### **II. Comprehensive Program Description and Complete Curriculum**

- A. General Education Requirements
- B. College of Arts & Sciences Requirements
- C. ENS Core Requirements
- D. Core Course Descriptions
  - 1. ENS 201 - Environmental & Sustainability Studies I: Humanities and Social Sciences
  - 2. ENS 202 - Environmental & Sustainability Studies II: Natural Sciences and Policy
  - 3. ENG 205 - Intermediate Writing
  - 4. ENS 300 - Special Topics in Environmental & Sustainability Studies
  - 5. PHI 336 - Environmental Ethics
  - 6. ENS 400 - Capstone Course in Environmental & Sustainability Studies
  - 7. ENS 395 - Independent Study (Optional Elective)
- E. Major Requirements
  - 1. Economics and Policy Area of Expertise Course Listing
  - 2. Ecosystems Area of Expertise Course Listing
  - 3. Energy and Land Area of Expertise Course Listing
  - 4. Society Area of Expertise Course Listing

- 5. Water Resources Area of Expertise Course Listing
- F. Course Listings for Examples of Thematic Concentrations
  - 1. Environmental Justice (within Society Area of Expertise)
  - 2. The Built Environment (within Society Area of Expertise)
  - 3. Other Potential Thematic Concentrations
- G. Measures of Student Success
  - 1. Student Learning Outcomes
    - i) Curriculum Map
    - ii) Annual Student Learning Outcomes
  - 2. Student Retention and Success Rate for Completion of Degree
- H. Program Assessment
  - 1. Oversight by ENS Advisory Board
  - 2. Periodic Assessments

### **III. Resources**

- A. Commitment from the Dean of the College of Arts & Sciences (Support Letter attached as Appendix I)
- B. Existing Courses
  - 1. ENG 205 - Intermediate Writing (Support Letter attached as Appendix II)
  - 2. PHI 336 - Environmental Ethics (Support Letter attached as Appendix III)
- C. New Courses
- D. Potential New Courses
  - 1. BIO 3XX: Ecosystems
  - 2. ANT 3XX: Environmental Archeology
  - 3. HIS 3XX: Environmental History of “Region”
  - 4. Energy Courses
  - 5. Theme-Specific Courses
  - 6. Research Methods Course(s)
  - 7. TOX 3XX

**Document 4. New Undergraduate Program Form**

**Document 5. Four Year Graduation Plans**

**Document 6. New Course Form: ENS 201**

**Document 7. ENS 201 Syllabus**

**Document 8. New Course Form: ENS 202**

**Document 9. ENS 202 Syllabus**

**Document 10. Appendix I.** Letter of Support from Dean Mark Kornbluh

**Document 11. Appendix II.** ENG 205 Letter of from Prof. Mountford

**Document 12. Appendix III.** PHI 336 Letter from Prof. Bradshaw

**\*\*Print copies of Signature Routing Logs provided separately for:**

**A. Program**

**B. New Course: ENS 201**

**C. New Course: ENS 202**

# REQUEST TO CLASSIFY PROPOSED PROGRAM

## Section I (REQUIRED)

1.	The proposed new degree program will be (please check one): <input checked="" type="checkbox"/> Undergraduate* <input type="checkbox"/> Masters* <input type="checkbox"/> Doctoral* <input type="checkbox"/> Professional*		
2.	Have you contacted the Associate Provost for Academic Administration (APAA)?		
	YES <input checked="" type="checkbox"/> Date of contact: Sept. 20, 2010		
	NO <input type="checkbox"/> (Contact the APAA prior to filling out the remainder of this form.)		
3.	Degree Title:	Bachelor of Arts	
4.	Major Title:	Environmental & Sustainability Studies	
5.	Option:	Areas of Expertise: 1) Economics and Policy, 2) Ecosystems, 3) Energy and Land, 4) Society, 5) Water Resources	
6.	Primary College:	Arts & Sciences	
7.	Primary Department:	None, Degree is Trans-Departmental	
8.	CIP Code (supplied by APAA)	03.0103	
9.	Accrediting Agency (if applicable):	CPE	
10.	Who should be contacted for further information about the proposed new degree program:		
	Name: Prof. David Atwood Mrs. Kari Burchfield	Email: datwood@uky.edu klburc2@uky.edu	Phone: 257-7304 257-1994
11.	Has the APAA determined that the proposed new degree program is outside UK's band?		
	<input type="checkbox"/> YES (Continue with the Section II* on a separate sheet.)		
	<input checked="" type="checkbox"/> NO (This form is complete. Print PAGE ONE & submit with appropriate form for new program.)		

## Section II (Attach separate pages.)

- I. Submit a one- to two- page abstract narrative of the program proposal summarizing: how this program will prepare Kentuckians for life and work; any plans for collaboration with other institutions; and any plans for participation in the Kentucky Virtual University.
- II. Provide a comprehensive program description and complete curriculum. For undergraduate programs include: courses/hours; college-required courses; University Studies Program; pre-major courses; major courses; option courses; electives; any other requirement. Include how program will be evaluated and how student success will be measured. Evaluative items may include, but are not limited to retention in the major from semester to semester; success rate of completion for core courses; and academic performance in suggested program electives.

\* After filling out this form, you must also submit a form for New Undergraduate Program, New Master's Program, or New Doctoral Program. There is no form for new professional programs.

## REQUEST TO CLASSIFY PROPOSED PROGRAM

III. Explain resources (finances, facilities, faculty, etc.) that are needed and available for program implementation and support.

Answers to the questions below are also required by Kentucky's Council on Postsecondary Education for proposed new programs outside of UK's band. Please visit their website (<http://cpe.ky.gov/planning/keyindicators/>) for more information about the questions.

### IV. Academic Program Approval Checklist

#### 1. Are more Kentuckians prepared for postsecondary education?

##### A. Entrance requirements:

1. Test scores (GRE, GMAT, LSAT, MCAT, ACT, SAT, etc.).
2. High school/college GPA.
3. Other required discipline knowledge unique to the proposed program.

##### B. Transfer requirements:

1. College transfer GPA.
2. Recommended/required preparatory courses (prerequisite courses).

##### C. Recruitment plans

1. Plans to ensure success of students coming from "feeder institutions" (either colleges or high schools).
2. Recruitment and marketing strategies to enroll a diverse student population.

#### 2. Are more students enrolling?

##### A. Explain the demand for the program by providing the following information:

1. Anticipated number of students from other majors (including undeclared).
2. New students entering the programming (including transfers).

##### B. Detail recruitment plans (include specific plans to attract non-traditional students, including minorities, and to address gender related issues.)

##### C. Contact the Associate Vice President for Employment Equity to obtain EEO plan and status information.

#### 3. Are more students advancing through the system?

##### A. What is the anticipated time-to-graduation for full-time students entering the program?

##### B. Explain any cooperative or practicum experience required to complete the program.

##### C. Why do you desire to offer the program? (See 2A) Why is UK the right place to offer this program?

1. Include a list of other Kentucky institutions offering similar or related programs at this and other levels.



## REQUEST TO CLASSIFY PROPOSED PROGRAM

2. List courses from in-state institutions that will transfer into the program.
  - a. 48 Hour General Education Transfer Component.
  - b. 12 Hour Transfer Articulation Agreement.
3. List courses offered that will transfer into similar programs at other state institutions.
4. Provide information about completed, signed articulation agreements.

### D. Delivery

1. What plans are in place for delivering this program through the Kentucky Virtual University or other distance learning technologies? (Council on Postsecondary Education wants special attention given to KVVU courses.)
2. What courses can be offered in a non-traditional mode?

### E. Collaborative Efforts

1. Future proposals must provide evidence of consultation with other programs in the state and either documentation of collaborative agreements or strong arguments for why they are not feasible.
2. Collaborative agreements should define shared use of resources to improve program quality, efficiency, and student placement.

## 4. Are we preparing Kentuckians for life and work?

- A. How does the program prepare Kentuckians for life and work?
- B. What are the accreditation expectations for this program?
- C. Are there licensure, certification or accreditation requirements for graduates of this program?
- D. What are the projected degree completions?

## 5. Are Kentucky's people, communities and economy benefiting?

- A. Describe external advisory groups involved in the development of this program (e.g., disciplinary groups, community, government, business, labor interests).
- B. What are the employment expectations for graduates? Document the contributions of the program to current workforce needs in the state.
- C. What other benefits to the Kentucky's community and economy will the program provide?
- D. Explain specific benefits of the program.

## SECTION II. REQUEST TO CLASSIFY PROPOSED PROGRAM

### I. Program Description

#### A. Abstract

The Bachelor of Arts Major in Environmental & Sustainability Studies (ENS) will be an important addition to the University's Degree possibilities. The Degree was created through the combined efforts of the ENS Advisory Board members within the College of Arts & Sciences and in consultation with faculty and staff throughout the University. The ENS B.A. degree will educate students in a broad range of fundamental environmental studies with concepts of sustainability integrated throughout the curriculum. The programmatic focus on sustainability will place the University at the forefront of degree programs offering courses in this new, critical area of academic endeavor. The coursework requirements consist of 18 credit hours of core courses and 24 credit hours of electives from courses organized in the Areas of Economics and Policy, Ecosystems, Energy and Land, Society, and Water Resources. In order to ensure depth of knowledge and expertise 15 credit hours must be taken within one Area. To provide breadth of knowledge, six credit hours must be taken in a second Area and three credit hours in a third Area. The elective requirements would be fulfilled by taking five courses in one Area, two courses in a second Area, and one course in a third Area. This is called the "5:2:1 Rule". The students will have the freedom to select any combination of courses fulfilling the 5:2:1 Rule. The Areas were created and named to provide a multidisciplinary education not specific to any single discipline or department. Separating the elective courses into "humanities" and "natural sciences" was intentionally avoided. Sustainability is transdisciplinary and most suitably taught in a holistic manner by drawing needed information from disciplinary subjects.

The grouping of courses in each Area provides the students the possibility of selecting thematic clusters of courses according to their own interests and educational aspirations. As examples, the Themes of "Environmental Justice" and "The Built Environment" were created out of the Society Area of Expertise. Many other Themes could be created by the students, such as "Biodiversity" and "Conservation" within the Ecosystems Area, and "Global Climate Change" and "Renewable Energy" within the Energy and Land Areas. As various new Themes emerge over the years, based on the interests of the students and their career goals, they will be provided as options within the Program to provide guidance for future generations of students.

The Environmental & Sustainability Program will create a community of ENS scholars who will graduate with a unique set of transdisciplinary skills and an understanding of the interrelationships that exist between society and our global environment. This will be obtained through the courses and participation in various service-learning activities. The Program intends to play a significant role in helping the College of Arts & Sciences attain the goal of being defined by four key characteristics: innovative preparation for life and career, multidisciplinary scholarly research, connectivity with the world, and substantive community involvement (*Ampersand*: Envision 2020, Fall 2010).

## **B. Preparing Kentuckians for Life and Work**

### **1. Student Skills Development**

Active learning will be employed as the basis of the ENS Core courses. This will be promoted through each student's independent research for the assignments in the Core courses, various engagement activities (on and off campus), through the Independent Study course, ENS 395, and the Capstone course, ENS 400. Environmental subjects and issues are ideally suited to be taught by active learning techniques given the rapidly changing developments that take place. However, these must be examined critically, particularly with regard to how the issues are portrayed in popular publications and the news media. Thus, a primary outcome of the program will be to produce graduates with the ability to think critically and independently. This will be an attribute the students can employ throughout their lives and will make them more successful in their careers. Another important outcome will be to train the students to communicate effectively through written and oral media. These skills will be developed throughout the Core courses, but specifically in ENG 205 and PHI 336. The best of the students' written documents and presentations will be incorporated into the Program Website to educate the public about existing and emerging environmental issues.

The abilities to think critically and to communicate effectively will require a rigorous academic foundation. The factual basis for the social, scientific, economic, and policy issues facing society today will be provided through the new courses, ENS 201 and ENS 202, ideally taken by the students in their first year. Greater expertise in subjects of the students' own interest will be provided by the courses listed in the five areas of expertise following the "5:2:1 Rule".

The lives of the students and those around them will be substantially improved by training in the concepts and practice of Sustainability. This will be manifested, for example, by the graduating students having a clear understanding of the social problems and ecosystem impacts associated with the world's current use of non-renewable resources through energy and water consumption, land use, and commodities used on a daily basis. This will result in Environmental & Sustainability Studies graduates who make wise decisions about the activities they conduct in their lives and work, making them well-informed, global citizens.

The *Student Learning Outcomes* will be:

- 1) Development and utilization of critical thinking skills
- 2) Ability to work independently in the creation of new knowledge
- 3) Demonstration of excellence in communication, with an emphasis on writing
- 4) Factual academic knowledge in a broad range of environmental issues
- 5) Expertise in a specific area of environmental studies
- 6) Understanding the importance of sustainability and ability to implement in life and career.

### **2. Career Opportunities**

The ENS B.A. degree will provide graduating students with a broad liberal-arts education in environmental studies within the context of sustainability. It will provide a strong foundation for a student intending to continue their education at the M.S. or Ph.D. levels. The degree will

also prepare the students for a wide range of career opportunities in city, state and federal government, non-profit organizations, professional societies, and in the private sector. The students will be particularly well-prepared for careers where communication skills are essential. This will be an advantage the ENS B.A. students will have compared to students graduating with traditional “environmental science” degrees and more discipline-specific B.S. degrees. There are many websites that advertise potential career choices including one titled “Environmental Career Opportunities” (<http://www.ecojobs.com/>). The ENS website will provide external links to selected websites that describe careers having an environmental or sustainability component. This will allow the students to determine whether the ENS B.A. is suitable for their goals in life, before entering the Program, and assist with career selection after graduation. As the ENS Program begins producing high-quality graduates and placing them in various careers it is anticipated that potential employers will eventually contact the Program looking for potential hiring opportunities. Additionally, members of the External Advisory Board will provide guidance and help identify career opportunities.

With their broad-based academic training, graduating ENS students would be well-suited to become educators throughout the P-12 grades. They could pursue careers at the state-level. In Kentucky this could be in the Department for Environmental Protection (KDEP; Divisions of Waste Management, Air Quality, and Water). At the federal level there will be career opportunities in the U.S. National Oceanic and Atmospheric Administration (NOAA) and the Environmental Protection Agency (EPA).

There are many possibilities for employment with non-profit organizations and professional societies, with some examples being Conservation International, Environmental Defense Fund, National Wildlife Federation, the American Planning Association, North American Lake Management Society, and the Society for Ecological Restoration. They could also find employment with newspapers, magazines, and other media-based companies. In these and other career opportunities the students will be able to understand, evaluate, and communicate the meaning and impact of new environmental developments.

The ENS Degree provides a great deal of flexibility in the electives the students may choose, so the students will be able to tailor the courses they select within an Area of Expertise for the career they consider to be ideal.

### **C. Collaborations with other Institutions**

Many of the potential career opportunities listed above, and particularly the KDEP, will provide work-study and internship possibilities for the students. It will be important to begin building a strong relationship with the KDEP as early as possible. Members of the Advisory Board have already met with Secretary Len Peters who was interested in connecting to the new ENS Program. He provided the name and contact information for the Assistant Director of the Division of Carbon Management, who will be the first member of the ENS External Advisory Board. There will also be opportunities for the students to collaborate with various non-profit groups located in Lexington and the state. For example, several ENS Minor students worked with the Kentucky Conservation Committee to review state legislation with potential

environmental impacts. If this collaborative, engagement activity continues then it could receive credit through ENS 395 Independent Study. The students will be introduced to the many possibilities for collaborations in ENS 201 and ENS 202 and encouraged to begin their optional independent study activities as early as possible.

After the ENS Program is established, student exchange programs will be developed with other KY institutions. For example, Atwood is currently working with Prof. Alice Jones and Dr. Tammy Horn at ECU to submit an EPA Environmental Education Regional Grant to support a UK-ECU collaboration on the use of reclaimed mine sites for bee-keeping and the production of pesticide-free beeswax and honey.

It would be ideal to have several of the UK students spend a semester at Berea College to participate and learn from their Sustainability and Environmental Studies Program. This would include studying Berea's famous Ecovillage and how it operates. Other KY institutions have unique expertise and capabilities that would be valuable for UK ENS students to obtain. Likewise, the ENS Program could provide similar opportunities to students from other institutions. Collaborative exchanges with these institutions will be sought once the ENS Program is sufficiently established to host off-campus students, and provide support for ENS students to travel to other institutions.

Collaborations with leading programs outside of KY will be important for the growth of the ENS Program, student development and the generation of new ideas for courses and engagement activities. The first three universities to be explored for this possibility are: Washington (Environmental Studies BA), Pennsylvania State (Energy and Sustainability Policy BA) (two UK benchmarks) and Oregon (Environmental Studies BA). It is anticipated that the "exchange" will initially be one-way with ENS students spending a semester taking courses at the other institution in their 3<sup>rd</sup> year at UK. This might also entail having one of our faculty visit the host institution to give a seminar and to observe their environmental program. After the UK ENS Program is established it should become a host to students from other institutions leading to a mutually beneficial two-way exchange.

#### **D. Participation in the Kentucky Virtual University**

The ENS Program will participate in the KUVU. While the ENS Core courses will not be taught online, the ENS 300 Special Topics courses will be well-suited to be offered as virtual courses since they will cover a range of topics that are likely to be of interest to students outside of UK. For example, PS391/ENS 300 "Urban Sustainability in North America" (Prof. Yanarella) was taught online in the summer of 2010 and was taught again in summer 2011.

#### **E. Program Creation and Advisory Board**

In consultation with Dean Kornbluh and Associate Dean Schatzki, Prof. Atwood assembled a Program Advisory Board comprised of faculty and staff who would be important participants in the new ENS B.A. Program. The Advisory Board members represent all the A&S College Departments in which relevant ENS elective courses are currently being taught. The Advisory Board met several hours at least once a week throughout fall 2010 to build upon ideas

for a new environmental degree that had been discussed across the College for several years.

Prof. Atwood provided all of the Advisory Board members with emailed copies of the deliberations and plans that were discussed at each meeting. The Board Members were encouraged and expected to share this information with their colleagues in their home departments and elsewhere. Prof. Atwood provided information to interested individuals upon request. Thus, the deliberative process was completely transparent at all stages of the Program development.

#### **F. Program Structure**

The ENS Program is interdisciplinary and will be located in the College of Arts & Sciences. Mrs. Kari Burchfield, a participant in the creation of the Program, is responsible for coordinating interdisciplinary studies in the College of Arts & Sciences.

The ENS Advisory Board will make all the decisions regarding the courses to incorporate into the Program, new courses to be developed, and any other programmatic or curricular issues. The Advisory Board will also oversee the design and content of the Program Website, the Guest Lecture Program, suitable Engagement Activities, Student Scholarships, the selection of an External Advisory Board and any other activities the Program engages in. The Director will manage the day-to-day operation of the Program including the placement of students into appropriate ENS 395 projects. The Director will obtain approval for any decisions that would affect the Program as a whole.

#### **G. The Need for a Program in Environmental & Sustainability Studies**

There is an immediate, imperative need to prepare students for a 21<sup>st</sup> century that will be more significantly impacted by environmental issues than any of the previous generations of students. For example, the next generation of graduating students will need to have a fundamental understanding of the following issues:

- i. Energy consumption, and associated ecological, social and political impacts
- ii. Natural resource consumption, and associated impacts
- iii. Climate change impacts on ecosystems and society
- iv. Population growth to nine billion by the end of this century
- v. The ecosystem and social impacts of common consumer products
- vi. Educating the general public on current and impending environmental problems

#### **Advisory Board Members**

1. David Atwood (Chemistry; ENS Director)
2. Arne Bathke (Statistics)
3. Shannon Bell (Sociology)
4. Kari Burchfield (Interdisciplinary Programs)
5. Lisa Cliggett (Anthropology)
6. Alan Fryar (Earth and Environmental Sciences)
7. Rebecca Glasscock (BCTC, ENS 200)
8. Jim Krupa (Biology)
9. Jeff Osborn (Biology; AMSP)
10. Tad Mutersbaugh (Geography)
11. Eric Reece (English)
12. Bob Sandmeyer (Philosophy)
13. Ted Schatzki (Associate Dean, A&S)
14. Shane Tedder (Sustainability Coordinator)
15. Alice Turkington (Geography)
16. Ernie Yanarella (Political Science)

It has become clear that the world's resources cannot continue to be utilized in a manner that leads to their depletion and the consequent environmental degradation and ecosystem losses. Society must learn how to manage the world's limited resources in a more sustainable manner. Sustainable development is defined minimally as: "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (Brundtland Commission of the United Nations, 1987). Future college graduates must be able to implement sustainable development, specifically, and understand sustainability in its broadest meaning, to be able to succeed in a world with less abundant resources. In doing so, they will become the new leaders of their generation in achieving success while limiting the impacts of society on the carrying-capacity of the Earth. Sustainability is not a separate discipline of academic endeavor but a means of using fundamental academic environmental concepts to solve societal environmental, and by extension, human and economic problems. Sustainability creates and emphasizes inter-relationships among typically separate fields and departments of environmental studies, in recognition that appropriate solutions to environmental problems require the erasure of divisional boundaries. When applied to ecosystem protection sustainability *"is intended to complement, not replace, the more familiar effort to preserve biological diversity through the creation of national parks, wilderness areas, and nature preserves. The idea is to adapt human economic activity to the existing ecosystem rather than destroy those ecosystems..."* (Earth's Insights (1994) Callicott, p. 136). Adaptation is a key term in this quotation, but successfully adapting to a world undergoing environmental change requires knowledge and expertise in the relevant environmental subjects, and sustainable activities to limit or forestall catastrophic environmental changes.

The new Environmental & Sustainability Studies Bachelor of Arts Degree represents the logical, and essential, evolution from department-specific studies, through cross-disciplinary studies, to one that emphasizes sustainability within the context of fundamental environmental concepts. The ENS Program will be among the first in the nation to provide a transdisciplinary, holistic approach to understanding, and making changes in, the relationship between humans and their environment.

## **H. Environmental Programs at Benchmark Institutions**

The University of Kentucky Benchmark Institutions are variable with regards to the types of environmental degrees they offer. However, the majority are B.S. degrees in some type of "environmental science". There are six B.A. degrees at high-ranking public universities (U.S. News & World Report, 2011). Specifically these are, Pennsylvania State University (15), the Universities of Florida (17), Iowa (29), Michigan (4), Virginia (2), and Washington (11) (highlighted in the Table below). The University of Kentucky is # 63 in this ranking. Thus, the new environmental degree program will be another achievement in attempting to attain higher national status. More importantly, however, is the potential for the University of Kentucky to be *ahead* of most institutions by creating a degree incorporating sustainability. Of the benchmark institutions only Pennsylvania State University has such a degree and it is called: "Energy and

Sustainability”. The University of Kentucky would join higher ranked schools by creating a new environmental degree, would be following the precedent set by the 15<sup>th</sup> ranked school, but more importantly, UK would be unique in offering a broad-based environmental degree that includes sustainability.

<b>Environmental Degree Programs at UK's Benchmark Institutions</b>		
	<b>Institution</b>	<b>Degree Title (Degree; All are BS unless indicated otherwise)</b>
1	Michigan State	Env. Sciences and Agriscience, Env. Sciences and Management
2	N.C. State	Env. Design in Architecture, Env. Engineering, Env. Science-Air Quality, Env. Science- Soil Science, Env. Science-Geology, Env. Science-Statistics, Env. Science-Watershed Hydrology, Env. Technology, Env. Sciences
3	Ohio State	Env. Engineering, Env. Policy and Management, Env. Science
4	Penn. State	Env. Resource Management, Energy Business and Finance, Energy Engineering, <b>Energy and Sustainability Policy (BA)</b>
5	Purdue	Env. and Natural Resources Engineering, Env. Health Sciences, Env. Plant Studies, Env. Soil Science, Env. Studies
6	Texas A&M	Environmental Studies, Bioenvironmental Sciences
7	Arizona	Environmental Research Labs (Center)
8	UCLA	Environmental Science
9	Florida	<b>Env. Engineering, Env. Management in Agriculture and Natural Resources, Environmental Science (BA and BS)</b>
10	Georgia	Agriscience and Env. Systems, Env. Chemistry, Env. Economics and Management, Env. Engineering, Env. Health Science
11	Illinois	Nat. Res. and Env. Sciences, Environmental Sciences (BA and BS)
12	Iowa	<b>Environmental Sciences (BA and BS)</b>
13	Maryland	Env. Science and Technology, Env. Science and Policy
14	Michigan	Program in the Environment (Concentration) (BA and BS)
15	Minnesota	Env. and Natural Resources, Env. Horticulture, Env. Science, Env. Science Policy and Management
16	North Carolina	<b>Environmental Studies (BA and BS)</b>
17	Virginia	<b>Environmental Sciences (BA and BS)</b>
18	Washington	<b>Environmental Studies (BA)</b>
19	Wisconsin	Community and Environmental Sociology (BS)



## I. ENS Major Student Enrollment and Benchmark Programs

The ENS Program intends to enroll students that otherwise would not have chosen UK for their undergraduate degree. Initially, the majority of the students are likely to be from the U.S. but as the program grows and becomes more widely publicized it is hoped that a significant number of international students will come to UK for the ENS Program. The A&S *Passport to the World Program* will provide unique opportunities to recruit international students into the ENS Program. Minority and Appalachian student recruitment will be coordinated with the Louis Stokes Alliance for Minority Participation (LSAMP) and the Appalachian and Minority Science, Technology, Engineering, and Mathematics Majors (AMSTEMM) Programs.

The benchmark enrollments for the institutions that made this information accessible are shown in the table on the following page (the first and last three years of each program). The B.A. and B.S. numbers for Florida and Virginia were not listed separately so the enrollments are combined, and thereby larger than what they would be for a separate B.A. program. The general trend is for increasing enrollment which would generally track the overall increase in enrollment at the university. The exception is Maryland who's Environmental Science and Policy numbers increased ~ six-fold in ten years. This could probably be attributed to the proximity of the University to Washington, D.C. and the result of some political occurrence during that time period. The enrollment for Michigan and Texas A&M is similar to the current ENS Minor. Based on these numbers a B.A. program having ~ 100 students would be similar in size to Florida and Virginia, ranked #17 and #2 for public institutions. The ENS B.A. program is likely to be able to reach an enrollment of ~ 100 students in the coming years.

<b>Benchmarks, Programs, and Year : Student Enrollment</b>		
<b>Florida</b>	<b>Maryland</b>	<b>Michigan</b>
Env. Sci. (BA/BS)	Env. Sci. and Policy (BS)	Env. Econ. and Policy (BS)
2009: 158 2008: 140 2007: 120 ----- 2001: 140 2000: 157 1999: 167	2010: 205 2009: 204 2008: 194 ----- 1999: 161 1998: 97 1997: 38	2010: 45 2009: 48 2008: 42 ----- 2004: 22 2003: 17 2002: 19
<b>Texas A&amp;M</b>	<b>Virginia</b>	<b>Washington</b>
Env. Studies (BS)	Env. Sci. (BA/BS)	Commun. and Env. Soc. (BS)
2010: 20 2009: 15 2008: 10 2007: 16 2006: 11 2005: 7	2008: 134 2007: 108 2006: 82 ----- 1993: 210 1992: 170 1991: 127	2009: 52 2008: 45 2007: 29 ----- 1991: 39 1990: 49 1989: 41

The timing for the creation of the ENS B.A. is fortuitous as it coincides with the Biology Department making their core degree requirements more stringent. It appears likely that a good number of potential BIO Majors will elect to pursue a different major and the ENS B.A. degree would provide the opportunity to pursue a major in the ENS Ecosystems Area of Expertise. With ≈ 1,500 current majors and associated pressure on teaching and resources the Biology Department will benefit from having the ENS possibility available to the students. The ENS

Program will benefit from having solid enrollment in the beginning years of the program, possibly like the more recent years for Florida and Maryland, two Top-20 universities.

An informal email poll of the students currently planning to graduate with an ENS Minor indicated that they *would not* have elected for an ENS B.A. in preference to the major they are currently enrolled in. Thus, the number of ENS Minor students graduating in the past cannot be used to estimate how many students the ENS B.A. degree program would potentially have. However, a significant proportion of the current ENS Minor students indicated that they would have elected to double major with the ENS B.A. being their secondary degree. It is likely, then, that the ENS B.A. will prove to be an important “companion” degree alongside traditional B.A. and B.S. degrees, and for students with an interest in business or law.

Thus, in the first years of the ENS B.A. program the student enrollment will probably be comprised of students with an interest in biology, those pursuing double-majors, and relatively few students switching from the ENS Minor to the ENS Major. As the ENS Major becomes more established and more widely recognized it is anticipated that the enrollment will be largely comprised of students who would not have come to UK in the absence of the B.A. degree.

The ENS B.A. degree is designed to provide a broad transdisciplinary education in the interrelated areas of environmental and sustainability studies. The degree is structured to provide students with the greatest possible freedom in designing and selecting their elective courses. The program will be ideal for students wishing to continue their education in other areas and for those interested in immediate employment in careers requiring a breadth of knowledge of environmental subjects coupled with strong communication and critical thinking skills. Students planning for more specialized careers in the physical sciences would be better served by more discipline-specific B.S. degrees, or the Natural Resources and Environmental Sciences B.S. offered by the College of Agriculture.

## **J. Relationship to Environmental Studies Minor**

### **1. Program Description**

The Environmental Studies Minor was created in 2002 to “*provide students with the opportunity to become conversant in a range of environmental topics, whether as private citizens in their daily lives or as professional members of corporate, government, legal, medical, and educational circles. The minor draws on topics and perspectives from the natural and physical sciences, the social sciences, and the humanities to underscore the interdisciplinary nature of environmental issues and problems. Students taking the minor are encouraged to integrate the program with their major study focus in order to gain a competitive advantage in grappling with environmental topics.*” (Yanarella, Undergraduate Bulletin).

The minor in Environmental Studies requires 18 hours of course work including ENS 200, six credits in sociocultural perspective electives, six credits from science and technology perspective electives, and ENS 400. At least six of the twelve elective credits must be at the 300-

level or higher (this will satisfy the College requirement of at least 24 credits at the 300 level or higher). The elective courses must be taken outside the student's major. A total of 31 students have graduated with an ENS Minor from a variety of departments as shown in the table.

## 2. Revisions to the Minor

Once the Environmental & Sustainability Studies B.A. is established the Program Advisory Board will evaluate the Environmental Studies Minor with regards to its structure, the list of suitable electives and the impact the degree has had on graduated students. Based on Board meetings and individual conversations between the Director and Board members the list of activities and outcomes listed below are anticipated to take place after the ENS Major has been approved. This listing and potential decisions will need to be formally discussed and approved by the Board before implementation.

ENS Minor Graduates and Degree Majors									
MAJOR	03	04	05	06	07	08	09	10	Tot
Ag-Ed. Com.	1								1
Ag-Biotech.			1						1
Ag-Individ.					1				1
Anthropology		1	1						2
Architecture				2					2
Biology	1	1		2	1	1		1	7
English	1	1						1	3
Geography		1					3	2	6
Marketing		1							1
Ag-NRCM					2				2
Philosophy				1					1
Political Sci.						1		1	2
Spanish					1				1
Telecom.							1		1
<b>Total</b>	<b>3</b>	<b>5</b>	<b>2</b>	<b>5</b>	<b>5</b>	<b>2</b>	<b>4</b>	<b>5</b>	<b>31</b>

- i) The Environmental Studies Minor will be changed to a Minor in Environmental & Sustainability Studies to make the Minor consistent with the Major.
- ii) ENS 200, Introduction to Environmental Studies, will be phased out over the next several years and replaced by ENS 201. This will bring continuity to the Minor and Major Programs, foster relationships and collaborations among all the ENS students, and make it easier for students to move from the Minor into the Major.
- iii) ENS 300 (Special Topics) and ENS 395 (Independent Study) will be common, elective, courses in the Minor and Major degrees.
- iv) The list of elective courses suitable for the Minor will be broadened to include the relevant courses listed as electives for the ENS Major. It is critical to have the Minor and Major electives overlap to allow Minor students to seamlessly shift to the Major, if desired. Another benefit to having the same classes listed for both degrees is to create a cohort of students, from both degrees, with similar interests and experience working together.

v) ENS 400 Senior Seminar in Environmental & Sustainability Studies will be a common course for the Minor and Major.

vi) Students in both degrees will be tracked and their post-graduation successes evaluated in the same manner. This will allow a comparison of the relative merits of each degree and reveal the career choices that are most suitable for each.

vii) The ENS Minor and Major degrees will be evaluated with the same metrics to allow direct comparison of the relative merits of each degree.

### **K. Relationship to Existing UK Environmental Programs**

There are five undergraduate degree programs specifically related to environmental subjects currently being offered at the University of Kentucky (according to the 2011-2012 Bulletin). These are: the Topical Major B.S. in Environmental Science in Earth and Environmental Sciences, the Human Geography Tracks (B.A. and B.S.) in Geography, the B.S. in Natural Resources and Environmental Sciences (formerly Natural Resources and Conservation Management, NRCM) in the College of Agriculture, and a Major (B.S) and Minor in Sustainable Agriculture (SAG).

The EES and NRES are B.S. degrees and have Pre-Major requirements in CHE, MA and BIO (NRES only). The ENS B.A. does not have any Pre-major or Major requirements in the physical sciences or mathematics beyond the A&S requirements. The Major requirements for EES are all intra-departmental courses and those for NRES are all within the College of Agriculture (with one exception), as expected given the specific disciplinary goals of the two B.S. degrees. Likewise, the Human Geography B.A. Track within Geography is comprised of GEO courses.

In distinction to the existing UK environmental programs, the ENS degree is consciously interdisciplinary. Consequently, in order to fulfill the 5:2:1 Major Requirement, students must select courses that have at least three different departmental prefixes. This will avoid the unlikely possibility of a student creating a “B.A.-like” disciplinary departmental degree through their ENS selections.

It would be highly unlikely that a student would inadvertently, or intentionally, take courses within the ENS Program that would somehow overlap significantly with the NRES B.S. degree. B.A. degree programs, such as the ENS degree, are, by design, broad-based with substantial flexibility in the courses that students could choose. By contrast, a B.S. degree program is more structured, with clearly defined math and science pre-Major and Major requirements and focused on a disciplinary subject, or range of subjects, in the sciences. The NRES B.S. degree requires that students take nine credits in Analytical Skill Development in either of the areas of Economic and Policy Analysis or Field and Laboratory Analysis of Ecosystems and nine credit hours in one of the Environmental System Emphasis Areas of: Conservation Biology, Human Dimensions and Natural Resource Planning, Environmental Soil Science, Water Resources, or Wildlife Management. The ENS “Economics and Policy” Area, by contrast, has six courses out of thirty-four, and “Water Resources six out of twenty-five courses,

in common with the NRES Program. Roughly half of the twelve overlapping courses have prerequisites that are more suitable for a B.S. degree compared to a B.A. degree. Consequently, the ENS B.A. is designed to be attractive and useful to students with an interest in the environmental and sustainability aspects of the humanities and social sciences, while obtaining sufficient knowledge to be conversant with a range of physical science subjects.

Despite the significant differences between a B.A. in ENS and a B.S. in NRES, there could be substantial, mutually beneficial opportunities between the two programs to collaborate and strengthen UK's environmental course and degree options. For example, it would be ideal to have the B.A and B.S. students from both programs participate in new inter-college courses of mutual interest and need.

Students interested in attending UK in order to obtain an environmentally-focused degree would benefit from having all the various UK environmental programs advertised together. This would allow the students to select the programs, or combination of programs, that best fit their interests and aspirations. Such a comprehensive environmental degree advertisement would also advertise UK's strength in environmental subjects.

## II. Comprehensive Program Description and Complete Curriculum

### A. General Education Requirements

For students in the ENS Program there are some very good courses with direct relevance to an ENS Degree that would fulfill the General Education (UK Core) requirements. These courses are listed below and would be used in advising ENS students during their first year at UK. The two courses preceded by an asterisk are electives in the ENS Area requirements and, importantly, would count towards the A&S requirement for 39 credits at the 300-level and above.

With only three of the UK Core sub-categories containing environmental and/or sustainability courses, there will be opportunities for developing new UK Core courses within the ENS Program. This could take place through the ENS 300 Special Topics course. This will be useful to the students in meeting the A&S B.A. requirement for courses at the 300-level and above.

### Natural Sciences

GEO 130: Earth's Physical Environment

GEO 135: Global Climate Change

General Education Requirements	Cr
<b>I. Intellectual Inquiry</b>	
a. Humanities	3
b. Natural, Physical, Mathematical Sciences	3
c. Social Sciences	3
d. Creativity & the Arts	3
<b>II. Composition and Communication</b>	
a. CC-1	3
b. CC-2	3
<b>III. Quantitative Reasoning</b>	
a. Quantitative Foundations	3
b. Statistical Inferential Reasoning	3
<b>IV. Citizenship</b>	
a. Community, Culture and Citizenship in US	3
b. Global Dynamics	3
<b>Total Credit Hours</b>	<b>30</b>

GLY 110: Endangered Planet: An Introduction to Environmental Geology

GLY 120: Sustainable Planet: The Geology of Natural Resources

### Social Sciences

SOC 360: Environmental Sociology

SOC 350: Special Topics: Environmental Justice (To become  
SOC 363 when approved)

### Citizenship: Global Dynamics

ANT 225: Culture, Environmental and Global Issues

ANT 311: Global Dreams and Realities in a “Flat World”

GEO 162: Introduction to Global Environmental Issues

SAG 201: Cultural Perspectives on Sustainability

### B. College of Arts & Sciences Requirements

The current Environmental Studies courses, ENS 200 and  
ENS 400, would satisfy the A&S natural sciences requirement.

When approved ENS 201 would also qualify as an A&S natural  
science. The lists of ENS Area electives contain many other  
possibilities for satisfying the A&S requirements. Courses with  
the prefixes, BIO, CHE, and GLY would satisfy the A&S natural  
Sciences requirement. The ENS Core Requirement, PHI 336, will

satisfy one of the A&S humanities requirements. ENG 205, however, would not. There are ENS  
Area courses with the prefixes, ANT, ECO, GEO, PS, and SOC that would satisfy the A&S  
social sciences requirement. This will provide the students a great deal of flexibility in meeting  
the A&S requirement of completing 90 credit hours in A&S or 120 credit hours acceptable to  
A&S, and make graduation within four years easily achievable.

### C. ENS Core Requirements

The Core courses are designed to  
introduce the students to a broad range of  
environmental topics, policy needs,  
current issues, and fundamental  
environmental knowledge. ENS 201 and  
ENS 202 will serve as introductory  
courses to provide a foundation in  
environmental and sustainability studies  
within the humanities, social and natural  
sciences, and policy. Most importantly,  
the students will learn, in their first year of  
study, that the concept of sustainability  
can be applied to all academic subjects.  
The Advisory Board has selected a single

A&S Requirements	Cr
<b>I. Natural Sciences</b>	
a. NS-1	3
b. NS-2	3
<b>II. Humanities</b>	
a. H-1	3
b. H-2	3
<b>III. Social Sciences</b>	
a. SS-1	3
b. SS-2	3
<b>IV. Language (3<sup>rd</sup> and 4<sup>th</sup>)</b>	6
<b>V. Free Electives (2x3 cr)</b>	6
<b>VI. Lab or Field Exp.</b>	3
<b>VII. Grad. Writing Req.</b>	3
<b>Total Credit Hours</b>	<b>36</b>

Required Core Courses		
Course	Cr	Title
ENS 201	3	Environmental & Sustainability Studies I: Humanities and Social Sciences
ENS 202	3	Environmental & Sustainability Studies II: Natural Sciences and Policy
ENG 205	3	Intermediate Writing
ENS 300	3	Special Topics in Environmental Studies
PHI 336	3	Environmental Ethics
ENS 400	3	Capstone Course: Senior Seminar in Environmental & Sustainability Studies
<b>Total</b>	<b>18</b>	

textbook, Environmental Science (8<sup>th</sup> Edition) by Daniel Chiras, to use for ENS 201 and ENS 202. Among the multitude of potential textbooks that are available, and despite the term “Science” in the title, Chiras’ book had the best coverage of environmental studies and sciences information. The book has two other critical features: 1) It contains organized, thought-provoking sections designed to introduce and practice Active Learning techniques, and 2) sustainability is linked to the basic textual information from the first chapter through the last. ENS 201 and 202 will thereby provide an ideal foundation upon which to build the student’s capabilities in environmental studies and sustainability.

## **D. Core Course Descriptions**

### **1. ENS 201 - Environmental & Sustainability Studies I: Humanities and Social Sciences**

This new course exposes students to core ideas, theoretical concerns and practical approaches to environmental studies framed within the disciplines of the humanities and social sciences. Students will study human interactions with the environment, both natural and built, and inter-human relations conditioned by local and global environmental factors. Core ideas surveyed in this class include: the meaning of an environmental philosophy, historical and cultural perspectives (Eastern and Western philosophies) of nature, the social construction of nature, environmental justice, environmental racism, local-global linkages, population, consumption and commodity chains, and political ecology. The New Course Form and Syllabus for ENS 201 is included in this document.

Student Learning Outcomes. Upon completion of this course students will be able to:

1. Explain the differences in historical, cultural, and philosophical traditions towards the environment.
2. Analyze and critique a specific sustainability management program instituted at the local level.
3. Evaluate the roles that stakeholder and societal diversity play in environmental concerns.
4. Explain how and why environmental toxins and hazards disproportionately affect people of color, low income communities, women, and people of the Global South.
5. Analyze the link between local and global environmental concerns.
6. Apply knowledge gained through the course to reveal social, cultural, gendered, racial and other dimensions of diversity to a given environmental issue (such as a “commodity chain”).

### **2. ENS 202 - Environmental & Sustainability Studies II: Natural Sciences and Policy**

This second new course is an introduction to Natural Science and Policy as they pertain to understanding environmental concepts and sustainability issues. The core ideas include understanding how the ecological theories of population dynamics, community structure, and ecosystem dynamics lay a scientific foundation to understanding the nature of current environmental issues and how they might be addressed individually and through governmental legislation. The course will provide core concepts that will be utilized and developed further in the degree electives. The New Course Form and Syllabus for ENS 202 is included in this document.

Student Learning Outcomes. Upon completion of this course students will be able to:

1. Understand basic ecological theory from a scientific perspective.
2. Explain the reasons for existing environmental problems.
3. Understand different approaches and strategies to solve existing environmental problems.
4. Show how environmental policies require fundamental scientific developments.
5. Understand the implications of environmental policies for the public well-being.

### **3. ENG 205 - Intermediate Writing**

This nonfiction writing course will train students to improve their writing and critical thinking skills in the context of environmental issues. The course could also incorporate engagement activities, particularly through the study of Robinson Forest in sections taught by Erik Reece. The underlying goal of making this a required course is to train students to be able to communicate effectively in writing, a skill that is particularly critical when describing environmental subjects. The students will also be required to make oral presentations related to their writing assignments. The course will further develop students' critical thinking skills and ability to conduct independent scholarly research.

Student Learning Outcomes. Upon completion of this course students will be able to:

1. Understand the origins and purposes of environmental writing.
2. Write effective, clear, and concise descriptions of environmental subjects.
3. Communicate effectively, in written and oral form.
4. Write literature reviews for specific, targeted audiences.
5. Observe the importance of clear, factual writing in educating the public.

### **4. ENS 300 - Special Topics in Environmental & Sustainability Studies**

*This course will serve two primary purposes within the ENS B.A. Degree:*

- a) It will provide a means of introducing new courses that are needed within the Major Requirements within the Degree Themes. For example, the Program needs an Ecology course that does not have the requirements associated with BIO 325 (prerequisites: BIO 150 and BIO 152). A new Ecology course could be created, with approval and assistance from the BIO department, as ENS 300 with a title such as Special Topics: Ecosystems. Once approved and given a specific course number (3XX) the course could be cross-listed within Biology as BIO 3XX. It would have the *minimum* prerequisites of ENS 201 and ENS 202. After successfully being offered and with commitments to continue offering the course regularly, it would be listed under the Areas of "Ecosystems" and "Water Resources" in the listing of Major Courses.
- b) The course will allow the introduction of new, important topics into the degree program, possibly on a multi-year basis or more frequently. With approval from the Advisory Board the course could become listed in the appropriate Major Requirement Theme. For example, Prof. Yanarella has created the course: "Urban Sustainability in North America" as PS 391 and cross-listed as ENS 300. Sustainability is a primary theme within the ENS Degree program. However,



there are very few courses currently offered at UK that focus on this critical theme. Another course that might be taught within ENS 300 is Prof. Atwood's DSP 130 course: "Energy and Sustainability" where unsustainable energy use is contrasted with renewable energy sources. This course, or one similar in content, is needed in the "Energy and Land" Area of Expertise.

### **5. PHI 336 - Environmental Ethics**

This course will provide an introduction to moral problems that arise in human interaction with the natural environment. Topics to be addressed include questions such as: what is man's place in nature? Do nonhuman animals or ecosystems have intrinsic moral worth, and if so, how can it be respected? What problems and ambiguities arise in attempting to live in an environmentally responsible fashion? How can we adjudicate conflicts between social and environmental values?

#### Student Learning Outcomes:

1. Account for one's own connection to local, regional, and global community
2. Identify and differentiate the historical and cultural presuppositions underlying different ethical standpoints
3. Analyze ethical issues pertaining to the environment as they arise both in public policy and regarding individual lifestyle
4. Formulate potential responses to these issues based on widely respected ethical theories such as utilitarianism, deontology, virtue ethics, social constructivism, and feminist critique
5. Evaluate the strengths and weaknesses of a range of such responses
6. Evaluate different environmental strategies implemented on both a regional and a global scale
7. Defend one's own view on these issues.

### **6. ENS 400 - Capstone Course in Environmental and Sustainability Studies**

ENS 400 will be the culmination of the students' activities in the ENS Major. It will be taught by a single instructor. This will be the course where the student's training, education, and engagement are applied to a specific project (activity or study) of the student's own choosing. It will create the transdisciplinary learning that is the over-arching goal of the entire Program. The students will use the skills they have developed, their fundamental knowledge of core concepts, and Area expertise, to complete a Capstone Project. The Capstone Project could be one of the many activities the Office of Sustainability at has identified for UK's campus or one that the students identify and create themselves, either individually or as teams of students.

The Capstone Project will be planned and conducted during the semester the students take ENS 400. However, the students will be encouraged to think about and start planning their Capstone Projects when they take ENS 201, ENS 202, ENG 205, and PHI 336. The ENS Website will provide information and guidelines about the Capstone Project. After the ENS Program has been in operation, the Capstone Projects conducted by previous graduates will be located on the ENS Website to provide guidance for future students. The students could, as an option, begin their Capstone Project through ENS 395 with approval from the Director. The Capstone Project must be completed before the end of the semester in which ENS 400 is taken.

Descriptions of the Capstone Projects will be placed on the ENS Website. This would include the student's presentation describing the Project and, when appropriate, the student's written description of the Project. The deliverables for this project will be:

1. Oral presentations and discussions with peers during the course meeting times (these will ideally be set for longer periods, as in a Wed. class from 2-4:30 p).
2. A presentation, using visual or audio media, describing the entirety of the Capstone Project. The presentation will be prepared in a format suitable to have it located on the ENS Website.
3. A written description of the project in the format of a *Kaleidoscope* article. As appropriate, the written description may be submitted to *Kaleidoscope* for publication.

## **7. ENS 395 - Independent Study (Optional Elective)**

This optional course will have a variety of potential uses including having the students contribute to campus sustainability projects, engagement activities on and off campus, independent research (writing projects for publication in *Kaleidoscope*, and other scholarly publications, laboratory research related to sustainability, field studies, etc.). The Independent Study course could be used to develop and begin projects that would be described, discussed, and debated in the Capstone Course, ENS 400. ENS students will be introduced to ENS 395 in their first year and, ideally, begin thinking about and planning their own project. The first-year students will be encouraged to participate in ongoing ENS 395 projects to whatever extent they are able. Examples of activities the students could engage in, with support from UK's Sustainability Coordinator, Shane Tedder, are listed below.

Where appropriate the EPA P3 (People Prosperity and the Planet-<http://www.epa.gov/P3>) program will be investigated as a potential source of funding for these projects. The UK Student Sustainability Council (<http://www.sustainability.uky.edu/SSC>) will be invited to partner with the ENS Program for the projects. Other campuses develop RFPs to send out to local organizations to solicit project proposals.

### ***Potential Independent Study and/or Capstone Projects***

- i. Carbon Emission Inventories and Comparisons. These could be at individual through institution levels. Emission inventories are a very relevant skill set and are frequently referenced in popular and peer-reviewed literature. They are also required in some circumstances by the EPA and are a major component of the American College and University President's Climate Commitment.
- ii. Craft, conduct and analyze a survey of campus attitudes and behaviors toward certain ideas, products or behaviors. This could range from transportation choices, to food choices, to computer settings and printing defaults.
- iii. Research the human/economic/ecologic impacts of the textile products (uniforms, sweatshirts etc) that are licensed to bear the UK brand. This could take many forms and investigate many issues including: labor conditions, economic impacts on the state, environmental impact of production transportation and marketing, and consumer awareness of implications (what do they know, what do they care about).
- iv. Conduct an Environmental Impact Report of a proposed campus renovation or new construction.

- v. Develop proposals for increasing participation in UK's Recycling Program. This could include strategic systemic changes to the existing system. It should include a triple-bottom-line analysis of the impacts of recycling on our campus. Partnership with industry could allow for pilot testing of new student-generated ideas.
- vi. Get on the bus. Design a deployable marketing and public relations campaign to encourage students and staff to use public transportation. This would address the City of Lexington's goal to improve traffic conditions and impacts in Lexington.
- vii. What does carbon neutral look like at UK? Using existing utility data and projected growth develop multiple scenarios in which the University achieves a net zero balance in carbon emissions while meeting current/projected needs.
- viii. Conduct research to determine barriers to behavior change that is sustainability-oriented (though not necessarily sustainability motivated) among different sectors of UK's population.
- ix. Ecological Literacy. Do UK students have it? Do they learn it here? Do they need it? What are the best channels to deliver it?
- x. Begin an evaluation of Organic Farming with a visit to the local Farmer's Market. Determine what the impact would be to UK and the local economy if all of UK's food was purchased from organic farms. How could this be achieved?

## **E. Major Requirements**

Courses will be offered in the five Areas of Expertise: 1. Economics and Policy, 2. Ecosystems, 3. Energy and Land, 4. Society, and 5. Water Resources. These are listed below and on the following pages. The requirement is that 21 credits must be taken, with fifteen credits in one Area, two credits in a second Area and one credit in a third Area. This is the "5:2:1" Rule for the ENS B.A. Degree. The courses selected for the Major Requirements must have at least three different departmental designations in keeping with the interdisciplinarity that is the basis of the ENS B.A. Moreover, this requirement prevents a student from using the ENS B.A. to obtain a "disciplinary-like" degree without taking the core requirements for the disciplinary degree. The Areas of Expertise are designed to be very general in order to ensure that the topics incorporated aspects of traditional disciplinary subjects, while not being restricted by such boundaries. The course listings are sufficiently extensive to maximize the students' ability to craft a B.A. degree according to their interests and career goals, while remaining within a structured program. Thematic Concentrations will be developed based on the clusters of courses selected by the students that provide the greatest career potential. This will allow the Program to evolve over the years in step with the changing nature of environmental and sustainability issues and needs. It is anticipated that the ENS Program will eventually become defined by the Thematic Concentrations and that the designation of Areas of Expertise will primarily serve as a means of organizing the courses. More information on the Thematic Concentrations is provided in Section F.

## 1. Economics and Policy Area of Expertise Course Listing

A sustainable balance must be made between economic gain and protection of natural resources. Governments must determine policy and institute laws to provide the necessary protection of natural resources, and provide the guidelines for any development. The courses in this Area will provide the students with training in the interconnectedness of economics, policy and development. The students will have the freedom to select clusters of courses suited to their career goals. For example, students anticipating careers in business may select more courses related to economics and those planning to go to Law School may focus on policy courses. However, any combination of courses in this Area will provide the necessary foundation for future careers where expertise in business and law are important.

Course	Cr	Title	Prereqs	Offered
ECO 202	3	Principles of Economics II	ECO 201	S,F 10,11
ANT 225	3	Culture, Environment, and Global Issues	none	F10, F11
GEO 231	3	Environment and Development	none	Not in 11
GEO 235	3	Environmental Management and Policy	none	F08, 09, 10, 11
GEO 255	3	Geography of the Global Economy	none	F10, F11
GEO 260	3	Geographies of Development in the Global South	none	S10, S11, F11
FOR 280	2	Forest Policy	none	S11
STA 291	3	Statistical Methods	MA 113, 123	S,F 10, 11
NRC 301	3	Natural Resource Conservation and Management	ENG 104, soph.	F10
AEC 303	3	Microeconomic Concepts in Agricultural Economics	ECO 201	S11, F11
ANT 311	3	Global Dreams and Local Realities in a "Flat" World	none	F10, F11
STA 320	3	Introductory Probability	MA 213	S,F 10, 11
GEO 321	3	Land, People, and Development in Appalachia	GEO 130, 152, or 172	S10, F10, F11
ANT 322	3	Ancient Mexican Civilizations	None	F10
AEC 324	3	Agricultural Law	AEC 101	S,F 10, 11
FOR 325	3	Economic Botany: Plants and Human Affairs	PLS 104, 210 1yrBIO	F08, 09, 10, 11
NRC 330	3	NEPA Compliance	NRC 301 W, CI	Not Yet
ANT 338	3	Economic Anthropology	9h cult. ANT,CI	S07, S09
ANT 340	3	Development and Change in the Third World	none	F05, 07, 09, 11
ANT 375	3	Ecology and Social Practice	none	Not in 10, 11
NRC 381	3	Natural Resource Policy Analysis	NRC 301	S09, S10, S11
ENS 395	3	Independent Study: Economics and Policy	None	Not Yet
ECO 401	3	Intermediate Microeconomic Theory	ECO 202	S,F 10, 11
AEC 424	3	Principles of Environmental Law	AEC 101 or ECO 201	S,F 10, 11
GEO 442G	3	Political Geography	none	S10, F11
AEC 445G	3	Introduction to Resource and Env. Economics	ECO 201	S,F 10, 11
GEO 455	3	Economic Geography	GEO 152, 160 or 172	F10
ANT 470G	3	Regional American Ethnology	ANT 220	F07, F09
ECO 473G	3	Economic Development	ECO 401	S10, F10
AEC 479	3	Public Economics (CL ECO 479)	ECO 401	S,F 10, 11
AEC 483	3	Regional Economics	ECO 202	S10, S11
ANT 532	3	Anthropology of the State	9h cult. ANT CI	Not Yet
AEC 532	3	Agriculture and Food Policy	AEC 305	S07, 08, 10, 11
ANT 543	3	Cultural Resource Management	9h cult. ANT CI	F01, S03
AEC 545	3	Resource and Env. Economics (CL NRC 545)	ECO 201	F08, F09, F10

## 2. Ecosystems Area of Expertise Course Listing

The courses within this Area will provide a fundamental understanding of ecosystems and the need to interact with natural environments in a sustainable manner. Biology and Ecology are the primary disciplinary bases of this Area.

Course	Cr	Title	Prerequisites	Offered
FOR 219	4	Dendrology	None	F09, F10, F11
FOR 230	3	Conservation Biology	None	F10, F11
ANT 240	3	Introduction to Archeology	None	S09, S10, S11
ENT 300	3	General Entomology	None	F09, F10, F11
BIO 303	4	Introduction to Evolution	BIO 150, BIO 155	F11
BIO 325	4	Introduction to Ecology	BIO 303	S,F 10, 11
GEO 321	3	Land, People, and Dev. in Appalachia	GEO 130, 152, or 172	S,F 10, 11
GEO 331	3	Global Environmental Change	GEO 130 or equiv.	Not Yet
ANT 342	3	North American Archaeology	ANT 240 or CI	not 10, 11
BIO 361	3	Ecology of Kentucky Flora	1yr BIO	F08, F09, F10
BIO 351	3	Plant Kingdom	BIO 150	F09, F10, F11
FOR 340	4	Forest Ecology	BIO 103 or BIO 150	F09, F10, F11
ANT 342	3	North American Archeology	ANT 240 or CI	not 10, 11
FOR 370	4	Wildlife Biology and Management	None	S11
ANT 375	3	Ecology and Social Practice	None	Not 10, 11
BIO 375	3	Behavioral Ecology and Sociobiology	1yr BIO	F09, F10, F11
ENS 395	3	Independent Study: Ecosystems	none	Not Yet
ENT 402	3	Forest Entomology (CL FOR 402)	1yr BIO	F09, F10, F11
GEO 431	3	Political Ecology	None	S11, F11
BIO 452G	2	Laboratory in Ecology	BIO 325	S09, S10, S11
GEO 530	3	Biogeography and Conservation (CL BIO)	6h BIO, Phys Geo, or CI	F09, S11
GEO 531	3	Landscape Ecology	6h BIO, Phys Geo or CI	Not yet
CE 555	3	Microbial Aspects of Env. Engineering	CHE 105, 107, ENGR, CI	F10, F11
BIO 559	4	Ornithology	1 yr BIO	S07, S09
PLS 566	3	Soil Microbiology	PLS 366	S09, 10, 11

### 3. Energy and Land Area of Expertise Course Listing

Obtaining energy from non-renewable sources typically involves land use. Forests have historically been humans' primary source of energy, and continue to be a source of fuel (albeit minor) throughout the world. Coal mining, particularly surface mining, causes substantial changes to land features, and their associated ecosystems. With the emergence of tar sands and shale oil as sources of petroleum, the need to understand the connection between energy and land has grown more important. The listing of courses in this Area will provide a multidisciplinary education in this subject area. To supplement the absence of energy courses in this list, additional courses on this subject will be offered through ENS 300. For example, Prof. Atwood's DSP-130 course, "Energy and Climate" could be easily modified to provide a stronger emphasis on traditional and renewable energy sources.

Course	Cr	Title	Prerequisites	Offered
GLY 220	4	Principles of Physical Geology	None	S,F 10, 11
ANT 225 <i>OR</i>	3*	Cultural, Env., Global Issues	None	F10, F11
GEO 231 <i>OR</i>	3*	Environment and Development	None	Not in 11
GEO 235	3*	Environmental Management and Policy	None	F08, 09, 10, F11
PHY 231	4	General University Physics	MA 113	S,F 10, 11
ANT 240	3	Introduction to Archeology	None	S09, S10, S11
EGR 240	3	Energy Issues (as EGR 199 SR)	Engr. Standing, CI	F10
FOR 240	2	Forestry and Natural Resource Ethics	None	S11
HIS 240	3	History of Kentucky	None	S,F 10, 11
ANT 241	3	Origins of Old World Civilization	None	S10, S11
ANT 242	3	Origins of New World Civilization	None	F10, S11, F11
STA 291	3	Statistical Methods	MA 113 or 123	S,F 10, 11
GEO 321 <i>OR</i>	3*	Land People and Development in Appalachia	GEO 130, 152, or 172	S10, F10, F11
GEO 322	3*	Geography of Kentucky	GEO 152, 160, or 172	infrequent
GEO 331	3	Global Environmental Change	GEO 130	Not Yet
ANT 340	3	Development and Change in the Third World	None	F05, 07, 09, 11
GLY 341 <i>OR</i>	3*	Landforms	GLY 220	S01, S02, S03
GEO 351	3*	Physical Landscapes	GEO 130	S,F 10, 11
ANT 351	3	Special Topics: Appropriate Subtitle	tbd	F11
GLY 360	4	Mineralogy	CHE 105, GLY220 and GLY 230 or 235	S11
ENS 395	3	Independent Study: Energy and Land	None	Not Yet
ENG 401	3	Nature Writing	2yrENG	S10
BAE 504	3	Biofuels Production and Properties	BAE 503	F10, F11
GEO 531	3	Landscape Ecology	6h Phys. Geogr. or BIO	Not Yet
GEO 550	3	Sustainable Resource Development and Environmental Management	GEO 130 or 210	Not Yet
CHE 565	3	Environmental Chemistry	CHE 105, 107	S08, 09, 10, 11
*Only one of the courses marked with an asterisk and separated by "or" can be taken.				

#### 4. Society Area of Expertise Course Listing

This Area explores the way that human society interacts with the environment. Recent research has revealed “coupled human- natural systems” (as labeled by NSF) are a primary driver of environmental change, and also a key source of solutions to environmental problems. This Area will build students’ knowledge base of the mutually influencing human-environment dynamic, with a solid grounding in the social sciences.

Course	Cr	Title	Prerequisites	Offered
SAG 201	3	Cultural Perspectives on Sustainability	None	S10, S11
LA 205	3	Introduction to Landscape Architecture	None	S08, 09, 10, 11
ANT 221	3	Native People of North America	None	S09, 10, 11
ANT 225	3	Culture, Environment, and Global Issues	None	F10, F11
GEO 231	3	Environment and Development	None	F11
ANT 245	3	Food, Culture, and Society	None	Not Yet
GEO 285	3	Introduction to Planning	None	S10, F10, F11
SOC 302	3	Sociological Research Methods	SOC	S,F 10, 11
ANT 303	3	Topics in Anthropology of Food	None	Not Yet
ANT 311	3	Global Dreams and Local Realities	None	F10, F11
ARC 314	3	History and Theory: 20 <sup>th</sup> Century and Contemporary Architecture	ARC 111, 212, 231	F08, 09, 10, 11
ARC 315	3	History and Theory: Urban Forms	ARC 314, or CI	S09, 10, 11
ARC 325	3	Theories of Urban Forms	None	Not Yet
GEO 321	3	Land, Development, & People in Appalachia	GEO 130, 152 or 172, or IC	S10, F10, F11
GEO 331	3	Global Environmental Change	GEO 130 or CI	Not Yet
ANT 340	3	Development and Change in the Third World	None	F05, 07, 09, 11
ANT 342	3	North American Archeology	ANT 240 or CI	Not in 10, 11
SOC 350	3	Special Topics: Environmental Justice (This Topic to become SOC 363 if approved )	SOC 101, CLD 102 or ENS 201	F10, S11, F11
SOC 360	3	Environmental Sociology	SOC 101 or CLD 102	S,F 10, 11
PHI 361	3	Biology and Society	3 hr BIO or CI	S09, S10, S11
ANT 375	3	Ecology and Social Practice	None	Not in 10, 11
SOC 380	3	Globalization: A Cross-Cultural Perspective	SOC 101 or CLD 102	S,F 10, 11
PS 391 ENS 300	3	Urban Sustainability in North America	none	Su 09, 10, 11
ENS 395	3	Independent Study: Society	None	Not Yet
SOC 420	3	Sociology of Communities	SOC 302 or 304 or CLD 405 or CI	S10, F10, S11
ANT 431G	3	Culture and Society in Sub-Saharan Africa*	ANT 220 or CI, *change ANT 326	S11
GEO 431	3	Political Ecology	None	S11, F11
ANT 470G	3	Regional American Ethnology	ANT 220 or CI	F09
GEO 485G	3	Urban Planning and Sustainability	GEO 285 or CI	S09, F09, S11
PS 491	3	Sustainable Urban Design	none	F06
SOC 517	3	Rural Sociology	CI	F06, F08, F10
ANT 525	3	Applied Anthropology	9 hr ANT or CI	S04, F07, S08
SOC 534	3	Sociology of Appalachia	CI	F10, S06, S07
ANT 545	3	Historical Archeology	ANT 240	S11
ANT 555	3	Eastern North American Archeology	ANT 240	S11



## 5. Water Resources Area of Expertise Course Listing

Students taking courses in this Area may select clusters that are more human-oriented with conservation, policy, and literature offerings, or more science-oriented with geography, geology, and engineering offerings. Water is expected to become a limited resource in the near future as the Earth's population continues expanding. Thus, graduates with training in the various aspects of water resources (sources, conservation, policy, economics, human impacts) will become more valuable with the coming years.

Course	Cr	Title	Prerequisites	Offered
GLY 210	3	Habitable Planet: Evolution of the Earth System	None	S05, 06, 07
GLY 220	3	Principles of Physical Geology	None	S,F 10, 11
ANT 225	3	Culture, Environment, and Global Issues	None	F10, F11
ANT 240	3	Introduction to Archeology	None	S09, S10, S11
GEO 230	3	Weather and Climate (CL ANT)	GEO 130	F08, 09, 10, 11
ENG 232	3	Literature and Place	None	S10, F10, S11
GEO 235	3	Environmental Management and Policy	None	F08, 09, 10
NRC 320	3	Data Collection Techniques	BIO 150, 152, CHE 105	F08, 09, 10, S11
GEO 331	3	Global Environmental Change	GEO 130	Not Yet
ENG 336	3	Appalachian Literature	None	F10, S11
GLY 341	3	Landforms	GLY 220	S01, 02, 03
GEO 351	3	Physical Landscapes	GEO 130	S,F 10, 11
GLY 385	3	Hydrology and Water Resources	GLY 220	F09, F10, F11
ENS 395	3	Independent Study: Water Resources	None	Not Yet
ENG 401	3	Special Topics: Nature Writing	UK WRITING REQ	S10
GEO 451G	3	Fluvial Forms and Processes	GEO 351 or GLY 341	S09, S10, F11
NRC 455G	3	Wetland Delineation	BIO 150, 152	F07, 08,09,10
FOR 460G	3	Forest Watershed Management	CHE 104, MA 109, FOR 200, PLS 366	F08, 09, 10, 11
GEO 530	3	Biogeography and Conservation	None	F09, S11
GLY 530	3	Low-Temperature Geochemistry	GLY 360, MA114 or CI	F09, 10, 11
BAE 532	3	Introduction to Stream Restoration	CE 341, ENGR or CI	S08, 09, 11
BAE 538	3	GIS for Water Resources	BAE 347, CE 461G, CI	F08, 09, 10, 11
CE 555	3	Microbial Aspects of Env. Engineering	CHE 105, 107, Engr. CI	F10, F11
CHE 565	3	Environmental Chemistry	CHE 105, 107	S08, 09, 10, 11
GLY 585	3	Hydrogeology	GLY 220 ,MA 113or123	S08, 09, 10, 11



## F. Course Listings for Examples of Thematic Concentrations

As an option, students may create their own **Thematic Concentration** by taking a cluster of related courses within an **Area of Expertise**. Examples of two of these are shown on this and the following page. The students will not be required to select a Theme; these will be provided so the students can easily determine what courses are most relevant for the subject they are most interested in. This will also provide insight into which faculty mentors would be most suitable to collaborate on the student's ENS 395 and ENS 400 project. Another outcome from the use of informal Themes will be to more readily determine what courses are needed to strengthen a nascent Theme, or to identify the courses that are needed to create a Theme that would strengthen the Program. Some examples of potential future Themes are shown in section 3. Additional Thematic Concentrations will be identified over the coming years based upon the clusters of courses selected by the students. It is anticipated that each Area of Expertise will ultimately have a group of associated Themes that will be useful in advertising the Program, and again, to provide guidance for the students' selection of courses.

### 1. Environmental Justice (within Society Area of Expertise)

This theme explores in detail the power issues and social inequalities tied to environmental change, problems and crises, and pathways for a more just society in relation to the environment. Particular attention is given to the ways that environmental risks and hazards disproportionately affect people of color, low income communities, women, and people of the Global South, as well as the ways that power plays out across social and environmental landscapes.

Course	Cr	Title	Prerequisites	Offered
ANT 225	3	Culture, Environment, and Global Issues	None	F10, F11
GEO 231	3	Environment and Development	None	F11
ANT 311	3	Global Dreams and Local Realities in a "Flat" World	none	F10
GEO 321	3	Land, People, and Development in Appalachia	GEO 130, 152, or 172	S10, F10, F11
ENG 336	3	Appalachian Literature	None	F10, F11
SOC 350	3	Special Topics: Public Sociology (to become SOC 363: Environmental Justice)	SOC 101/ CLD 102 or ENS 201	S,F 10, 11
GEO 321	3	Land, Development, & People in Appalachia	GEO 130, 152 or 172, CI	S10, F10, F11
ANT 340	3	Development and Change in the Third World	None	F07, 09, 11
SOC 380	3	Globalization: A Cross-Cultural Perspective	SOC 101 or CLD 102	S10, F10, S11
GEO 431	3	Political Ecology	None	S11, F11

## 2. The Built Environment (within Society Area of Expertise)

Courses within this Theme will describe how urban and rural development currently takes place and emphasize the need, and means, of creating more sustainable places for human habitation. For example, a substantial portion of the global energy demand is lost due to inefficiencies in commercial and residential buildings. “Urban sprawl” has progressed essentially without limit, and has threatened the very qualities of the regions that made them attractive for living and working to begin with. The expertise provided in this Area will be critically needed as the Earth’s cities continue to grow, and the natural resources these cities rely upon, become less readily available.

Course	Cr	Title	Prerequisites	Offered
LA 205	3	Introduction to Landscape Architecture	None	S08, 09, 10, 11
GEO 222	3	Cities of the World	None	S,F 10, 11
GEO 285	3	Introduction to Planning	None	S10, F10, S11
ANT 311	3	Global Dreams Local Realities in a “Flat” World	None	F10, F11
ARC 314	3	History and Theory: 20 <sup>th</sup> Century and Contemporary Architecture	ARC 111, 212, 231	F08, 09, 10, 11
ARC 315	3	History and Theory: Urban Forms	ARC 314, or CI	S09, 10, 11
ARC 325	3	Theories of Urban Forms	None	Not Yet
ANT 340	3	Development and Change in the Third World	None	F05, 07, 09, 11
PS 391/ENS 300	3	Urban Sustainability in North America	None	Su 09, 10, 11
SOC 420	3	Sociology of Communities	SOC 302 or 304 or CLD 405 or CI	S10, F10, S11
GEO 422	3	Urban Geography	GEO 152, 160, 172 or 222, or CI	F08, F09, S11, F11
GEO 485G	3	Urban Planning and Sustainability	GEO 285 or CI	S09, F09, S11
PS 491	3	Sustainable Urban Design	None	F06
GEO 545	3	Transportation Geography	GEO 455 or CI	F03, 04, 05

## 3. Other Potential Thematic Concentrations

The coursework organization by **Areas of Expertise** allows for the identification of various new **Thematic Concentrations**. The identification of a particular Theme could be based on a combination of instructor interests, student interests, and career potential. The thematic concentrations would ideally be in areas that are of particular interest to participating faculty who could serve as mentors during a student’s time in the Program, and potentially as a research advisor for the ENS 395 option (and departmental ---395 research). For example, the Themes of “Environmental Justice” and “The Built Environment” were based on the specific interests of Profs. Bell and Yanarella, respectively. It is anticipated that several important new Thematic Concentrations will be identified shortly after students begin the program. Thus, the Themes can be tailored to a student’s interest. Finally, the Themes can be organized around subjects for which there is significant career potential. These could be identified by the External Advisory

Board (with members from state and federal government, and corporations) and by graduating ENS students (some of whom should be included in the External Advisory Board). A list of potential future themes is provided here:

- i. Economics and Policy: Resources and Products, Commodity Chains, Life Cycle Assessment
- ii. Ecosystems: Biodiversity, Conservation, Invasive Species
- iii. Energy and Land: Global Climate Change, Renewable Energy, Robinson Forest, Mining
- iv. Society: Environmental Health, History of Environmental Issues, World Citizenship
- v. Water Resources: Water Contaminants, Water Conservation.

## **G. Measures of Student Success**

### **1. Student Learning Outcomes**

#### i) Curriculum Map

The specific targeted outcomes for the Program and the courses where the outcomes are addressed are shown in the Table below. The outcomes will provide the students with the four key characteristics that are the general goals of the College of Arts & Sciences. These are: innovative preparation for life and career, multidisciplinary scholarly research, connectivity with the world, and substantive community involvement (*Ampersand*: Envision 2020, fall 2010). Specific outcomes will be associated with developing skills and knowledge that the students will utilize to build successful careers and to live healthy, productive lives as global citizens. This will be an evolutionary process and will keep pace with the continuous changes taking place in the human-nature relationship. The Advisory Board will assess the Outcomes at the end of each semester and make any changes that are identified. The Tables shown on the next two pages represent the ENS Curriculum Map for the Core courses and the five Areas of Expertise.

#### ii) Annual Student Learning Outcomes

*Year One:* After taking ENS 201 and ENS 202 the students will demonstrate a basic understanding of all the most significant environmental concepts and issues in the areas of the humanities, social and natural sciences, and policy. They will understand the connection between economics and natural resources in the context of sustainability. The specific Outcomes expected are listed in the Table on the previous page.

*Years Two and Three:* The students will take the Core courses, ENG 205, ENS 300, and PHI 336, in this time period. This group of courses will substantially develop the students' basic "Skills and Training" Outcomes (Section A. in the Table above). At the end of years 2 and 3 the students will demonstrate an ability to think critically, communicate effectively, and conduct independent research. The students will demonstrate an understanding of sustainability, what it means, where it is needed, and begin thinking about how to achieve sustainability-oriented goals. The students will have begun taking their Area courses and started developing an expertise in the Area of their choice. Sustainability will be a significant component of the Core courses, and the students will be able to apply concepts of sustainability to other courses they are taking.

*Year Four:* The learning outcomes will be centered on ENS 400 and the 300-level and above courses the students take in their Area of expertise. The students will demonstrate mastery of sustainability and how the concept relates to subjects in the humanities, social sciences, and natural sciences. They will be able to use their skills and training to demonstrate this mastery. They will demonstrate an ability to apply sustainability concepts to achieving the goals of their Capstone Project. The students will demonstrate expertise in a specific, single Area of study, and general knowledge in two other Areas.

Curriculum Map	Core Courses						Areas of Expertise				
<div> I = Outcome is Introduced  R = Outcome is Reinforced  E = Outcome is Emphasized  L = Reinforcement Likely </div>	ENS 201: Hum. & Soc. Sci.	ENS 202: Nat. Sci. & Policy	ENG 205: Intermed. Writing	ENS 300: Special Topics	PHI 336: Environ. Ethics	ENS 400: Capstone Course	Economics and Policy	Energy and Land	Ecosystems	Society	Water Resources
Outcomes											
<b>A. Skills and Training</b>											
1. Critical Thinking	I	R	R	R	E	E					
2. Written Communication	I		E	L	E	E	All of Section A. Utilized Here				
3. Oral Communication	I	R			E	E					
4. Independent Study	I	I		L	R	E					
5. Research Techniques		I	R		R	E					
<b>B. Core Concepts, Understand</b>											
1. Historical and Current Views of Environment	I		R		E					R	
2. Ethical Theories for Human-Env. Relationship	I				E					R	
3. Impacts of Population on Natural Resources		I						R	R	L	R
4. Link Between Local and Global Impacts	I		R		E		R	L		R	
5. Ecological Theories		I						R	R		R
6. Biological Diversity		I	R					L	R		L
7. Pollution: Local and Global	I	R					R	R	R	R	R
8. Basis of Environmental Problems		I	R		R		R	R	R	R	R
9. Solutions to Environmental Problems		I	R		E		R	R	L	R	L
10. Connection Between Policy and Science		I	R				E	R		L	L
11. Traditional Energy Sources		I					R	R		L	
12. Renewable Energy		I					R	R			
13. Natural Resources		I					R	R	R		R
14. Climate Change and Impacts		I					R	R	L	R	L

Curriculum Map (continued)	Core Courses						Areas of Expertise				
<div> I = Outcome is Introduced  R = Outcome is Reinforced  E = Outcome is Emphasized  L = Reinforcement Likely </div>	ENS 201: Hum. & Soc. Sci.	ENS 202: Nat. Sci. & Policy	ENG 205: Interned. Writing	ENS 300: Special Topics	PHI 336: Environ. Ethics	ENS 400: Capstone Course	Economics and Policy	Energy and Land	Ecosystems	Society	Water Resources
Outcomes											
<b>C. Sustainability Knowledge</b>											
1. Natural Resource Consumption	I	R	R	L	L	R	R	R		L	R
2. Conservation Needs		I				L		R	R		R
3. Energy Sources and Use		I				R	R	R		L	
4. Local Management Program	I			L		L	R				R
5. Recycling		I				L	R	L		L	
6. Land Use	I	R	L	L		L	R	R	R	L	R
7. Commodity Chains	I					R	R			R	
8. Appropriate Urban Development	I	R				L	R			R	
9. Agriculture and Food Supply	I	R				L	R	R			
10. Applied to Global Problems	I	R			R	R	R	R	R	R	R
11. Applied to National and State	I	R		L		L	R	R	R	R	R
12. Applied to City and University	I	R		L		R	L				
13. Applied to Community, Individual	I			L	R	R		L		L	L
14. and Global Citizenship	I	R			R	R	R			R	
<b>D. Engagement Activities</b>											
1. University and City	I			L		R					
2. Environmental Organizations	I	R		L		R		L	L		L
3. Study/Conservation of Local Natural Resources		I	R	L	R	R		L	L		L
4. On-Campus Events	I	R		R		R	L	L	L	L	L

## 2. Student Retention and Success Rate for Completion of Degree

Students will be monitored through the University's APEX Degree Audit system throughout their time in the Program. Each semester the Director will obtain a list of the students in the ENS Program and check their progress. If any problems are found they will be reported to the Advisory Board and the corrective action taken. Student monitoring will be facilitated by the Assessment Plan described in the next section.

## **H. Program Assessment**

### **1. Oversight by ENS Advisory Board**

The Program will be reviewed on the six-year cycle set by the University. The Advisory Board will create additional methods of evaluation and review all of the information that is produced and take the necessary actions.

### **2. Periodic Assessments**

It will be important to foster, monitor, and assess student development as they progress through the Program. This will give the ENS faculty the opportunity to solve problems or correct mistakes the students are making and to better advise the students in selecting courses and making career plans. It will provide the information needed to make changes in the core and elective courses being offered. Furthermore, it will ensure that the ENS students are graduating with the requisite skills and fundamental knowledge to succeed in their eventual careers. This level of attention will lead to greater student success, ensure high-quality graduates, and continually increase the reputation of the Program. The Advisory Board, in conjunction with UK's Assessment Office, will create an Assessment Plan comprising three periodic assessments. These could take place, for example, in the first week of the entry-level course, ENS 201, after the student completes their 3<sup>rd</sup> Area Course (out of the 5 required in a single Area of Expertise), and in the final week of the Capstone Course, ENS 400. The Table shown on the following page was patterned after the article by Rowles, Ewen, Underwood, and Watkins: "Assessing Professional & Personal Development in Contemporary Graduate Education" (<http://www.uky.edu/IRPE/assessment/presentations/Assessment%20Conf-103006.pdf>). It will provide the starting point for the ENS Advisory Board to work from.

Periodic Student Assessments						
Evaluation Metrics		Assessment Schedule				
		ENS 201 Week 1		3 <sup>rd</sup> Area Course		ENS 400 Final Week
		Score	Mean	Score	Mean	Score
<b>A. Intellectual Growth</b>						
specific questions						
<b>B. Factual Content</b>						
1. Core Courses: specific questions						
2. Area of Expertise (5): specific questions						
3. Area Breadth Courses (1 each): specific questions						
<b>C. Sustainability Concepts</b>						
specific questions						
<b>D. Critical Thinking</b>						
specific questions						
<b>E. Engagement</b>						
specific questions						
<b>F. Current Events</b>						
specific questions						
<b>G. Personal Growth*</b>						
1. Involvement and Commitment						
2. Emotional Well-Being and Stress Management						
3. Time Management						
4. Physical Health						
*From Rowles, Ewen, Underwood and Watkins						

### III. Resources

#### A. Commitment from the Dean of the College of Arts & Sciences

\*The support letter from Dean Kornbluh is attached as Appendix I

#### B. Existing Courses (Included as Core Courses within the ENS B.A. Degree)

##### 1. ENG 205 - Intermediate Writing.

Four sections of this course are taught each semester. It will train students to improve their writing and critical thinking skills in the context of environmental issues. The course could also incorporate engagement activities, particularly through the study of Robinson Forest in sections taught by Erik Reece. The underlying goal of making this a required course is to train students to be able to communicate effectively in writing, a skill that is particularly critical when describing environmental subjects. The course will further develop students' critical thinking skills and ability to conduct independent scholarly research. A letter from Prof. Mountford

giving permission to incorporate this course as a Core Requirement in the ENS Degree is attached as Appendix II.

## 2. PHI 336 - Environmental Ethics.

Robert Sandmeyer and other instructors will teach this course once a semester. It will provide students with the philosophical underpinnings of the most significant environmental sciences that have developed and are still in the process of evolving today. The course will provide the ethical basis for understanding the relationship of humans to the environment. The course also has an underlying goal of developing students' critical thinking skills and will incorporate a significant amount of independent scholarly research. A letter from Prof. Bradshaw giving permission to incorporate this course as a Core Requirement in the ENS Degree is attached as Appendix III.

## **C. New Courses**

ENS 201 and ENS 202 were created specifically for the ENS B.A. Degree Program. They are designed to provide a foundation in social sciences and humanities (ENS 201) and natural science and policy (ENS 202). The two courses may be taught by members of the Advisory Board, or other faculty or instructors, with expertise in the areas covered by the two courses. The concepts that will be learned in the two courses will be expanded and developed more fully in subsequent courses. The textbook, Environmental Science 8<sup>th</sup> Edition by Chiras, was chosen primarily because it integrated sustainability throughout each chapter and was one of the few textbooks that included the social implications of environmental impacts. Sustainability is the underlying theme for the ENS B.A. degree. Additionally, the textbook included active learning exercises and "point-counter point" discussions in each chapter.

## **D. Potential New Courses**

1. BIO 3XX: Ecosystems. During the planning of the ENS Degree it became apparent that a general Ecology course was needed (BIO 3XX) that did not have the prerequisites of the existing Biology courses covering this subject. This course would substantially strengthen the coursework in the Ecosystems Area of Expertise. The development of this course would require the approval and assistance of the BIO department.

2. ANT 3XX: Environmental Archeology. Changes in climate, abrupt and long-term, have had critical impacts on past regions and civilizations. Moreover, humans have induced local environmental changes that have often been beneficial, but more frequently detrimental. Through new techniques, and access to areas of the world not previously open to study, Archeology has steadily revealed important information about the how humans interacted with their local environments in the past. Interest in Environmental Archeology (a sub-discipline of Anthropology) has grown substantially in the past decade since it provides detailed information on how past societies have responded to climate change. Lessons from the past should be used as guides and warnings for behaviors today. This new archeology course will teach students how detailed environmental information is obtained through archeological techniques to provide an understanding of the human-environment relationship over long periods of time.



3. HIS 3XX: Environmental History of “Region”. The Advisory Board also noted the absence of “Environmental History” courses. Courses on this subject could be named “The Environmental History of X” where X = a region or country. Understanding what has happened to past societies can provide critical information about how societies today should respond to environmental changes. A recently published book on this subject could be used as a starting point for such a course: *The Retreat of the Elephants: An Environmental History of China* (Mark Elvin, 2004). This course would be distinguished from the ANT course, “Environmental Archeology” through the use of print media (historical documents and works of art) to elucidate how past civilizations viewed and chronicled environmental changes, and their associated responses. It could utilize and synthesize factual information obtained through environmental archeology techniques.

4. Energy Courses. The “Energy and Land” listing of courses would benefit from having a new course that specifically describes conventional and renewable energy sources. Prof. Atwood’s existing DSP-130 course “Energy and Sustainability” would be ideally suited for this purpose and could be taught as ENS 300. Courses at the 300 and 400 levels could be taught by Engineering faculty, including those in the Center for Applied Energy Research (CAER).

5. Theme-Specific Courses. Specific Themes would be potentially based on the interests or courses of specific faculty or groups of faculty. For example, The Built Environment Theme was inspired by a course created by Prof. Yanarella titled: “Urban Sustainability in the United States and Canada”. The Environmental Justice Theme originated from the interests of Prof. Bell who developed and taught a new special topics (SOC 350) course in fall 2011 titled “Environmental Justice”. When approved, this course will be taught regularly as SOC 363: Environmental Justice.

6. Research Methods Course(s). There are disciplinary courses that teach students how to conduct research such as ANT 490: Anthropological Research Methods, GEO 300: Geographic Research and SOC 302: Sociological Research Methods. All research methods courses incorporate some interdisciplinary aspects but are ultimately focused, necessarily, on the disciplinary subject. Research Methods in Environmental & Sustainability Studies will have components of most, if not all the disciplines in A&S. This would include, at a minimum, training students to read, understand, critically assess, and utilize information from print and verbal media (and possibly visual media). For research where data is obtained, it would be ideal for the students to have a foundation in the application of statistics in drawing factual, reasonable conclusions from the information they generate or gather. Thus, the new Research Methods course would most likely comprise fundamental concepts and techniques from A&S disciplinary departments and, where applicable, coupled with statistical analyses.

7. TOX 3XX. Prof. Mary Vore, Chair of Toxicology, has expressed an interest in potentially developing a course on the subject of Environmental Human Health.

**NEW UNDERGRADUATE PROGRAM FORM**  
(Attach completed "Application to Classify Proposed Program"<sup>1</sup>)

**1. General Information:**

College:	<u>Arts &amp; Sciences</u>	Department:	<u>N/A Degree is trans-departmental</u>
Major Name:	<u>Environmental &amp; Sustainability Studies</u>	Degree Title:	<u>Bachelor of Arts</u>
Formal Option(s), if any:	<u>Areas of Expertise:</u> <u>1) Economics and Policy</u> <u>2) Ecosystems</u> <u>3) Energy and Land</u> <u>4) Society;</u> <u>5) Water Resources</u>	Specialty Field w/in Formal Options, if any:	<u>Thematic Concentrations can be created by students in any Area of Expertise. Examples are:</u> <u>1) Environmental Justice</u> <u>2) The Built Environment</u>
Date of Contact with Assoc. Provost for Academic Administration <sup>1</sup> :	<u>Sept. 20, 2010</u>	Today's Date:	<u>Nov. 17, 2011</u>
Accrediting Agency (if applicable):	<u>CPE</u>		
Requested Effective Date:	<input type="checkbox"/> Semester following approval.    OR <input checked="" type="checkbox"/> Specific Date <sup>2</sup> : <u>Aug. 1, 2012</u>		
Contact Person in the Dept:	<u>Prof. David Atwood</u> <u>Mrs. Kari Burchfield</u>	Phone:	<u>257-7304</u> <u>257-1994</u>
		Email:	<u>datwood@uky.edu</u> <u>klburc2@uky.edu</u>

**2. General Education Curriculum for this Program:**

The new General Education curriculum is comprised of the equivalent of 30 credit hours of course work. There are, however, some courses that exceed 3 credits & this would result in more than 30 credits in some majors.

- There is no foreign language requirement for the new Gen Ed curriculum.
- There is no General Education Electives requirement.

General Education Area	Course	Credit Hrs
<b>I. Intellectual Inquiry (one course in each area)</b>		
Arts and Creativity	<u>Any</u>	<u>3</u>
Humanities	<u>Any</u>	<u>3</u>
Social Sciences	<u>Any</u>	<u>3</u>
Natural/Physical/Mathematical	<u>Any</u>	<u>3</u>
<b>II. Composition and Communication</b>		
Composition and Communication I	CIS or WRD 110	3
Composition and Communication II	CIS or WRD 111	3
<b>III. Quantitative Reasoning (one course in each area)</b>		
Quantitative Foundations <sup>3</sup>	<u>Any</u>	<u>3</u>
Statistical Inferential Reasoning	<u>Any</u>	<u>3</u>
<b>IV. Citizenship (one course in each area)</b>		
Community, Culture and Citizenship in the USA	<u>Any</u>	<u>3</u>

<sup>1</sup> Prior to filling out this form, you MUST contact the Associate Provost for Academic Administration.

<sup>2</sup> Programs are typically made effective for the semester following approval. No program will be made effective unless all approvals, up through and including Board of Trustees approval, are received.

<sup>3</sup> Note that MA 109 is NOT approved as a Gen Ed Quantitative Foundations course. Students in a major requiring calculus will use a calculus course (MA 113, 123, 137 or 138) while students not requiring calculus should take MA 111, PHI 120 or another approved course.

## NEW UNDERGRADUATE PROGRAM FORM

Global Dynamics	Any	3
Total General Education Hours		30

**3. Explain whether the proposed new program (as described in sections 4 through 12) involve courses offered by another department/program. Routing Signature Log must include approval by faculty of additional department(s).**

There are two required courses that are not listed with the ENS prefix:

- 1) ENG 205 (Intermediate Writing; to become WRD 205) Prof. Roxanne Mountford, Chair
- 2) PHI 336 (Environmental Ethics) Prof. David Bradshaw, Chair

**4. How will University Graduation Writing Requirement be satisfied?**

<input checked="" type="checkbox"/> Standard University course offering	Please list: _____
<input type="checkbox"/> Specific course	Please list: _____

**5. How will college-level requirements be satisfied?**

<input checked="" type="checkbox"/> Standard college requirement	Please list: <u>I. Foreign Language requirement (9 cr).</u> <u>II. Disciplinary requirement (18 cr) will be satisfied by ENS B.A. requirement that five courses be taken in one Area, two in a 2<sup>nd</sup> Area and one in a 3<sup>rd</sup> Area. The Areas: Economics and Policy, Ecosystems, Energy and Land, Society, Water Resources, provide the breadth of interdisciplinary knowledge that is the goal of the A&amp;S Disciplinary Requirements. III. The Lab/Field Work requirement (1cr) could be satisfied by ENS 395 or ENS 400 projects that require field work (upon petition), in addition to the laboratory courses listed in the Undergraduate Bulletin. IV. The Cross-Cultural requirement (6 cr) will be fulfilled by courses other than those listed in the five Areas. There are no preferred courses for IV. based on the ENS degree.</u>
<input type="checkbox"/> Specific required course	Please list: _____

**6. List pre-major or pre-professional course requirements, including credit hours (if applicable):**

N.A.

**7. List the major's course requirements, including credit hours:**

1. ENS 201, 3 cr, Environmental & Sustainability Studies I: Humanities and Social Sciences
2. ENS 202, 3 cr, Environmental & Sustainability Studies II: Natural Sciences and Policy
3. ENG 205, 3 cr, Intermediate Writing (to become WRD 205)
4. ENS 300, 3 cr, Special Topics in Environmental & Sustainability Studies
5. PHI 336, 3 cr, Environmental Ethics
6. ENS 400, 3 cr, Capstone Course in Environmental & Sustainability Studies
7. Five courses (15 cr) in one Area of Expertise, two in another (6 cr), and one in a third Area (3 cr)

**8. Does program require a minor?**

☐ Yes ☒ No

If so, describe, including credit hours. \_\_\_\_\_

**9. Does program allow for an option(s)?**

☒ Yes ☐ No

## NEW UNDERGRADUATE PROGRAM FORM

If so, describe option(s) below, including credit hours, and also specialties and subspecialties, if any:  
24 cr will be taken as electives in three Areas of Expertise following the "5:2:1" plan with 5 cr in one Area, 6 cr in a 2<sup>nd</sup> Area, and 3cr in a 3<sup>rd</sup> Area of Expertise for a total of 24 cr. ENS 395 (Independent Study) is an optional course that can be included in any of the five Areas of Expertise.

**10. Does the program require a certain number of credit hours outside the major subject in a related field?**

☐ Yes ☒ No

If so, describe, including credit hours: \_\_\_\_\_

**11. Does program require technical or professional support electives?**

☐ Yes ☒ No

If so, describe, including credit hours: \_\_\_\_\_

**12. Is there a minimum number of free credit hours or support electives?**

☐ Yes ☒ No

If so, describe, including credit hours: \_\_\_\_\_

**13. Summary of Required Credit Hours.**

a. Credit Hours of Premajor or Preprofessional Courses:	_____	Not Applicable <input checked="" type="checkbox"/>
b. Credit Hours for Major Requirements:	42	
c. Credit Hours for Required Minor:	_____	Not Applicable <input checked="" type="checkbox"/>
d. Credit Hours Needed for Specific Option:	24	Not Applicable <input type="checkbox"/>
e. Credit Hours Outside of Major Subject in Related Field:	_____	Not Applicable <input checked="" type="checkbox"/>
f. Credit Hours in Technical or Prof. Support Electives:	_____	Not Applicable <input checked="" type="checkbox"/>
g. Minimum Credit Hours of Free/Supportive Electives:	_____	Not Applicable <input checked="" type="checkbox"/>
h. Total Credit Hours Required by Level:		
100:	none	200: 9-16      300: min = 24      400-500: 3 or more
i. Total Credit Hours Required for Graduation: 42		

**14. Rationale for Change(s) – if rationale involves accreditation requirements, please include specific references to those.**

This is a new program

**15. List below the typical semester by semester program for a major. If multiple options are available, attach a separate sheet for each option.**

<b>YEAR 1 – FALL:</b> (e.g. "BIO 103; 3 credits")	<u>*Four-Year Graduation Plans for each Area provided in a separate file</u>	<b>YEAR 1 – SPRING:</b>	_____
<b>YEAR 2 - FALL :</b>	_____	<b>YEAR 2 – SPRING:</b>	_____
<b>YEAR 3 - FALL:</b>	_____	<b>YEAR 3 - SPRING:</b>	_____
<b>YEAR 4 - FALL:</b>	_____	<b>YEAR 4 - SPRING:</b>	_____

## NEW UNDERGRADUATE PROGRAM FORM

### Signature Routing Log

#### General Information:

Major Name and Degree Title: \_\_\_\_\_

Proposal Contact Person Name: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

#### INSTRUCTIONS:

Identify the groups or individuals reviewing the proposal; note the date of approval; offer a contact person for each entry; and obtain signature of person authorized to report approval.

#### Internal College Approvals and Course Cross-listing Approvals:

Reviewing Group	Date Approved	Contact Person (name/phone/email)	Signature
		/ /	
		/ /	
		/ /	
		/ /	
		/ /	

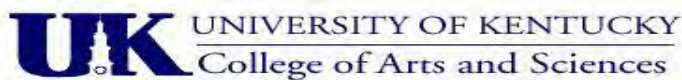
#### External-to-College Approvals:

Council	Date Approved	Signature	Approval of Revision <sup>4</sup>
Undergraduate Council			
Graduate Council			
Health Care Colleges Council			
Senate Council Approval		University Senate Approval	

Comments:

<sup>4</sup> Councils use this space to indicate approval of revisions made subsequent to that council's approval, if deemed necessary by the revising council.

Four Year Graduation Plan  
 Bachelor of Arts in Environmental & Sustainability Studies  
 General Course Listing



Year 1					
<u>Fall</u>			<u>Spring</u>		
		<u>Credits</u>			<u>Credits</u>
	Gen Ed Global Dyamics	3		Foreign Language 102	4
	Foreign Language 101	4		Gen Ed Statistical Reason	3
	Gen Ed Quantitative Found	3		Gen Ed N/P/M	3
	Gen Ed Comp/Com	3		Gen Ed Comp/Com	3
		<u>13</u>		A&S Lab	<u>1</u>
					<u>14</u>
Year 2					
<u>Fall</u>			<u>Spring</u>		
		<u>Credits</u>			<u>Credits</u>
	Foreign Language 201	3		Foreign Language 202	3
	Gen Ed Humanities	3		Gen Ed SS	3
	Gen Ed Arts/Creativity	3		A&S NS	3
Core	ENS 201	3	Core	ENS 202	3
	+Elective*	3		+Elective*	3
		<u>15</u>			<u>15</u>
Year 3					
<u>Fall</u>			<u>Spring</u>		
		<u>Credits</u>			<u>Credits</u>
Core	ENG 205 / 2nd Tier Writing	3	Th2	ENS 395	3
Core	ENS 300	3		A&S NS	3
Th1	300+ A&S HU	3	Core	PHI 336 / A&S HU	3
Th1	300+ Theme (1) / A&S SS	3	Th1	300+ Theme (1) / A&S SS	3
	Gen Ed Citizenship US	3		300+ Elective(s)*	4
		<u>15</u>			<u>16</u>
Year 4					
<u>Fall</u>			<u>Spring</u>		
		<u>Credits</u>			<u>Credits</u>
Th1	300+ Theme (1)	3	Th2	300+ Theme (2)	3
Th1	300+ Theme (1)	3	Th3	300+ Theme (3)	3
	300+ Elective*	3	Core	ENS 400 / A&S NS	3
	300+ Elective*	3		+Elective*	3
	+Elective*	4		+Elective*	4
		<u>16</u>			<u>16</u>

**TOTAL CREDITS: 120**

»Incoming students do not have to enroll in ENG 104 if they have any of the following: 1) An ACT English score of 32 or higher; 2) an SAT Verbal score of 700 or higher; 3) or a score of 4 or 5 on the English Language AP exam. In these situations, the student should replace ENG 104 with electives. If ENG 104 must be taken, it can be taken any time in the 1st year of study at UK.

\*To be discussed with your academic advisor.

+ 6 hours of 'free' electives - that do not count toward any other requirement - must be taken. Additional electives may be required to reach the required minimum of 120 hours. Consider pursuing a 2nd major or minor with these elective hours.

# Four Year Graduation Plan

## Bachelor of Arts in Environmental & Sustainability Studies

### Area of Expertise: Economics and Policy

Year 1			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Gen Ed Social Science	3	Foreign Language 102	4
Foreign Language 101	4	Gen Ed Statistical Reason	3
Gen Ed Quantitative Found	3	Gen Ed Comp/Com	3
Gen Ed Comp/Com	3	P GEO 160 / Gen Ed Global Cit	3
	<u>#</u>	A&S Lab	1
			<u>14</u>
Year 2			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Foreign Language 201	3	Foreign Language 202	3
Gen Ed Humanities	3	Th1 GEO 235	3
Gen Ed Arts/Creativity	3	Gen Ed Citizenship US	3
Core ENS 201	3	Core ENS 202	3
P ECO 201	3	P ECO 202	3
	<u>#</u>		<u>15</u>
Year 3			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Core ENG 205 / 2nd Tier Writing	3	Th2 ENS 395	3
Core ENS 300	3	A&S NS	3
Th1 NRC 301	3	Core PHI 336 / A&S HU	3
Th1 ANT 311/ A&S SS	3	Th1 300+ Elective / A&S SS	3
A&S NS	3	300+ A&S HU	3
	<u>#</u>		<u>15</u>
Year 4			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Th2 300+ Elective	3	Th1 AEC 445G	3
Th1 GEO 455	3	Th3 300+ Elective	3
Gen Ed N/P/M	3	Core ENS 400 / A&S NS	3
300+ Elective*	3	300+ Elective	3
+ Elective*	4	+ Elective*	4
	<u>#</u>		<u>16</u>

**TOTAL CREDITS: 120**

\*To be discussed with your academic advisor.

+ 6 hours of 'free' electives - that do not count toward any other requirement - must be taken. Additional electives may be required to reach the required minimum of 120 hours. Consider pursuing a 2nd major or minor with these elective hours.

**Four Year Graduation Plan**
**Bachelor of Arts in Environmental & Sustainability Studies**
**Area of Expertise: Ecosystems**

<b>Year 1</b>			
<b><u>Fall</u></b>	<b><u>Credits</u></b>	<b><u>Spring</u></b>	<b><u>Credits</u></b>
Gen Ed Comp/Com	3	Foreign Language 102	4
Foreign Language 101	4	Gen Ed Comp/Com	3
MA 111 / Gen Ed QF	3	P BIO 148	3
Gen Ed Humanities	3	Gen Ed Statistical Reason	3
	<u>13</u>	BIO 151	<u>1</u>
			<u>14</u>
<b>Year 2</b>			
<b><u>Fall</u></b>	<b><u>Credits</u></b>	<b><u>Spring</u></b>	<b><u>Credits</u></b>
Foreign Language 201	3	Foreign Language 202	3
Gen Ed Social Science	3	Gen Ed N/P/M	3
P BIO 152	3	A&S SS	3
Core ENS 201	3	Core ENS 202	3
Gen Ed Citizen Global	3	Gen Ed Citizen US	3
	<u>15</u>		<u>15</u>
<b>Year 3</b>			
<b><u>Fall</u></b>	<b><u>Credits</u></b>	<b><u>Spring</u></b>	<b><u>Credits</u></b>
Core ENG 205 / 2nd Tier Writing	3	300+ Elective	3
Core ENS 300	3	A&S NS	3
Th1 ENT 402	3	Core PHI 336 / A&S HU	3
Th1 BIO 361/ A&S NS	3	Elective	4
300+ Gen Ed Humanities	3	Gen Ed A/C	3
	<u>15</u>		<u>16</u>
<b>Year 4</b>			
<b><u>Fall</u></b>	<b><u>Credits</u></b>	<b><u>Spring</u></b>	<b><u>Credits</u></b>
Th1 BIO 375	3	Th1 ENS 395	3
Th1 PLS 566	3	Th2 300+ Elective	3
300+ A&S HU	3	Core ENS 400 / A&S NS	3
Th2 300+ Elective	3	Th3 300+ Theme (3)	3
300+ Elective*	4	+Elective*	4
	<u>16</u>		<u>16</u>

**TOTAL CREDITS: 120**

\*To be discussed with your academic advisor.

+ 6 hours of 'free' electives - that do not count toward any other requirement - must be taken. Additional electives may be required to reach the required minimum of 120 hours. Consider pursuing a 2nd major or minor with these elective hours.



# Four Year Graduation Plan

## Bachelor of Arts in Environmental & Sustainability Studies

### Area of Expertise: Energy and Land

Year 1			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Gen Ed Comp/Com	4	Foreign Language 102	4
Foreign Language 101	4	Gen Ed Statistical Reason	3
MA 111 / Gen Ed QF	3	Gen Ed Comp/Com	3
Gen Ed Citizen US	3	GEO 130	3
	<u>14</u>		<u>13</u>
Year 2			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Foreign Language 201	3	Foreign Language 202	3
Gen Ed Humanities	3	Gen Ed Social Science	3
Gen Ed N/P/M	3	Th1 HIS 240 / A&S HU	3
Core ENS 201	3	Core ENS 202	3
P ECO 201	3	A&S NS	3
	<u>15</u>	A&S Lab	1
			<u>16</u>
Year 3			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Core ENG 205 / 2nd Tier Writing	3	Th2 ENS 395	3
Core ENS 300	3	Th1 GEO 321 /A&S NS	3
Gen Ed Citizen Global	3	PHI 336 / A&S HU	3
Th1 ANT 340/ A&S SS	3	Th1 300+ Elective / A&S SS	3
300+ Elective*	3	300+ Elective(s)*	3
	<u>15</u>		<u>15</u>
Year 4			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Th1 ENG 401	3	300+ Elective	3
Th1 GEO 351	3	Th3 300+ Elective	3
Th2 300+ Elective	3	Core ENS 400 / A&S NS	3
300+ A&S HU	3	Gen Ed A/C	3
+Elective*	4	+Elective*	4
	<u>16</u>		<u>16</u>

**TOTAL CREDITS: 120**

^The USP Math and Inference Requirements can be satisfied with 1 calculus course. If at any point you complete a calculus course, future courses marked with a ^ may be replaced with electives.

»Incoming students do not have to enroll in ENG 104 if they have any of the following: 1) An ACT English score of 32 or higher; 2) an SAT Verbal score of 700 or higher; 3) or a score of 4 or 5 on the English Language AP exam. In these situations, the student should replace ENG 104 with electives. If ENG 104 must be taken, it can be taken any time in the 1st year of study at UK.

\*To be discussed with your academic advisor.

be required to reach the required minimum of 120 hours. Consider pursuing a 2nd major or minor with these elective hours.

**Four Year Graduation Plan**
**Bachelor of Arts in Environmental & Sustainability Studies**
**Area of Expertise: Society**

<b>Year 1</b>			
<b><u>Fall</u></b>	<b><u>Credits</u></b>	<b><u>Spring</u></b>	<b><u>Credits</u></b>
Gen Ed Comp/Com	3	Foreign Language 102	4
Foreign Language 101	4	Gen Ed Comp/Com	3
MA 111 / Gen Ed QF	3	Gen Ed N/P/M	3
Gen Ed Citizen US	3	Gen Ed Citizen Global	3
	<u>13</u>	A&S Lab	1
			<u>14</u>
<b>Year 2</b>			
<b><u>Fall</u></b>	<b><u>Credits</u></b>	<b><u>Spring</u></b>	<b><u>Credits</u></b>
Foreign Language 201	3	Foreign Language 202	3
Gen Ed Humanities	3	SOC 101 / Gen Ed SS	3
Gen Ed A/C	3	GEO 130 / A&S NS	3
Core ENS 201	3	Core ENS 202	3
+Elective*	3	Gen Ed Statistical Reason	3
	<u>15</u>		<u>15</u>
<b>Year 3</b>			
<b><u>Fall</u></b>	<b><u>Credits</u></b>	<b><u>Spring</u></b>	<b><u>Credits</u></b>
Core ENG 205 / 2nd Tier Writing	3	Th2 ENS 395	3
Core ENS 300	3	SOC 304	3
+Elective*	4	Core PHI 336 / A&S HU	3
Th1 GEO 321 / A&S SS	3	Th1 SOC 380 / A&S SS	3
A&S NS	3	Th1 PS 391	3
	<u>16</u>		<u>15</u>
<b>Year 4</b>			
<b><u>Fall</u></b>	<b><u>Credits</u></b>	<b><u>Spring</u></b>	<b><u>Credits</u></b>
300+ Elective	3	Th1 SOC 360	3
Th1 GEO 321	3	Th3 300+ Elective	3
300+ Elective*	3	Core ENS 400 / A&S NS	3
Th2 300+ A&S HU	3	300+ Elective*	3
+Elective*	4	+Elective*	4
	<u>16</u>		<u>16</u>

**TOTAL CREDITS: 120**

\*To be discussed with your academic advisor.

+ 6 hours of 'free' electives - that do not count toward any other requirement - must be taken. Additional electives may be required to reach the required minimum of 120 hours. Consider pursuing a 2nd major or minor with these elective hours.

# Four Year Graduation Plan

## Bachelor of Arts in Environmental & Sustainability Studies

### Area of Expertise: Water Resources

Area of Expertise: Water Resources

Year 1					
<u>Fall</u>		<u>Credits</u>		<u>Spring</u>	<u>Credits</u>
Gen Ed Comp/Com		3		Foreign Language 102	4
Foreign Language 101		4		Gen Ed Comp/Com	3
MA 111 / Gen Ed QF		3	P	CHE 105 / Gen Ed N/P/M	3
Gen Ed A/C		3	P	GEO 130	3
		<u>13</u>		CHE 105 / A&S Lab	1
					<u>14</u>
Year 2					
<u>Fall</u>		<u>Credits</u>		<u>Spring</u>	<u>Credits</u>
Foreign Language 201		3		Foreign Language 202	3
Gen Ed Humanities		3	P	BIO 150	3
P-Th1	GLY 220	3		A&S HU	3
Core	ENS 201	3	Core	ENS 202	3
Gen Ed Statistical Reason		3		Gen Ed Social Science	3
		<u>15</u>			<u>15</u>
Year 3					
<u>Fall</u>		<u>Credits</u>		<u>Spring</u>	<u>Credits</u>
Core	ENG 205 / 2nd Tier Writing	3	Th2	ENS 395	3
Core	ENS 300	3		A&S NS	3
Th1	GLY 385	3	Core	PHI 336 / A&S HU	3
Th1	300+ Elective / A&S SS	3	Th1	GEO 351 / A&S SS	3
Gen Ed Citizen Global		3		300+ Elective(s)*	3
		<u>15</u>			<u>15</u>
Year 4					
<u>Fall</u>		<u>Credits</u>		<u>Spring</u>	<u>Credits</u>
Th1	ENG 401	3		300+ Elective*	3
Th1	GEO 331	3	Th3	300+ Elective	3
Th2	300+ Elective	3	Core	ENS 400 / A&S NS	3
300+ Elective*		3		Gen Ed Citizen US	3
+Elective*		4		+Elective*	4
		<u>16</u>			<u>16</u>

**TOTAL CREDITS: 120**

^The USP Math and Inference Requirements can be satisfied with 1 calculus course. If at any point you complete a calculus course, future courses marked with a ^ may be replaced with electives.

»Incoming students do not have to enroll in ENG 104 if they have any of the following: 1) An ACT English score of 32 or higher; 2) an SAT Verbal score of 700 or higher; 3) or a score of 4 or 5 on the English Language AP exam. In these situations, the student should replace ENG 104 with electives. If ENG 104 must be taken, it can be taken any time in the 1st year of study at UK.

\*To be discussed with your academic advisor.

+ 6 hours of 'free' electives - that do not count toward any other requirement - must be taken. Additional electives may be required to reach the required minimum of 120 hours. Consider pursuing a 2nd major or minor with these elective hours.

# Four Year Graduation Plan

## Bachelor of Arts in Environmental & Sustainability Studies

Thematic Concentration: Environmental Justice within Area of Expertise: Society

Year 1			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Gen Ed Comp/Com	3	Foreign Language 102	4
Foreign Language 101	4	Gen Ed Statistical Reason	3
MA 111 / Gen Ed QF	3	Gen Ed Comp/Com	3
Gen Ed Citizen US	3	Gen Ed N/P/M	3
	<u>13</u>	A&S Lab	1
			<u>14</u>
Year 2			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Foreign Language 201	3	Foreign Language 202	3
Gen Ed A/C	3	Gen Ed Social Science	3
Gen Ed Humanities	3	A&S NS	3
Core ENS 201	3	Core ENS 202	3
+Elective*	3	+Elective*	3
	<u>15</u>		<u>15</u>
Year 3			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Core ENG 205 / 2nd Tier Writing	3	Th2 ENS 395	3
Core ENS 300	3	A&S NS	3
300+ A&S HU	3	Core PHI 336 / A&S HU	3
Th1 300+ Elective / A&S SS	3	Th1 300+ Elective / A&S SS	3
300+ Elective*	3	300+ Elective(s)*	4
	<u>15</u>		<u>16</u>
Year 4			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Th1 300+ Elective	3	300+ Elective*	3
Th1 300+ Elective	3	Th3 300+ Elective	3
Th2 300+ Elective	3	ENS 400 / A&S NS	3
300+ Elective*	3	Gen Ed Citizen Global	3
+Elective*	4	+Elective*	4
	<u>16</u>		<u>16</u>

TOTAL CREDITS: 120

\*To be discussed with your academic advisor.

+ 6 hours of 'free' electives - that do not count toward any other requirement - must be taken. Additional electives may be required to reach the required minimum of 120 hours. Consider pursuing a 2nd major or minor with these elective hours.

# Four Year Graduation Plan

## Bachelor of Arts in Environmental & Sustainability Studies

### Thematic Concentration: The Built Environment within Area of Expertise: Society

Year 1			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Gen Ed Comp/Com	3	Foreign Language 102	4
Foreign Language 101	4	Gen Ed Statistical Reason	3
MA 111 / Gen Ed QF	3	Gen Ed Comp/Com	3
ARC 111	3	Gen Ed N/P/M	3
	<u>#</u>	A&S Lab	1
			<u>14</u>
Year 2			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Foreign Language 201	3	Foreign Language 202	3
Gen Ed Humanities	3	SOC 101 / Gen Ed SS	3
+Elective*	4	GEO 222 / A&S SS	3
Core ENS 201	3	Core ENS 202	3
ARC 212	3	ARC 213	3
	<u>16</u>		<u>15</u>
Year 3			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Core ENG 205 / 2nd Tier Writing	3	Th2 ENS 395	3
Core ENS 300	3	Th1 SOC 304	3
300+ A&S HU	3	Core PHI 336 / A&S HU	3
Th1 ANT 340 / A&S SS	3	A&S NS	3
ARC 314	3	Th1 ARC 315	3
	<u>15</u>		<u>15</u>
Year 4			
<u>Fall</u>	<u>Credits</u>	<u>Spring</u>	<u>Credits</u>
Th2 300+ Elective	3	Th1 SOC 420	3
Th1 GEO 422	3	Th3 300+ Elective	3
Gen Ed A/C	3	Core ENS 400 / A&S NS	3
Gen Ed Citizen Global	3	Gen Ed Citizen US	3
+Elective*	4	+Elective*	4
	<u>16</u>		<u>16</u>

**TOTAL CREDIT: 120**

\*To be discussed with your academic advisor.

+ 6 hours of 'free' electives - that do not count toward any other requirement - must be taken. Additional electives may be required to reach the required minimum of 120 hours. Consider pursuing a 2nd major or minor with these elective hours.

## NEW COURSE FORM

<b>1. General Information.</b>				
a.	Submitted by the College of: Arts & Sciences	Today's Date:	Nov. 17, 2011	
b.	Department/Division: Interdisciplinary Programs			
c.	Contact person name: David Atwood	Email: datwood@uky.edu	Phone:	257-7304
d.	Requested Effective Date: <input type="checkbox"/> Semester following approval OR <input checked="" type="checkbox"/> Specific Term/Year <sup>1</sup> : Fall 2012			
<b>2. Designation and Description of Proposed Course.</b>				
a.	Prefix and Number: ENS 201			
b.	Full Title: Environmental & Sustainability Studies I: Humanities and Social Sciences			
c.	Transcript Title (if full title is more than 40 characters): Env. & Sust. Stud. I: Hum. & Soc. Sci.			
d.	To be Cross-Listed <sup>2</sup> with (Prefix and Number): N/A			
e.	Courses must be described by <u>at least one</u> of the meeting patterns below. Include number of actual contact hours <sup>3</sup> for each meeting pattern type.			
	3 Lecture	_____ Laboratory <sup>1</sup>	_____ Recitation	_____ Discussion
	_____ Clinical	_____ Colloquium	_____ Practicum	_____ Research
	_____ Seminar	_____ Studio	_____ Other – Please explain: _____	
f.	Identify a grading system: <input checked="" type="checkbox"/> Letter (A, B, C, etc.) <input type="checkbox"/> Pass/Fail			
g.	Number of credits: 3			
h.	Is this course repeatable for additional credit?			YES <input type="checkbox"/> NO <input checked="" type="checkbox"/>
	If YES:	Maximum number of credit hours:	N/A	
	If YES:	Will this course allow multiple registrations during the same semester?	YES <input type="checkbox"/> NO <input checked="" type="checkbox"/>	
i.	Course Description for Bulletin:	This course will provide a foundation in the core ideas, theoretical concerns and practical approaches to environmental studies framed within the disciplines of the humanities and social sciences. Students will study human interactions with the environment, both natural and built, and inter-human relations conditioned by local and global environmental factors. Students will obtain a basic conceptual and historical understanding of the nature and value of their local, regional, and global environment.		
j.	Prerequisites, if any: None			
k.	Will this course also be offered through Distance Learning?			YES <sup>4</sup> <input type="checkbox"/> NO <input checked="" type="checkbox"/>
l.	Supplementary teaching component, if any: <input type="checkbox"/> Community-Based Experience <input type="checkbox"/> Service Learning <input type="checkbox"/> Both			

<sup>1</sup> Courses are typically made effective for the semester following approval. No course will be made effective until all approvals are received.

<sup>2</sup> The chair of the cross-listing department must sign off on the Signature Routing Log.

<sup>3</sup> In general, undergraduate courses are developed on the principle that one semester hour of credit represents one hour of classroom meeting per week for a semester, exclusive of any laboratory meeting. Laboratory meeting, generally, represents at least two hours per week for a semester for one credit hour. (from SR 5.2.1)

<sup>4</sup> You must *also* submit the Distance Learning Form in order for the proposed course to be considered for DL delivery.

## NEW COURSE FORM

<b>3.</b>	Will this course be taught off campus?	YES <input type="checkbox"/>	NO <input checked="" type="checkbox"/>
<b>4.</b>	<b>Frequency of Course Offering.</b>		
<b>a.</b>	Course will be offered (check all that apply):	<input checked="" type="checkbox"/> Fall	<input type="checkbox"/> Spring <input type="checkbox"/> Summer
<b>b.</b>	Will the course be offered every year?	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
	If NO, explain: _____		
<b>5.</b>	Are facilities and personnel necessary for the proposed new course available?	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
	If NO, explain: _____		
<b>6.</b>	What enrollment (per section per semester) may reasonably be expected?	30	
<b>7.</b>	<b>Anticipated Student Demand.</b>		
<b>a.</b>	Will this course serve students primarily within the degree program?	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
<b>b.</b>	Will it be of interest to a significant number of students outside the degree pgm?	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
	If YES, explain: This course would be appropriate for General Education Credit under categories I.a and I.c		
<b>8.</b>	<b>Check the category most applicable to this course:</b>		
	<input checked="" type="checkbox"/> Traditional – Offered in Corresponding Departments at Universities Elsewhere		
	<input type="checkbox"/> Relatively New – Now Being Widely Established		
	<input type="checkbox"/> Not Yet Found in Many (or Any) Other Universities		
<b>9.</b>	<b>Course Relationship to Program(s).</b>		
<b>a.</b>	Is this course part of a proposed new program?	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
	If YES, name the proposed new program: B.A. in Environmental & Sustainability Studies		
<b>b.</b>	Will this course be a new requirement <sup>5</sup> for ANY program?	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
	If YES <sup>5</sup> , list affected programs: B.A. in Environmental & Sustainability Studies		
<b>10.</b>	<b>Information to be Placed on Syllabus.</b>		
<b>a.</b>	Is the course 400G or 500?	YES <input type="checkbox"/>	NO <input checked="" type="checkbox"/>
	If YES, the <i>differentiation for undergraduate and graduate students must be included</i> in the information required in <b>10.b</b> . You must include: (i) identification of additional assignments by the graduate students; and/or (ii) establishment of different grading criteria in the course for graduate students. (See SR 3.1.4.)		
<b>b.</b>	<input checked="" type="checkbox"/> The syllabus, including course description, student learning outcomes, and grading policies (and 400G-/500-level grading differentiation if applicable, from <b>10.a</b> above) are attached.		

<sup>5</sup> In order to change a program, a program change form must also be submitted.

# NEW COURSE FORM

## Signature Routing Log

### General Information:

Course Prefix and Number: ENS 201

Proposal Contact Person Name: David Atwood Phone: 257-7304 Email: datwood@uky.edu

### INSTRUCTIONS:

Identify the groups or individuals reviewing the proposal; note the date of approval; offer a contact person for each entry; and obtain signature of person authorized to report approval.

### Internal College Approvals and Course Cross-listing Approvals:

Reviewing Group	Date Approved	Contact Person (name/phone/email)	Signature
		/ /	
		/ /	
		/ /	
		/ /	
		/ /	

### External-to-College Approvals:

Council	Date Approved	Signature	Approval of Revision <sup>6</sup>
Undergraduate Council			
Graduate Council			
Health Care Colleges Council			
Senate Council Approval		University Senate Approval	

Comments:

<sup>6</sup> Councils use this space to indicate approval of revisions made subsequent to that council's approval, if deemed necessary by the revising council.



## SYLLABUS

### ENS 201-001: Environmental and Sustainability Studies I: Humanities and Social Sciences MWF tba Location

Contact Information	Required Texts
<ul style="list-style-type: none"><li>• Instructor Name</li><li>• Office</li><li>• Office Ph.</li><li>• Email</li><li>• Office Hours (or by appointment)</li></ul>	<ul style="list-style-type: none"><li>• Chiras, Daniel 2010. Environmental Science 2010 (8<sup>th</sup> edition). Sudbury, MA: Jones and Bartlett Publishing.</li><li>• King, Leslie and Deborah McCarthy (eds) 2009. <i>Environmental Sociology: From Analysis to Action</i>. Lanham, MD: Roman and Littlefield</li><li>• Texts and handouts available through the class Blackboard shell</li></ul>

### Overview of course

This course exposes students to core ideas, theoretical concerns and practical approaches to environmental studies framed within the disciplines of the humanities and social sciences. Students will study human interactions with the environment, both natural and built, and inter-human relations conditioned by local and global environmental factors. Core ideas surveyed in this class include: the meaning of an environmental ethic philosophy, historical and cultural perspectives (Eastern and Western philosophies) of nature, the social construction of nature, environmental justice, environmental racism, local-global linkages, population, consumption and commodity chains, and political ecology. Students will obtain a basic conceptual and historical understanding of the nature and value of their local, regional, and global environment. This understanding will form the basis by which the student will analyze many of the problems pertinent to human social reality.

### Course Goals/Objective:

Through this course, students will gain a foundational knowledge of environmental ethics, environmental writing, and the interactions between the environment and the social world. This knowledge will be utilized in the humanities and social science courses taken by the student in the areas necessary for the completion of the ENS B.A. degree.

### Student Learning Outcomes:

Upon completion of this course students will be able to:

- Explain the differences in historical, cultural, and philosophical traditions towards the environment.
- Analyze and critique a specific sustainability management program instituted at the local level
- Evaluate the roles that stakeholder and societal diversity play in environmental concerns.
- Explain how and why environmental toxins and hazards disproportionately affect people of color, low income communities, women, and people of the Global South.
- Analyze the link between local and global environmental concerns.
- Apply knowledge gained through the course to reveal social, cultural, gendered, racial and other dimensions of diversity to a given environmental issue (such as a “commodity chain”).

### Grading:

The course consists of three components for the grade:

#### Exams

Midterm Exam

20 %

Final Exam

30 %

#### Assignments

Sustainability Project

20 %

Commodity Chain Analysis

20 %

#### Participation

10 %

#### Grading Scale

A = 90% and above

B = 80-89%

C = 70-79%

D = 60-69%

E = 59% and below

## Course Requirements:

Students must satisfactorily complete all assignments and exams in order to pass the class. Students will be provided with a Midterm Evaluation (by the midterm date) of course performance based on these criteria completed to that date.

Exams (midterm exam worth 20% and final exam worth 30% for a total of 50%): In their midterm and comprehensive final exam students will demonstrate their mastery of both content knowledge (gained through class lectures, discussion, and activities and course readings), and critical thinking. Each exam will be graded on a 100 point scale. The final exam will be comprehensive in scope.

Assignments (20% each for total of 40%): Students will complete two *group/paired (ie: groups of 2 or 3 students work together)* projects / assignments during the semester. These assignments will develop students' skills in 1) understanding the inter-linkages of the human experience and the natural world in which we live 2) the ways distant places are linked through extraction, production and consumption of environmental products, and the role of inequality, power and justice in these linkages.

*NOTE: These assignments are group projects. As such, the whole group will receive the same grade. However, each student will grade the contribution of all group members, so that in the event that one group member does not contribute meaningfully, that student's grade will be dropped to a significantly lower grade than the group grade. Group collaboration can take place via email, a facebook page, a wiki, a blog, in person, phone calls and any other way that works. Some class time during discussion sections will be given for group work. But substantial time outside of class will be required for these projects.*

- Assignment 1 – The first project will be a research paper of approximately 10 pages. In this paper, the group will detail the efforts at the local level, i.e., either by (i) a university, (ii) a city, and/or (ii) a state (such as the Commonwealth of Kentucky) to implement sustainable management practices. In this paper, students will explain what sustainable practices are, detail the sustainable practices implemented by the institutional body studied, explain the various pragmatic and ethical rationales for the implementation of these practices implemented or planned by the institution studied, provide the set of evaluative criteria offered to judge the efficacy of these practices (if any are given), and offer their own evaluation both of these criteria and the efficacy of the practices implemented.
- Assignment 2 – The second project will be a “commodity chain analysis” in which a pair or group of 3 students identifies a “raw” product (ie: coal, copper, diamonds, coltan, coffee, Brazil nuts, acai berries, toxic waste, pollution, etc) that is extracted from a particular global location (ie: Eastern Kentucky, Zambia, South Africa, Democratic Rep. of Congo, Guatemala, Amazon, US Industries, etc). Then, conducting substantial library research, students will trace that product from the point of extraction, through processing, to consumers in a different global location. While the “commodity” gives coherence to the research, students must focus their research on the SOCIAL dimensions of the extraction, production and consumption of the commodity. The final section of this assignment will consist of a “social justice” analysis of this commodity chain, including recommendations for increased equity between producers and consumers in a global context. This assignment will be some form of multi media, according the students' choice, skills and interests. Possible formats include: an Electronic poster (with memo), a blog (with text and images), a video or other media (with instructor approval).

Participation (10% total): Participation during class discussions is one of the best ways to facilitate learning of the class material. Participation includes engaging in all class activities (debates, roll playing, group exercises) as well as offering insightful and useful comments during discussion. Simply speaking does not count towards participation (beware the class clown); comments should further the conversation and indicate reflective thinking. Additionally, participation will frequently include participating in “discussions” via blackboard, and posting comments to the various group projects produced during the semester. The participation grade will be given in two “installments” with half given at the mid-term and the other half at the end of the semester.

## CLASS POLICIES

1. Absences: After 1 unexcused absence from class a student's grade will drop by 2% points per absence. Excused absences are given only: a) with presentation of a VALID MEDICAL or EMERGENCY excuse, IN WRITING (written by a medical doctor), b) with a death in the family (copy of the obituary required), or c) by pre-arrangement with the professor.
  - a. Arrival 10 minutes or more after the start of discussion section constitutes an absence. Departure 10 minutes before the end of discussion section constitutes an absence.
  - b. If you will be absent from class due to a religious holiday that is not already recognized by the university, you must inform and discuss this (these) absence(s) with your Professor.
  - c. If you are a university athlete, you must have your travel/absence schedule approved by the professor. You must present a written schedule of anticipated absences. This schedule must identify the specific dates you will be absent (not the whole schedule of athletic events), and must also give a phone number for the athletic coordinator who knows your schedule. If you anticipate missing more than 3 discussion section meetings during the semester, you should withdraw from the course this semester, and take the course at a time when it does not conflict with your extracurricular activities. (If you anticipate missing only 2 discussion section meetings due to athletic commitments, those absences will stand as "free" absences, and you will suffer the 30 point drop per absence after the two).
  - d. After eight (8) total absences (excused and unexcused), you will receive a failing grade in the course.
2. Make-up exams: A student may not take a make-up quiz unless s/he has an excused absence. Excused absences are given only: a) with presentation of a VALID MEDICAL or EMERGENCY excuse, IN WRITING (written by a medical doctor), b) with a death in the family (copy of the obituary required), or c) by pre-arrangement with the professor. Any other failure to take a quiz when it is scheduled will result in no credit for the quiz (0%). If you do have an excused absence and need to make up a quiz, you must make arrangements with your TA to take the makeup within a week of the quiz date.
3. Late assignments: Due dates and TIMES are listed in the schedule. Unless a student has an excused absence (see above), the instructor will not accept late assignments. If you have a problem completing your assignment on time, you need to communicate with your instructor immediately. If your assignment is not accepted because it is late, you will receive 0 (zero) points for the assignment. If you do not turn in an assignment you will receive 0 (zero) points.
4. Cheating / Plagiarizing: A few simple words: don't do it. For purposes of clarity, cheating includes copying or "borrowing" answers from others on quizzes, citing others' work as your own in essays, and plagiarizing or taking material verbatim from texts, lectures, and articles (including anything from web-sites) without proper citation of the author(s). All such incidents will be handled according to University policy as outlined in the *University Senate Rules and Student Rights and Responsibilities*. The minimum punishment for cheating or plagiarism is an "E" in the course. This is University Policy.
  - a. *Points concerning plagiarism and cheating in the Student Code of Conduct are not meant to discourage students from sharing ideas and collaborating. On the contrary, unless instructed otherwise, students in this class should collaborate as much as possible, but must acknowledge such collaboration in any work submitted for a grade*
5. Classroom civility and decorum: The university, college and program has a commitment to respect the dignity of all and to value differences among members of our academic community. There exists the role of discussion and debate in academic discovery and the right of all to respectfully disagree from time-to-time. Students clearly have the right to take reasoned exception and to voice opinions contrary to those offered by the instructor and/or other students (S.R. 6.1.2). Equally, a faculty member has the right -- and the responsibility -- to ensure that all academic discourse occurs in a context characterized by respect and civility. Obviously, the accepted level of civility would not include attacks of a personal nature or statements denigrating another on the basis of race, sex, religion, sexual orientation, age, national/regional origin or other such irrelevant factors.
6. Academic Accommodations due to disability: If you have a documented disability that requires academic accommodations, please see me as soon as possible during scheduled office hours. In order to receive accommodations in this course, you must provide me with a Letter of Accommodation from the Disability Resource Center (Room 2, Alumni Gym, 257-2754, email address [jkarnes@camil.uky.edu](mailto:jkarnes@camil.uky.edu)) for coordination of campus disability services available to students with disabilities.
7. Religious Accommodations: Students anticipating absence for a major religious holiday during the fall semester must notify me in writing or email prior to the last day for adding classes. Information regarding dates of major religious holidays may be obtained through the religious liaison, Mr. Jake Karnes ([jkarnes@email.uky.edu](mailto:jkarnes@email.uky.edu), 257-2754).

## READINGS AND ASSIGNMENT SCHEDULE

This schedule, and assigned readings, are subject to adjustment throughout the semester.

### Introduction

**Week 1 Class Introduction -**

READ Chiras Chapter 1: Environmental Science

### SECTION I – HUMANS IN THE ENVIRONMENT: UNDERSTANDING THE ENVIRONMENT AND OUR RELATION TO IT

**Week 2 The Roots of Our Understanding: Western and Non-Western Conception of Nature**

READ: Selections available on Bb: "Genesis," John Locke *Two Treatise*, E. White "Black Women in the Wilderness," Luther Standing Bear "Nature," additional selections representative of Buddhist, Shinto, Indian, Animist conceptions of nature.

### Details of Assignment 1 presented to students: Sustainability project

**Week 3 Environmentalism in American**

READ: Essays: " H.D. Thoreau "Walking," A. Leopold "A Land Ethic," W. Berry "An Entrance into the Woods," W. Stegner "Wilderness Letter, T.T. Williams "The Clan of One Breasted Women."

**Week 4 The Social Construction of Nature**

READ: (1) "Wild Horses and the Political Ecology of Nature Restoration in the Missouri Ozark" in *Environmental Sociology*, ch. 7  
(2) "The Pristine Myth" William Denevan (available through JSTOR)

**Week 5 Environmental Sustainability**

READ: (1) Chiras chapter 2: Environmental Protection and Sustainability  
(2) Chiras chapter 3: Understanding the Root Causes of the Environmental Crisis

**Week 6 The Ethical Justification for Creating a Sustainable Society**

READ: (1) Chiras, chapter 24  
(2) Brian Berry, "Sustainability and Intergenerational Justice"

**Week 7 Law, Government, and Society**

READ: Chiras chapter 27

**MIDTERM EXAM (on all previous readings, discussion, lectures, films, etc).**

### SECTION II – HUMANS IN THE ENVIRONMENT: SOCIETY, CULTURE, BEHAVIOR AND JUSTICE

**Week 8 Human Populations and diversity**

READ: Chiras chapter 8: Population: measuring growth and its impact

### DUE: Assignment 1

**Week 9 Population and diversity continued**

READ: Chiras Chapter 9: Stabilizing the Human Population: Strategies for Sustainability.

### Details of Assignment 2 presented to students: Commodity Chain Analysis

**Week 10 Economies and Consumption**

READ: Chiras Chapter 25: Sustainable Economics: Understanding the Economy and Challenges Facing the Industrial Nations

**Week 11 Economies and Consumption continued**

READ: Chiras Chapter 26: Sustainable Economic Development: Challenges Facing the Developing Nations

**Week 12: Social Inequalities and Environmental Injustices**

READ: (1) “The Unfair Trade-Off: Globalization and the Export of Ecological Hazards” by Daniel Faber. (Chapter 11 in *Environmental Sociology: From Analysis to Action*, edited by Leslie King and Deborah McCarthy)  
(2) “The Next Revolutionary Stage: Recycling Waste or Recycling History?” by David Pellow. (Chapter 6 in *Environmental Sociology: From Analysis to Action*, edited by Leslie King and Deborah McCarthy)

**Week 13: Environmental Racism and Industrial Pollution**

READ: (1) “Environmental Racism Revisited” (Ch. 5 in Robert Bullard’s *Dumping in Dixie*)  
(2) “Corporate Responsibility for Toxins” by Gerald Markowitz and David Rosner. (Chapter 10 in *Environmental Sociology: From Analysis to Action*, edited by Leslie King and Deborah McCarthy)

**SECTION III: FROM KNOWLEDGE TO ACTION -- OUR ROLE IN THE GLOBAL ENVIRONMENT**

**Week 14: Struggles for Environmental Justice**

READ: “Environmental Justice: Grassroots Activism and its Impact on Public Policy Decision Making” by Robert D. Bullard and Glenn S. Johnson (Chapter 4 in *Environmental Sociology: From Analysis to Action*, edited by Leslie King and Deborah McCarthy)

**Week 15: Struggles for Environmental Justice, continued**

READ: Case studies of successful environmental justice activism (TBA). Examples: “Operation Return to Sender” and “Ban the Burn: The Anti-Incinerator Movement in the Philippines” in Chapter 4 of David N. Pellow’s *Resisting Global Toxics: Transnational Movements for Environmental Justice*, or the article “Environmental Justice Comes Full Circle: Warren County Before and After” (2007) by Dollie Burwell and Luke Cole (in *Golden Gate University Environmental Law Journal*).

**DUE: Assignment 2 Multi-media “commodity chain analysis”**

**Week 16: Course Synthesis – what steps to take?**

READ: tba

**Week 17 Finals week**

**FINAL COMPREHENSIVE EXAM (synthetic- comprehensive)**

## NEW COURSE FORM

<b>1. General Information.</b>				
a.	Submitted by the College of: Arts & Sciences	Today's Date:	Nov. 17, 2011	
b.	Department/Division: Interdisciplinary Programs			
c.	Contact person name: David Atwood	Email: datwood@uky.edu	Phone:	257-7304
d.	Requested Effective Date: <input type="checkbox"/> Semester following approval OR <input checked="" type="checkbox"/> Specific Term/Year <sup>1</sup> : Spring 2013			
<b>2. Designation and Description of Proposed Course.</b>				
a.	Prefix and Number: ENS 202			
b.	Full Title: Environmental & Sustainability Studies II: Natural Science and Policy			
c.	Transcript Title (if full title is more than 40 characters): Env. & Sust. Stud. I: Nat. Sci. & Policy			
d.	To be Cross-Listed <sup>2</sup> with (Prefix and Number): N/A			
e.	Courses must be described by <u>at least one</u> of the meeting patterns below. Include number of actual contact hours <sup>3</sup> for each meeting pattern type.			
	3 Lecture	_____ Laboratory <sup>1</sup>	_____ Recitation	_____ Discussion
	_____ Clinical	_____ Colloquium	_____ Practicum	_____ Research
	_____ Seminar	_____ Studio	_____ Other – Please explain: _____	
f.	Identify a grading system: <input checked="" type="checkbox"/> Letter (A, B, C, etc.) <input type="checkbox"/> Pass/Fail			
g.	Number of credits: 3			
h.	Is this course repeatable for additional credit?			YES <input type="checkbox"/> NO <input checked="" type="checkbox"/>
	If YES:	Maximum number of credit hours:	N/A	
	If YES:	Will this course allow multiple registrations during the same semester?	YES <input type="checkbox"/> NO <input checked="" type="checkbox"/>	
i.	Course Description for Bulletin:	This is an introduction to Natural Science and Policy as they pertain to understanding environmental studies. The core ideas include understanding how the ecological theories of population dynamics, community structure, and ecosystems dynamics lay a scientific foundation to understanding the nature of current environmental issues and how they might be addressed individually and through governmental legislation.		
j.	Prerequisites, if any: None			
k.	Will this course also be offered through Distance Learning?			YES <sup>4</sup> <input type="checkbox"/> NO <input checked="" type="checkbox"/>
l.	Supplementary teaching component, if any: <input type="checkbox"/> Community-Based Experience <input type="checkbox"/> Service Learning <input type="checkbox"/> Both			
3.	Will this course be taught off campus?			YES <input type="checkbox"/> NO <input checked="" type="checkbox"/>

<sup>1</sup> Courses are typically made effective for the semester following approval. No course will be made effective until all approvals are received.

<sup>2</sup> The chair of the cross-listing department must sign off on the Signature Routing Log.

<sup>3</sup> In general, undergraduate courses are developed on the principle that one semester hour of credit represents one hour of classroom meeting per week for a semester, exclusive of any laboratory meeting. Laboratory meeting, generally, represents at least two hours per week for a semester for one credit hour. (from SR 5.2.1)

<sup>4</sup> You must *also* submit the Distance Learning Form in order for the proposed course to be considered for DL delivery.

## NEW COURSE FORM

<b>4.</b>	<b>Frequency of Course Offering.</b>		
<b>a.</b>	Course will be offered (check all that apply):	<input checked="" type="checkbox"/> Fall	<input type="checkbox"/> Spring <input type="checkbox"/> Summer
<b>b.</b>	Will the course be offered every year?	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
	If NO, explain: _____		
<b>5.</b>	<b>Are facilities and personnel necessary for the proposed new course available?</b>		YES <input checked="" type="checkbox"/> NO <input type="checkbox"/>
	If NO, explain: _____		
<b>6.</b>	<b>What enrollment (per section per semester) may reasonably be expected?</b>	30	
<b>7.</b>	<b>Anticipated Student Demand.</b>		
<b>a.</b>	Will this course serve students primarily within the degree program?	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
<b>b.</b>	Will it be of interest to a significant number of students outside the degree pgm?	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
	If YES, explain:      This course would be appropriate for General Education Credit under categories I.a and I.c		
<b>8.</b>	<b>Check the category most applicable to this course:</b>		
	<input checked="" type="checkbox"/> Traditional – Offered in Corresponding Departments at Universities Elsewhere		
	<input type="checkbox"/> Relatively New – Now Being Widely Established		
	<input type="checkbox"/> Not Yet Found in Many (or Any) Other Universities		
<b>9.</b>	<b>Course Relationship to Program(s).</b>		
<b>a.</b>	Is this course part of a proposed new program?	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
	If YES, name the proposed new program:    B.A. in Environmental & Sustainability Studies		
<b>b.</b>	Will this course be a new requirement <sup>5</sup> for ANY program?	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
	If YES <sup>5</sup> , list affected programs:    B.A. in Environmental & Sustainability Studies		
<b>10.</b>	<b>Information to be Placed on Syllabus.</b>		
<b>a.</b>	Is the course 400G or 500?	YES <input type="checkbox"/>	NO <input checked="" type="checkbox"/>
	If YES, the <i>differentiation for undergraduate and graduate students must be included</i> in the information required in <b>10.b.</b> You must include: (i) identification of additional assignments by the graduate students; and/or (ii) establishment of different grading criteria in the course for graduate students. (See <i>SR 3.1.4.</i> )		
<b>b.</b>	<input checked="" type="checkbox"/> The syllabus, including course description, student learning outcomes, and grading policies (and 400G-/500-level grading differentiation if applicable, from <b>10.a</b> above) are attached.		

<sup>5</sup> In order to change a program, a program change form must also be submitted.

# NEW COURSE FORM

## Signature Routing Log

### General Information:

Course Prefix and Number: ENS 202

Proposal Contact Person Name: David Atwood Phone: 257-7304 Email: datwood@uky.edu

### INSTRUCTIONS:

Identify the groups or individuals reviewing the proposal; note the date of approval; offer a contact person for each entry; and obtain signature of person authorized to report approval.

### Internal College Approvals and Course Cross-listing Approvals:

Reviewing Group	Date Approved	Contact Person (name/phone/email)	Signature
		/ /	
		/ /	
		/ /	
		/ /	
		/ /	

### External-to-College Approvals:

Council	Date Approved	Signature	Approval of Revision <sup>6</sup>
Undergraduate Council			
Graduate Council			
Health Care Colleges Council			
Senate Council Approval		University Senate Approval	

Comments:

<sup>6</sup> Councils use this space to indicate approval of revisions made subsequent to that council's approval, if deemed necessary by the revising council.



## **ENS 202-001: Environmental and Sustainability Studies II: Natural Science and Policy**

**Day/Time/Place: TBD**

**Instructor: TBD**

**Email: TBD**

**Office phone: TBD**

**Office address: TBD**

**Preferred method on contact: TBD**

**Office Hours: days and times TBD**

**Teaching/Grad. Assist: TBD**

**email: TBD**

### **Overview of course**

This is an introduction to Natural Science and Policy as they pertain to understanding environmental studies. The core ideas include understanding how the ecological theories of population dynamics, community structure, and ecosystems dynamics lay a scientific foundation to understanding the nature of current environmental issues and how they might be addressed individually and through governmental legislation.

### **Student Learning Outcomes:**

Upon completion of this course students will be able to:

- Understand basic ecological theory from a scientific perspective.
- Explain the reasons for existing environmental problems.
- Understand different approaches and strategies to solve existing environmental problems.
- Impact of urban and rural development on ecosystems and habitats
- Sustainable land management (and ecosystem protection)
- Show how environmental policies require fundamental science

### **Course Goals/Objective:**

The goal of this course is to show students that ecological theory can explain existing environmental problems, and that understanding ecological theory will provide a foundation for solving them.

### **Required textbooks:**

This course has one textbook:

- Chiras, Daniel 2010. Environmental Science (8<sup>th</sup> edition). Sudbury, MA: Jones and Bartlett Publishing.

### **Grading:**

The course consists of three components for the grade:

Exams: Two over the course of the semester, each 15%	30 %
Assignment:	40 %
Final Exam (comprehensive)	20%
Participation	10 %

Final grades are calculated based on the following breakdown:

A = 90% and above

B = 80-89%

C = 70-79%

D = 60-69%

E = 59% and below

**Course Requirements:** Students must complete all assignments and exams in order to pass the class.

Exams (two semester exams 15% each for total of 30%, final exam 20%): Approximately every six weeks there will be a exam through which students demonstrate their mastery of both content knowledge (gained through class lectures, discussion, and activities and course readings), and critical thinking. Each exam will be graded on a 100 point scale, and worth 15% of the final grade. The final exam (worth 20% of the final grade), will cover the new material introduced during the last third of the class AND key ideas, concepts and knowledge gained from the entirety of the course.

Assignment (40%): At the beginning of the semester, each student will select an environmental topic of interest that needs to be approved by the instructor. During the course of the semester, each student will then collect a minimum of ten published news articles on the subject. These articles will be organized in a notebook. Each article will include a brief review of the significant points in the article. Each student will then generate a typed five page synopsis of these articles describing problems faced, prevailing controversies, and potential solutions.

Participation: Participation during class discussions is one of the best ways to facilitate learning of the class material. Participation includes engaging in all class activities (debates, roll playing, group exercises) as well as offering insightful and useful comments during discussion. Simply speaking does not count towards participation (beware the class clown); comments should further the conversation and indicate reflective thinking. Additionally, participation will frequently include participating in “discussions” via blackboard, and posting comments to the various group projects produced during the semester. The participation grade will be given in two “installments”: half will be given at the mid-term and the other half at the end of the semester (for a maximum of 10% of the total grade)

**Chapter Coverage and Examination Dates:**

<b>Week</b>	<b>Topic</b>	<b>Chapter</b>
1	Principles of Ecology: How Ecosystems Work	4
2	Principles of Ecology: Biomes and Aquatic Life Zones	5
3	Principles of Ecology: Self-Sustaining Mechanisms in Ecosystems	6
4	Human Ecology: Our Changing Relationship with the Environment	7

**Exam 1**

5	Population: Measuring Growth and Its Impact (review of ENS 201 material)	8
6	Stabilizing the Human Population: Strategies for Sustainability (review of ENS 201 material)	9
7	Creating a Sustainable System of Agriculture to Feed the World's People	10
8	Preserving Biological Diversity	11

**Exam 2**

9	Grasslands, Forests, and Wilderness: Sustainable Management Strategies	12
10	Water Resources: Preserving Our Liquid Assets and Protecting Aquatic Ecosystems	13
11	Nonrenewable Energy Sources	14
12	Foundations of a Sustainable Energy System: Conservation and Renewable Energy	15
13	The Earth and Its Mineral Resources	16
14	Creating Sustainable Cities, Suburbs, and Towns:	17
15	Air Pollution and Noise: Living and Working in a Healthy Environment	19
16	Global Air Pollution: Ozone Depletion, Acid Deposition, and Global Climate Change	20

Finals week, **Final Exam**

### **Class policies:**

1. Absences: After one unexcused absence from class a student's grade will drop by 2% points per absence. Excused absences are given only: a) with presentation of a VALID MEDICAL or EMERGENCY excuse, IN WRITING (written by a medical doctor), b) with a death in the family (copy of the obituary required), or c) by pre-arrangement with the professor.
  - a. Arrival 10 minutes or more after the start of discussion section constitutes an absence. Departure 10 minutes before the end of discussion section constitutes an absence.
  - b. If you will be absent from class due to a religious holiday that is not already recognized by the university, you must inform and discuss this (these) absence(s) with your Professor.
  - c. If you are a university athlete, you must have your travel/absence schedule approved by the professor. You must present a written schedule of anticipated absences. This schedule must identify the specific dates you will be absent (not the whole schedule of athletic events), and must also give a phone number for the athletic coordinator who knows your schedule. If you anticipate missing more than 3 discussion section meetings during the semester, you should withdraw from the course this semester, and take the course at a time when it does not conflict with your extracurricular activities. (If you anticipate missing only 2 discussion section meetings due to athletic commitments, those absences will stand as "free" absences, and you will suffer the 30 point drop per absence after the two).
  - d. After eight (8) total absences (excused and unexcused), you will receive a failing grade in the course.
2. Make-up exams: A student may not take a make-up quiz unless s/he has an excused absence. Excused absences are given only: a) with presentation of a VALID MEDICAL or EMERGENCY excuse, IN WRITING (written by a medical doctor), b) with a death in the family (copy of the obituary required), or c) by pre-arrangement with the professor. Any other failure to take a quiz when it is scheduled will result in no credit for the quiz (0%). If you do have an excused absence and need to make up a quiz, you must make arrangements with your TA to take the makeup within a week of the quiz date.
3. Late assignments: Due dates and TIMES are listed in the schedule. Unless a student has an excused absence (see above), the instructor will not accept late assignments. If you have a problem completing your assignment on time, you need to communicate with your instructor immediately. If your assignment is not accepted because it is late, you will receive 0 (zero) points for the assignment. If you do not turn in an assignment you will receive 0 (zero) points.
4. Cheating / Plagiarizing: A few simple words: don't do it. For purposes of clarity, cheating includes copying or "borrowing" answers from others on quizzes, citing others' work as your own in essays, and plagiarizing or taking material verbatim from texts, lectures, and articles (including anything from web-

sites) without proper citation of the author(s). All such incidents will be handled according to University policy as outlined in the *University Senate Rules* and *Student Rights and Responsibilities*. The minimum punishment for cheating or plagiarism is an “E” in the course. This is University Policy.

5. Classroom civility and decorum: The university, college and program have a commitment to respect the dignity of all and to value differences among members of our academic community. There exists the role of discussion and debate in academic discovery and the right of all to respectfully disagree from time-to-time. Students clearly have the right to take reasoned exception and to voice opinions contrary to those offered by the instructor and/or other students (S.R. 6.1.2). Equally, a faculty member has the right -- and the responsibility -- to ensure that all academic discourse occurs in a context characterized by respect and civility. Obviously, the accepted level of civility would not include attacks of a personal nature or statements denigrating another on the basis of race, sex, religion, sexual orientation, age, national/regional origin or other such irrelevant factors.
6. Academic Accommodations due to disability: If you have a documented disability that requires academic accommodations, please see me as soon as possible during scheduled office hours. In order to receive accommodations in this course, you must provide me with a Letter of Accommodation from the Disability Resource Center (Room 2, Alumni Gym, 257-2754, email address [jkarnes@email.uky.edu](mailto:jkarnes@email.uky.edu)) for coordination of campus disability services available to students with disabilities.



College of Arts and Sciences  
Office of the Dean  
213 Patterson Office Tower  
Lexington, KY 40506-0027  
859 257-5821  
fax 859 323-1073  
[www.as.uky.edu](http://www.as.uky.edu)

January 5, 2011

Professor David Atwood  
Director, Environmental Studies Program  
125 Chemistry/Physics Building  
CAMPUS 0055

Dear David,

I am writing to express my enthusiastic support for the new Environmental & Sustainability Studies (ENS) B.A. Degree that you and the ENS Advisory Board devised last semester. The College fully intends to provide the resources needed to make this degree program a successful one. Indeed, when I initiated this process of designing a BA program last spring, I recognized that it would be necessary to commit College of Arts & Sciences resources to support it. Below is outlined the specific items of support that the College will provide.

### **I. Staff and Budget**

Ms. Kari Burchfield, the College's Interdisciplinary Program Coordinator, has worked closely with you and the Board during the planning process. Ms. Burchfield or another staff member designated by the College will provide administrative support for the ENS Degree Program in the future. In the past, the College has allocated \$8,000 in operating expenses to the ENS Minor Degree. It pledges to provide at least this amount in future years to support the ENS B.A. and ENS Minor degrees. Additional operating expenses will be allocated to the program as the number of majors' increases.

### **II. Core Courses**

The ENS B.A. degree has seven core courses: ENS 201, ENS 202, ENG 205 (which will become WRD 205), PHI 336, ENS 395, and ENS 400. These courses will be taught by professors and lecturers from College departments and count as part of the normal teaching loads of these faculty. The College will provide any extra teaching resources to their home departments that are needed to maintain the integrity of these departments' curricula.

The two presently existing courses on this list, PHI 336 and ENG 205 (WRD 205), are annually offered in the fall and spring respectively. Should demand for these two courses rise as a result of the B.A. degree, the College will provide the Philosophy and Writing, Rhetoric, and Digital Media units with the resources needed to add course sections.



### **III. ENS Minor**

The College wants regular faculty, as opposed to part-time instructors, to teach its courses. I recognize, however, that there is a need for Dr. Rebecca Glasscock (of BCTC) to continue as the instructor for ENS 200, the initial course in the ENS Minor, until the new ENS B.A. program is established. When ENS 200 is replaced by ENS 201, ENS 201 will be taught by regular UK faculty alone.

### **IV. Faculty Hiring**

The College is committed to adding a faculty line in the area of ENS, to be hired in the 2011-12 academic year. The tenure home of the hire is open, and the College is particularly interested in hiring someone with a joint appointment in a second department. The person should be hired in a field identified by the Advisory Board as one of acute need in the College in the general area of ENS. The College is open to the possibility of additional hires in this general area, for instance, in the areas of environmental ethics or writing. I expect that in any hiring process you and the Advisory Board will work with relevant departments to identify and recruit appropriate candidates.

I appreciate the diligence and effort that you and the Advisory Board expended to achieve the goal of a new environmental degree for the College. I greatly look forward to seeing this important program established.

Sincerely,



Mark Lawrence Kornbluh  
Dean

MLK:akh

cc: Ted Schatzki, Associate Dean of Faculty  
Betty Lorch, Associate Dean of Research and Graduate Studies  
Anna Bosch, Associate Dean of Undergraduate Programs  
Kirsten Turner, Chief Financial Officer/Chief of Staff  
Kathleen Harman, Director of Finance

**Atwood, David A**

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**To:** Mountford, Roxanne D  
**Subject:** RE: Quick email confirming inclusion of ENG 205 into ENS B.A. Degree Program?

-----Original Message-----

From: Mountford, Roxanne D  
Sent: Thursday, December 09, 2010 9:32 PM  
To: Atwood, David A  
Subject: RE: Quick email confirming inclusion of ENG 205 into ENS B.A. Degree Program?

This is incredibly impressive! We're working on a BA in writing, rhetoric, and digital media, with an established course in Environmental Writing. We won't be done in time for you to include the course in your BA, but our intention is for you to replace 205 with this course in the near future. I just want you to know, though, that we're working on it! In the meantime, you have our permission to include 205 in your list.

Roxanne

Roxanne Mountford, PhD  
Director, Division of Writing, Rhetoric, and Digital Media Co-Director, Composition and Communication Program Associate Professor of Rhetoric University of Kentucky  
[mountford@uky.edu](mailto:mountford@uky.edu)

---

From: Atwood, David A  
Sent: Thursday, December 09, 2010 8:29 PM  
To: Mountford, Roxanne D  
Subject: Quick email confirming inclusion of ENG 205 into ENS B.A. Degree Program?

Hi Roxanne,

I know you've already indicated that we can include ENG 205 as a Core course in the new ENS Degree, but I've been advised to give you a description of the program to make sure you had the information. Nothing has changed in the attached document compared to what Erik might have described to you, but it would let you see the degree plans in more detail. If you can let me know we are still okay to include ENG 205 that would be great.

Once I have your okay (and similar responses from a couple of other Chairs) I will be able to submit the full documentation package to the College. I'll send you a copy of the full submission, as well. Looks like we might actually be able to make this happen for fall 2011, but it will be a long journey through the committees...

Thanks much,  
David



## Atwood, David A

---

**To:** Bradshaw, David H  
**Subject:** RE: PHI 336 in ENS Degree

---

**From:** Bradshaw, David H  
**Sent:** Tuesday, December 14, 2010 12:04 PM  
**To:** Atwood, David A  
**Cc:** Sandmeyer, Robert  
**Subject:** RE: PHI 336 in ENS Degree

Dear Prof. Atwood - Sorry for the delay getting back to you about this. I've read the ENS proposal and am certainly glad to support the plan to include PHI 336 as a core course. One minor caution is that we currently offer only two sections of this course per year, so if demand grows beyond that we may need to discuss with the College ways to expand our offerings. That's a bridge to be crossed later, and in no way tempers our enthusiasm about the proposal.

Best wishes,  
David Bradshaw

Professor and Chair  
Philosophy Department  
University of Kentucky  
Lexington, KY 40506-0027

office (859) 257-7107  
fax (859) 257-3286

---

**From:** Sandmeyer, Robert  
**Sent:** Friday, December 10, 2010 12:57 PM  
**To:** Bradshaw, David H  
**Cc:** Atwood, David A  
**Subject:** PHI 336 in ENS Degree

Hi David,

David Atwood is putting together the final draft documents for the B.A. Degree in Environmental and Sustainability Studies proposal. See the attached PDF which contains the information regarding the structure and content of the degree. (I direct your attention to page 4 and 6, especially.)

He needs an email from you saying that including PHI 336 in the new ENS B.A. is okay.

Let me know if you have any questions. You can also contact David directly with questions.

Bob

Bob Sandmeyer, Ph.D.  
Lecturer, University of Kentucky  
Department of Philosophy  
1429 Patterson Office Tower  
Lexington, KY 40506-0027  
USA

# SIGNATURE ROUTING LOG

## General Information:

Proposal Type: Course ☐

Program ☒

Other ☐

Proposal Name<sup>1</sup> (course prefix & number, pgm major & degree, etc.):

Bachelor of Arts in  
Environmental &  
Sustainability Studies

Proposal Contact Person Name:

David Atwood  
Kari Burchfield

Phone:  
257-7304  
257-1994

Email: datwood@uky.edu  
klburc2@uky.edu

## INSTRUCTIONS:

Identify the groups or individuals reviewing the proposal; note the date of approval; offer a contact person for each entry; and obtain signature of person authorized to report approval.

## Internal College Approvals and Course Cross-listing Approvals:

Reviewing Group	Date Approved	Contact Person (name/phone/email)	Signature
ENS, Director		David Atwood / 257-7304 / datwood@uky.edu	
Writing Rhetoric and Digital Media, Director		Roxanne Mountford / 257-6985 / mountford@uky.edu	
Philosophy Dept., Chair		David Bradshaw / 257-7107 / dbradsh@uky.edu	
Education Policy Committee		Randall Roorda, Humanities / 257-1033 / rroorda@uky.edu Joanna Badagliacco, Soc. Sci. / 257-4335 / jmb@uky.edu	
A&S, Associate Dean		Anna Bosch / 257-6689 / bosch@uky.edu	

## External-to-College Approvals:

Council	Date Approved	Signature	Approval of Revision <sup>2</sup>
Undergraduate Council			
Graduate Council			
Health Care Colleges Council			
Senate Council Approval		University Senate Approval	

Comments:

---

<sup>1</sup> Proposal name used here must match name entered on corresponding course or program form.

<sup>2</sup> Councils use this space to indicate approval of revisions made subsequent to that council's approval, if deemed necessary by the revising council.

## SIGNATURE ROUTING LOG

## SIGNATURE ROUTING LOG

### General Information:

Proposal Type: Course ☒

Program ☐

Other ☐

Proposal Name<sup>1</sup> (course prefix & number, pgm major & degree, etc.):

ENS 201: Environmental &  
Sustainability Studies I:  
Humanities and Social  
Sciences

Proposal Contact Person Name: David Atwood  
Kari Burchfield

Phone:  
257-7304  
257-1994

Email: datwood@uky.edu  
klburc2@uky.edu

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A&S, Associate Dean		Anna Bosch / 257-6689 / bosch@uky.edu	

### External-to-College Approvals:

Council	Date Approved	Signature	Approval of Revision <sup>2</sup>
Undergraduate Council			
Graduate Council			
Health Care Colleges Council			
Senate Council Approval		University Senate Approval	

Comments:

<sup>1</sup> Proposal name used here must match name entered on corresponding course or program form.

<sup>2</sup> Councils use this space to indicate approval of revisions made subsequent to that council's approval, if deemed necessary by the revising council.

## SIGNATURE ROUTING LOG

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-------

## SIGNATURE ROUTING LOG

### General Information:

Proposal Type: Course ☒

Program ☐

Other ☐

Proposal Name<sup>1</sup> (course prefix & number, pgm major & degree, etc.):

ENS 202: Environmental &  
Sustainability Studies I:  
Natural Sciences and Policy

Proposal Contact Person Name:

David Atwood  
Kari Burchfield

Phone:  
257-7304  
257-1994

Email: datwood@uky.edu  
klburc2@uky.edu

### INSTRUCTIONS:

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Reviewing Group	Date Approved	Contact Person (name/phone/email)	Signature
ENS, Director		David Atwood / 257-7304 / datwood@uky.edu	
Writing Rhetoric and Digital Media, Director		Roxanne Mountford / 257-6985 / mountford@uky.edu	
Philosophy Dept., Chair		David Bradshaw / 257-7107 / dbradsh@uky.edu	
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A&S, Associate Dean		Anna Bosch / 257-6689 / bosch@uky.edu	

### External-to-College Approvals:

Council	Date Approved	Signature	Approval of Revision <sup>2</sup>
Undergraduate Council			
Graduate Council			
Health Care Colleges Council			
Senate Council Approval		University Senate Approval	

Comments:

<sup>1</sup> Proposal name used here must match name entered on corresponding course or program form.

<sup>2</sup> Councils use this space to indicate approval of revisions made subsequent to that council's approval, if deemed necessary by the revising council.

## SIGNATURE ROUTING LOG

# **Environmental Studies Graduate Certificate Program Proposal**

Members of the committee: Shannon Bell (Chair), Bob Sandmeyer, Betsy Beymer-Farris, Kathy Newfont, David Atwood, Jim Krupa, and Lisa Cliggett (on leave)

## **Rationale:**

Given the increasing awareness of environmental crises facing our planet, such as climate change, pollution, and biodiversity loss, interdisciplinary research, teaching, and grant funding to understand and solve these significant environmental problems is growing at a tremendous rate. As a result of this great interest in the environment by both students and scholars, the large majority of our benchmark institutions offer doctoral and master's degrees and/or certificate programs in environmental studies and sciences. Therefore, our proposal for an Environmental Studies Graduate Certificate Program provides an exciting opportunity to create cohesion and transdisciplinarity between faculty and students across UK's campus and to showcase our ability to lead this fast growing field of study about environment-society relationships. In addition, providing a cross-college graduate certificate could provide a way to help connect and build upon the existing and important environment and sustainability-related initiatives currently taking place in the Colleges of Arts & Sciences and Agriculture, Food, and the Environment (as well as other campus wide programs). For these reasons, we propose an Environmental Studies Graduate Certificate that will provide opportunities to build transdisciplinary scholarship and showcase UK's strengths in research, teaching, and graduate training focused on the environment. Our vision, goals, and requirements for this certificate are provided below.

## **Graduate Certificate in Environmental Studies Requirements:**

**12 credits + Interest in incorporating an environmental/ecological theme into MA thesis, PhD dissertation, or practicum required by the student's home department.**

## **COURSEWORK:**

- **Core Class (3 credits)**

All students enrolled in the certificate program will take one core class that is co-taught by three faculty members (one from the social sciences, one from the natural/physical sciences, one from the humanities). Each faculty member will teach a 5-week module in his or her area, covering one of the three hours of course credit.

- **Electives (6 credits)**

Students will take two electives from a list of suggested courses focusing on the environment from across the university. Students may propose courses not on the list, but at least one of the two courses must be in a department outside the student's home department. Prior to



registration, the graduate director will send an email to all participating departments requesting a list of environment-focused graduate courses (typically 500 level and above) that will be offered during the following semester. This list will be posted to the certificate program's website and distributed to graduate certificate students. Electives must be approved by the graduate program director.

- **Professional Practicum I & II** (3 credits total – 1 fall, 2 spring)

Two professional practicums will focus on planning and participating in the University of Kentucky Political Ecology Working Group's (UK-PEWG) Dimensions of Political Ecology (DOPE) annual interdisciplinary and internationally recognized graduate and undergraduate conference on environment-society relationships. This entirely graduate student-organized conference attracts undergraduate and graduate students, scholars, and practitioners from around the world interested in and working on environment-society relationships from a wide variety of disciplinary backgrounds. Given the conference's international notoriety and success, we feel this event to be the perfect venue to showcase the work of our students and to advertise the program. The course expectations for each semester will be as follows:

Professional Practicum I (Fall Semester, 1 credit hour):

1. Become a member of the Political Ecology Working Group and DOPE conference planning committee.
2. Participate in all Dimensions of Political Ecology (DOPE) Conference planning meetings (optional service on DOPE advisory committee, if elected by the Political Ecology Working Group). Sign-in sheet will be provided at DOPE meetings for attendance at the meetings and sent to the office mailbox of faculty member teaching the course.
3. Plan an "Environmental Studies Graduate Certificate Session" for the DOPE conference. Tasks include: creating a call for proposals/abstracts to be distributed to all Environmental Studies Graduate Certificate students, nominating and inviting a session discussant, and conducting preliminary research for a research paper that each student enrolled in Professional Practicum I will present at the DOPE conference.
4. Produce a document detailing
  - a. Session Call for Proposal
  - b. Abstracts of all papers solicited/accepted to the session
  - c. Log of planning activities completed during (summer and) fall term
  - d. Abstract of the student's own research he/she plans to present at DOPE

Professional Practicum II (Spring Semester, 2 credit hours):

1. Continual engagement with PEWG and DOPE.
  - a. Active participation in the conference administration tasks generally
  - b. Organizing the Environmental Studies Graduate Certificate session(s)

2. Produce:
  - a. 10-20 page manuscript of research presented at the Environmental Studies Graduate Certificate session(s).
  - b. List of contacts made through DOPE that are relevant to student's academic interests (a "network summary")
  - c. Log of all organizing activities during spring term
3. Optional: Prepare manuscript presented at the conference for submission to a peer-reviewed journal.

The two practicums, which must be taken during consecutive semesters, will be overseen by an Environmental Studies-affiliated faculty member (qualifying for 3 faculty teaching credit hours).

## **Graduate Certificate in Environmental Studies**

### **Possible Electives**

(Notes: Some of the courses are cross listed. Not all of these courses are offered regularly. Some of the courses do have prerequisites.)

#### **Anthropology Courses**

ANT 525 APPLIED ANTHROPOLOGY

ANT 543 CULTURAL RESOURCE MANAGEMENT

ANT 608 ANTHROPOLOGY OF FOOD AND NUTRITION

ANT 637 SOCIOCULTURAL DIMENSIONS of ECONOMIC DEVELOPMENT

ANT 640/SOC 640 SCIENCE, AGRICULTURE, AND DEVELOPMENT

ANT 641/SOC 641 GENDER ISSUES IN DEVELOPMENT

ANT 684/SOC 684 FARMING SYSTEMS RESEARCH METHODS

ANT 725 SEMINAR IN APPLIED ANTHROPOLOGY

ANT 732 SEMINAR IN ECOLOGICAL ANTHROPOLOGY

ANT 734 SEMINAR IN ECONOMIC ANTHROPOLOGY

ANT 736/ SOC 737 CULTURE, ENVIRONMENT AND DEVELOPMENT.

ANT 774 FOOD AND FOOD SECURITY IN A CHANGING WORLD

#### **Biology Courses**

BIO 530 BIOGEOGRAPHY AND CONSERVATION

BIO 561 INSECTS AFFECTING HUMAN & ANIMAL HEALTH

BIO 609 POPULATION AND COMMUNITY ECOLOGY

BIO 667 INVASIVE SPECIES BIOLOGY

#### **Chemistry Courses**

CHE 410G INORGANIC CHEMISTRY (understanding common elemental water contaminants like Hg, As, etc. other subjects that require a fundamental knowledge of chemistry)

CHE 514 DESCRIPTIVE INORGANIC CHEMISTRY (mostly transition metal chemistry, but hits other subjects that require a fundamental knowledge of chemistry, beyond CHE 410G)

CHE 565 ENVIRONMENTAL CHEMISTRY

CHE 580 TOPICS IN CHEMISTRY: SUBTITLE (if it is an environmental-relevant course).

### **Earth & Environmental Sciences Courses**

EES 610 TOPICS IN HYDROGEOLOGY AND SURFICIAL PROCESSES (If topic pertains to “contaminant hydrogeology” or another topic of relevance to environmental studies).

### **Geography Courses**

GEO 451G FLUVIAL FORMS AND PROCESSES.

GEO 465 SPECIAL TOPICS IN GEOGRAPHY.

GEO 490G AMERICAN LANDSCAPES.

GEO 530 BIOGEOGRAPHY AND CONSERVATION.

GEO 531 LANDSCAPE ECOLOGY.

GEO 544 HUMAN POPULATION DYNAMICS.

GEO 550 SUSTAINABLE RESOURCE DEVELOPMENT AND ENVIRONMENTAL MANAGEMENT.

GEO 619 REMOTE SENSING FUNDAMENTALS.

GEO 708 GEOGRAPHIC INFORMATION SYSTEMS RESEARCH METHODOLOGIES.

GEO 709 ADVANCED GISCIENCE.

GEO 712 DEVELOPMENT STUDIES AND GEOGRAPHY

GEO 718 TOPICAL SEMINAR IN GEOGRAPHY OF ENVIRONMENT AND RESOURCES

GEO 721 TOPICAL SEMINAR IN PHYSICAL GEOGRAPHY

GEO 731 EARTH SURFACE SYSTEMS.

### **History Courses**

While there are currently no environmental-related history courses on the books, new faculty member Kathryn Newfont would like to develop a graduate-level Environmental History course.

### **Philosophy Courses**

(None of these courses, except for PHI 531.001, is always directly about the environment, but may be, depending on course subtitle or individual project selected)

PHI 531 ADVANCED TOPICS IN ETHICS (Subtitle Required). (3)

PHI 531.001 Advanced Topics in Ethics: Appraisals of Aldo Leopold's Land Ethic  
(Fall 2016, Sandmeyer)

\*PHI 561 PHILOSOPHICAL PROBLEMS IN THE NATURAL SCIENCES (Subtitle). (3)

PHI 630 SEMINAR IN VALUE THEORY. (3)

PHI 680 SPECIAL TOPICS IN PHILOSOPHY. (3)

PHI 755 TUTORIAL IN INTERDISCIPLINARY ISSUES. (1-6)

PHI 790 RESEARCH IN PHILOSOPHY. (3)

### **Sociology Courses**

SOC 640/ANT 640 SCIENCE, AGRICULTURE, AND DEVELOPMENT

SOC 641/ANT 641 GENDER ISSUES IN DEVELOPMENT

SOC 684/ ANT 684/ FARMING SYSTEMS RESEARCH METHODS

SOC 735 TOPICAL SEMINAR IN SOCIAL INEQUALITIES: INEQUALITIES IN THE ENVIRONMENT

SOC 737/ANT 736 CULTURE, ENVIRONMENT AND DEVELOPMENT

Another graduate course that is currently being developed is CLIMATE CHANGE, ENVIRONMENT, AND SOCIETY (no course number yet)

### **Departments in the College of Agriculture, Food, and the Environment (CAFÉ) that might also have courses that could qualify:**

- Agricultural Economics
- Animal & Food Sciences

- Biosystems & Agricultural Engineering
- Community & Leadership Development  
Entomology
- Forestry
- Integrated Plant & Soil Science
- Plant Pathology
- Veterinary Science

Developing and Establishing an Environmental Humanities Initiative  
at the University of Kentucky

DRAFT (incomplete)  
September 2021

*(an analysis of benchmark institutions)*

Environmental Humanities Research Data  
<https://www.uky.edu/~rsand1/environmentalhumanities>

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## INTRODUCTION

*(to be written in collaboration with faculty cluster)*

- humanities defined
  - [1965 National Foundation on the Arts and the Humanities Act](#):
    - "The term 'humanities' includes, but is not limited to, the study and interpretation of the following: language, both modern and classical; linguistics; literature; history; jurisprudence; philosophy; archaeology; comparative religion; ethics; the history, criticism and theory of the arts; those aspects of the social sciences which have humanistic content and employ humanistic methods; and the study and application of the humanities to the human environment with particular attention to reflecting our diverse heritage, traditions, and history and to the relevance of the humanities to the current conditions of national life."
- a definition of EH
  - <https://web.colby.edu/environmentalhumanities/scholars/>
    - EH is both “critical” and “imaginative,” bearing on analytical and creative aspects of humanities work. “Critical” is any method or approach that reveals and questions the conditions under which knowledge and practice bearing on human/nonhuman nature relations is produced, whether these conditions are institutional, historical, technological, cultural, ideological, social, symbolic, economic, or conceptual. The plurality of critical approaches within the humanities can provide constructive contrasts that reveal assumptions not available to those operating with the methods of a single isolated discipline. Secondly, the imaginative storytelling, narrative, and sensory experiences the arts can provide generate powerful ways of reckoning with the madness of our current situation, stitching together pathways through it, and imagining alternative futures in human and nonhuman collectives to come.
- COVID statement
  - Over the past two years, nature has imposed on humanity a new order in a way that we have not in our lifetimes experienced. Parts of the world are opening again after a global lockdown. In other parts of the world, recovery seems stillborn. In the Global North, universities and colleges are holding in-person classes, while aggressive variants of the Coronavirus continue to threaten even vaccinated individuals. No matter where in the world one finds oneself, any progress we have made confronting the myriad problems forcing themselves upon us feels, at best, tentative. To help us to understand what we have been through – what we are going through, how we can survive and, even, flourish in the new normal before us, the Environmental Humanities are more important today than ever before. Faculties, students, people everywhere are both exhausted and traumatized by the impact the pandemic has had on their mental and physical health. The virus has had such a universal impact on the peoples of



the world, no singular discipline is capable of truly addressing the human situation we are living through now. The trans-disciplinary approach that defines the Environmental Humanities provides the most robust and necessary means by which to analyze, to imagine, even, the moral and natural landscape ahead of us.

## **ENVIRONMENTAL HUMANITIES AT UK**

*(to be written in collaboration with faculty cluster)*

- The Promise of EH (see <https://www.uky.edu/~rsand1/environmentalhumanities/>)
  - faculty enrichment
    - Faculty Cluster
      - amplify strengths at UK
        - CHSS
        - Gaines Center
        - Faculty Sustainability Council
        - Sustainability Programs
          - A&S
            - ENS
          - CAFE
            - NRES
            - Sustainable Ag
      - Chellgren Center
    - Research:
      - EH Journals
      - EH Book series
    - Bridges
      - Association for the Study of Literature and Environment
      - Philosophers for Sustainability
  - pedagogical opportunity
    - develop curriculum
      - undergraduate certificate
      - graduate student development
    - teaching across disciplines and methods
      - integration with UK Museum
  - community engagement
    - land-grant mission
      - model: agricultural extension
    - KY Humanities
- Granting Sources
  - Andrew Mellon Foundation
  - NEH
    - Planning Grants

## ENVIRONMENTAL HUMANITIES AT UK'S BENCHMARK INSTITUTIONS

### ***Benchmarks defined***

The benchmark schools as defined herein are taken from two distinct lists. First, the UK Office of University Assessment (OUA) lists eleven schools as UK Benchmark Institutions. In order to provide the richest resource for this study, we have also included the list of UK Benchmark Institutions as defined in the 2012 Environmental and Sustainability Studies program proposal to the UK Senate. The inclusion of this list allows us a deep but focused review of EH programming at UK benchmarks. Indeed, review of these institutions EH initiatives provides especially fruitful insight into the creative, intersectional, and robust curricular, research, and engagement opportunities afforded to an institution like UK which promotes the Environmental Humanities at their own institution.

<b>University of Kentucky Benchmark Institutions</b>		
<b>List as defined by UK's Office of Univ. Assessment</b>	<b>List as defined in the ENS proposal to UK Senate*</b>	<b><u>SEC Academic Conference</u> (for sake of comparison)</b>
1. University of Arizona	1. <i>University of Arizona</i>	a) University of Alabama
2. University of California-Davis	2. University of California - Los Angeles	b) University of Arkansas
3. University of Florida	3. University of Georgia	c) Auburn University
4. University of Iowa	4. University of Illinois	d) University of Florida
5. University of Michigan-Ann Arbor	5. <i>University of Iowa</i>	e) University of Georgia
6. Michigan State University	6. University of Maryland	f) Louisiana State University
7. University of Minnesota-Twin Cities	7. <i>University of Michigan-Ann Arbor</i>	g) University of Mississippi
8. University of Missouri-Columbia	8. <i>Michigan State University</i>	h) Mississippi State University
9. University of North Carolina at Chapel Hill	9. University of Minnesota-Twin Cities	i) University of Missouri-Columbia
10. Ohio State University-Main Campus	10. <i>University of North Carolina at Chapel Hill</i>	j) University of South Carolina
11. University of Wisconsin-Madison	11. North Carolina State	k) University of Tennessee - Knoxville
	12. <i>Ohio State University-Main Campus</i>	l) Texas A&M
	13. Pennsylvania State University	m) Vanderbilt University
	14. Purdue University	
	15. Texas A&M	
	16. University of Virginia	
	17. University of Washington	
	18. <i>University of Wisconsin-Madison</i>	
* Italicized entries in ENS list are schools listed in the UK Office of Assessment list of benchmark institutions.		

### ***Survey of Benchmarks - Types of Initiatives***

Review of the UK Benchmark Institutions uncovered 5 distinct types of EH initiatives undertaken by these schools.

1. the faculty cluster,
2. project-based EH initiatives,
3. program-based EH initiatives,
4. the curriculum approach to EH
5. and multi-modal approaches

### *The Faculty Cluster*

In 2008, UC Davis inaugurated an EH faculty supercluster funded internally by a \$5,000 grant from the 20th Anniversary-UC Presidential Humanities Initiative Program. This first grant resulted in a two-day conference on May 7<sup>th</sup> and 8<sup>th</sup>, 2009 titled "California, the University, and the Environment."<sup>1</sup> In 2012, ostensibly led by faculty involved in this supercluster, the University inaugurated the UC Davis Mellon Research Initiative titled "Environments & Societies" This initiative sought "to undertake the broad rethinking of human-nature interactions that are critical to meeting the environmental challenges of our era."<sup>2</sup> The primary deliverable of this initiative was an especially active colloquia series that continued through spring 2017.<sup>3</sup> Meetings centered around the work of faculty from diverse disciplines across the country. Papers were submitted in advance and workshopped with UC Davis faculty and graduate students.<sup>4</sup> Since 2017, no organized programs or initiatives appear under the Environmental Humanities rubric at UC Davis. At this time, the faculty supercluster appears to exist in name only.

### *The Project-Based EH Initiative*

In 2019, four land-grant colleges, the University of Florida, the University of Georgia, Louisiana State University, and the University of North Carolina at Chapel Hill partnered together with an alliance of regional stakeholders to establish the "Coasts, Climates, the Humanities, and the Environment Consortium (CHECC)." Funded by a two-year \$150,000 grant from the Andrew W. Mellon Foundation, this initiative began by establishing two clusters associated with the land-grant mission of these universities: "Coasts, Archives and Climates" and "Coastal Futures and the Public Humanities." CHECC through the office of The Wilson Center for Humanities & Arts at the University of Georgia hosted its first member meeting of September 26, 2019, titled "Coastal Thinking: A Conversation." Two other meetings have taken place, but the planned series of partner conversations was interrupted by the Coronavirus pandemic. During their first years, CHECC has undertaken two regional public humanities projects. The first, the "Atlas of Meaning" sets out to map the geography of the Terrebonne Parish, Louisiana as defined by local experts in the communities living and working there. "This atlas of meaning will expose the neglected but fundamental humanities elements that can provide vital clues for culturally situated adaptive pathways in a perilous environmental

<sup>1</sup> <http://environmentalhumanities.ucdavis.edu/conference/about.htm>

<sup>2</sup> <http://environmentsandsocieties.ucdavis.edu/>

<sup>3</sup> <http://environmentsandsocieties.ucdavis.edu/colloquiumschedule/>

<sup>4</sup> <http://ecologywithoutnature.blogspot.com/2011/12/environments-and-societies-at-uc-davis.html>

setting."<sup>5</sup> Directed by the University of North Carolina-Chapel Hill, the second project, titled the "Voices of Resilience and Recovery in Robeson County," Due to the disruptions caused by the Coronavirus pandemic, this project is restarting now. The "Voices of Resilience" projects seeks to document and amplify the stories of differentiated communities impacted by the hurricanes in Robeson County, NC, particularly Hurricanes Matthew and Florence in Robeson County. At present the project aims, first, to document the life-experiences using a participatory photographic project employing Photovoice. Second, the initiative will produce a number of performance workshops among a number of distinct constituencies in the county. Robeson County is one of the most racially diverse in North Carolina and includes among its members of the Lumbee Tribe. The project identifies for objectives: (i) personify the data on climate change impacts, (ii) incentivize manufacturers, developers, and farmers, (iii) facilitate policy discussion across difference, and (iv) give voice and space and ignite agency among impacted constituencies.<sup>6</sup>

### *The Program-Based EH Initiative*

The University of Minnesota has established an exciting program-based Environmental Humanities Initiative, funded by a grant from the College of Liberal Arts. The institute of Environmental Humanities is consciously intersectional and has provided an especially robust slate of talks, colloquia, and graduate student roundtables since at least spring 2017 ranging over Indigenous studies, political ecology, food studies, cultural geography, animal studies, and cultural anthropology. "Environmental humanities scholars also seek to bridge the divide between academic analysis and practice in the public sphere."<sup>7</sup> This EH Initiative is geared for the most part at the graduate level, but the University actively promotes Environmental Humanities undergraduate level coursework as well. The University of Minnesota is home to at least four distinct programs and initiatives supporting the pursuit of the Environmental Humanities. The cross-campus, interdisciplinary Institute for the Environment promotes the study and implementation of sustainability and consciously promotes partnerships with business, investment, media, government, academic and the nonprofit sectors. The university-wide Institute of Advanced Study which provide funding support for faculty and graduate interdisciplinary research which engages the wider community. The Religion, Philosophy, and the Environment Initiative was developed to understand the roles played by religions, religious practices, religious epistemologies, and religious ideologies in the changing human-environment relationship but appears currently dormant. And lastly, the CREATE initiative, funded by the University of Minnesota's Grand Challenges Research Initiative, promotes research into problems at the intersection of environment and equity. The Environmental Humanities Initiative at the University of Minnesota proffers an exciting confluence of research, third-party engagement, and inclusive practice around the idea of the Environmental humanities.

<sup>55</sup> <https://willson.uga.edu/public-partners/coasts-climates-the-humanities-and-the-environment-consortium/atlas-of-meaning/?highlight=terrebonne>

<sup>6</sup> <https://willson.uga.edu/public-partners/coasts-climates-the-humanities-and-the-environment-consortium/voices-of-resilience-and-recovery-in-robeson-county/?highlight=robeson>

<sup>7</sup> <https://envhum.umn.edu/>

### *The Curriculum Approach*

Of the all the benchmark institutions studied, the Nelson Institute for Environmental Studies at the University of Wisconsin-Madison has developed the most fully integrated Environmental Humanities program into their curricular landscape. The Center for Culture, History, and Environment (CHE) within the Nelson Institute for Environmental Studies, offers both a graduate certificate and a Ph.D. minor. The graduate/professional certificate requires 12-13 credit hours from at least two of the main divisions of the UW-Madison curricula, i.e., the humanities, the social sciences, and the natural sciences. The certificate includes a required 3-credit interdisciplinary methods graduate seminar as core, and students define a thematic sequence for the remaining courses.<sup>8</sup> The Ph.D. minor requires a 9-credit sequence of courses defined by student interest and drawing from two distinct divisions.<sup>9</sup> CHE hosts lunchtime environmental colloquia every semester, produces *Edge Effects* – a CHE graduate student digital magazine,<sup>10</sup> organizes a CHE graduate seminar every spring (in addition to the required methods course for the certificate), sponsors collaborative place-based multidisciplinary workshops annually, and hosts or sponsors campus-wide workshops continually. Fundamentally, CHE provides a transdisciplinary home to graduate students, faculty, and associates from across the university and the local and regional community. CHE is truly "at the forefront of some of the most exciting humanities and social science scholarship on the entangle histories of nature and culture."<sup>11</sup>

### *Multi-Modal Approaches*

The University of Arizona promotes the Environmental Humanities through a variety of initiatives within the Arizona Environment network. These initiatives appear rather to be the product of work by fine arts, design, history, literature, philosophy, and cultural studies faculty working for the most part independently. The University of Iowa created a Spatial and Environmental Humanities Working Group within the Obermann Center for Advanced Studies. In 2016-27, the university established the Spatial and Environmental Humanities Working Group; and a number of faculty currently list Environmental Humanities as an area of expertise. Environmental Humanities at the University of Michigan appears to have been especially active during the 2018-19 academic year, named the Year of Humanities and Environments by the university. Humanities faculty at that time organized a day-long conference titled "Concepts for the Environmental Humanities." Currently, the University of Michigan hosts a graduate level Animal Studies and Environmental Humanities Interest Group under the leadership of Dr. Antoine Traisnel, Assistant Professor of Comparative Literature and of English Language and Literature. An Environmental Humanities initiative at Ohio State University, which was funded for two years (2016-2018) by the Humanities & Arts Discovery Themes, appears to be moribund now. At Michigan State University, a number of faculty list EH and ecocriticism as an area of interest, but there appears to be no organized cluster of initiative. And the University of

<sup>8</sup> <https://guide.wisc.edu/graduate/environmental-studies/culture-history-environment-graduate-professional-certificate/index.html#requirementstext>

<sup>9</sup> <https://guide.wisc.edu/graduate/environmental-studies/culture-history-environment-doctoral-minor/index.html#requirementstext>

<sup>10</sup> <https://edgeeffects.net/>

<sup>11</sup> <https://che.nelson.wisc.edu/>

Missouri has no apparent faculty cluster or initiative in the Environmental Humanities. However, the Executive Director of Missouri Humanities Council and Adjunct Professor of penned a letter indicating a new Environmental Humanities initiative in 2020.<sup>12</sup>

When considering the rich collaboration EH initiatives have with sustainability efforts and programming, the Environmental Humanities initiative at the University of Virginia stands out. On the one hand, UVA offers a Graduate Certificate in Environmental Humanities. A 12-hour certificate, "the Certificate in Environmental Humanities trains graduate students to integrate methods of the humanities into cross-disciplinary environmental research."<sup>13</sup> With 9 core faculty, the UVA EH program mentors graduates students from all across all disciplines. The EH Programs lists four active related initiatives. The first, the Coastal Futures Conservancy promotes long-term ecological research. It is unclear if this initiative, funded by an NSF grant is still active, or if it has been subsumed within the currently active Virginia Coastal Reserve (VCR) long-term ecological research project supported by the NSF. Second, the Mapping Indigenous Worlds project is a Mellon Global South Humanities Lab at the University of Virginia. "Especially fecund, "the Mapping Indigenous Worlds Lab comprises four overlapping work clusters: 'Representing Space and Place: Maps, Images and Narratives'; 'Curation: Arts and Music'; 'Care: Environment, Language, and Heritage'; and 'Collaborative Community Engagements'".<sup>14</sup> Third, The Sanctuary Lab at UVA studies the impact of global climate change on sacred landscapes. The Lab's research focus is typically defined annually has focused or will focus on four distinct sanctuaries: (i) Yellowstone National Park (2018), (ii) Bhutan 2019, the Jordan River (2022), and (iv) the Virginia Coastal Reserve. This last ecological zone is ongoing and appears to be identical to the VCR research project mentioned above. Lastly, the Water Futures Initiative is an initiative taking place under the UVA Environmental Resilience Institute. The wide array of research opportunities afforded by UVA's EH initiative, its strong core faculty, and its robust public-private partnerships offer a model for long-term EH planning.

A special mention should be made of UCLA's EH initiative. At UCLA Professors Ursula Heise and Jon Christensen and postdoc Michelle Niemann organized and hosted the Sawyer Seminar on the Environmental Humanities during the 2014-15 AY. This seminar. Funded by the Mellon Foundation, the Sawyer series included of nine monthly seminars and resulted in the publication of the Routledge Companion to the Environmental Humanities, © 2017. UCLA has a strong English Department within which work numerous scholars in ecocriticism and the environmental humanities.

The University of Georgia has been mentioned already as it is a partner member in the "Coasts, Climates, the Humanities, and the Environment Consortium" with the Universities of Florida, Louisiana State, and North Carolina-Chapel Hill. UGA's special status among equals in this CCHEC partnership is of special note, as the Consortium's logistical home is located at UGA in the Wilson Center for Humanities and the Arts. In addition to CCHEC, however, UGA also boasts the Ecocriticism/Environmental Working group. "Texas A&M is one of only 17 universities in the United States with the triple designation of land-grant, sea-grant, and space-grant

<sup>12</sup> <https://mohumanities.org/ss-2020-letter-from-ed/>

<sup>13</sup> <https://eh-uva.net/graduate-certificate/>

<sup>14</sup> <https://uva.theopenscholar.com/mapping-indigenous-worlds/about>

university.<sup>15</sup> Hence the work of the Glasscock Center for Humanities Research provides a model for other land-grant institutional efforts to integrate EH into their land-grant mission. The University of Illinois offers a cluster of undergraduate courses related to Environmental Humanities. The cluster seems to fulfill part of an undergraduate certificate in Bio-Humanities at Illinois, funded by the Andrew W. Mellon Foundation. The EH course cluster was offered AY 2019-20, and it is unclear if this remains a vital option. Pennsylvania State University, while having no cluster dedicated to environmental humanities, does host the Rock Ethics Institute. This dynamic institute has a long and influential history of humanities research both nationally and internationally, and sustainability is an identified topic of concern within the Institute.

### ***Summary of Benchmarks Study***

- Strong faculty engagement essential to success
- Research driven pedagogy
- Conferences & Paper Workshops which bring unique and influential voices to campus that can substantively engage UK faculty and grad students (paper workshops)
- Regional research partnerships, especially SEC schools, other land-grant institutions
- Multi-faceted engagement with local and regional constituencies, especially of minority and native stakeholders

## **RECOMMENDATIONS**

- **short term**
  - connect with Cooperative for Humanities and Social Sciences<sup>16</sup> as incubator to new initiative
  - form EH faculty cluster:
    - pedagogy focus
      - curriculum development
      - reading groups
    - research focus
      - writing groups
      - conference organizing
    - engagement focus
      - public/private programming
      - active public education
  - plan and implement a Nearly Carbon-Neutral (NCN)<sup>17</sup> conference or colloquia
    - theme: #ecologies
    - TEK
    - #blackecologies
- **medium term**

<sup>15</sup> <https://liberalarts.tamu.edu/glasscock/hlss/>

<sup>16</sup> <https://chss.as.uky.edu/>

<sup>17</sup> <https://hiltner.english.ucsb.edu/index.php/ncnc-guide/>

- develop undergraduate and graduate curriculum
  - undergraduate certificate
    - consult with ENS program to amplify that program
  - graduate student development
    - hire graduate assistant to help coordinate colloquia
- produce a textbook: published either with Routledge or Cambridge
  - EH pedagogy
  - #ecologies
- **long term**
  - establish regional EH Center at UK
    - Andrew W. Mellon Grant
    - NEH Humanities Connections - Planning Grant



# 2021 Colby Summer Institute in Environmental Humanities: A Week of Inspiration and Collaboration

From August 1<sup>st</sup> to 7<sup>th</sup>, 2021, the Center for the Arts and Humanities held the second annual Colby Summer Institute in Environmental Humanities. It was a week of innovation and sharing, of new perspectives discovered and new friendships forged. The three lecturers were powerful speakers and gifted leaders, and the twenty six participants contributed to a dynamic and engaging week. We could not have asked for a better group, or a more successful institute.

The Summer Institute was funded by a generous donation from the Andrew W. Mellon Foundation, and was organized by Special Assistant to the Provost for Humanities Initiatives and Professor of Classics Kerill O'Neill, Assistant Professor of English Christopher Walker, and Environmental Humanities Program Coordinator Ayla Fudala.

be postponed for a year due to the Covid-19 pandemic. It was held in hybrid



format so that those unable to travel due to COVID-related concerns could still participate. To ensure the safety of everyone involved, proof of vaccination was required from all participants, seminar leaders, and associated staff. Remote participants joined the seminars, lectures, and workshops via zoom.

The eighteen in-person participants hailed from as far away as Peru and Germany, and some of our nine remote participants called in from Turkey and Wales. This year's guest lecturers were **Stacy Alaimo**, Professor of English and Core Faculty Member in Environmental Studies at the University of Oregon, **Bishnupriya Ghosh**, Professor of English and Global Studies at the University of California, Santa Barbara, and **Imre Szeman**, Professor of Communication Arts at the University of Waterloo, Canada. There was also a spotlight lecture by **Krushil Watene**, Associate Professor of Humanities Media and Creative Communications at Massey University, who called in from New Zealand.



**Stacy Alaimo**



**Bishnupriya Ghosh**



**Imre Szeman**

Seminar leaders and participants arrived in Waterville on the evening of Sunday, August 1<sup>st</sup>, and got to know one another over a pizza dinner in the Chace Forum of Alford Commons, the downtown dormitory where participants were lodged and where the majority of the week's events took place.



Monday August 2<sup>nd</sup> was the first full day, and started out with an engaging seminar class led by Professor Stacy Alaimo on her special area of interest, "Science Studies and the Blue Humanities". Next came the breakout workshops, during which participants were divided into three groups, one led by each seminar

Bishnupriya Ghosh (pictured right) gave a public lecture titled *The Blood Files: Epidemic, Medium, Milieu*. Ghosh explored the field of blood studies, touching on topics ranging from the medical study of blood, to artists who used blood as their medium. Monday concluded with the Opening Dinner, during which participants, seminar leaders, organizers, and affiliated Colby faculty came together in conversation.



Tuesday began with a seminar class by Professor Ghosh, titled “Microbial Life and the Media Question.” The afternoon public lecture, given by Professor Imre Szeman (pictured left), was titled *Solar Life*, and discussed the various political, economic, and environmental implications of the potential transition to a solar powered society. That

environmental folklore, and its persecution by British colonists.

On Wednesday, participants and leaders took a day trip to Allen Island, a beautiful island off the Maine coast that is managed by the Up East Foundation, an organization created by the famous Wyeth family of painters. After taking a boat from Port Clyde to the island, participants were given an introduction to the island's history by Colby student Liam Cotter '24, and met the island's friendly resident dog, Cody. Participants then walked to the south end of the island, passing fields full of monarch butterflies, ponds dotted with water lilies, and venerable yellow birches. Once participants arrived at the other end of the island, lunch was provided. Then some participants chose to join birder Louis Bevier for a guided tour through the forest. A number of birds were spotted, including a trilling hermit thrush and a bald eagle standing guard over a beach filled with seals. Participants returned to Waterville, and the day ended with a party at the home of organizer Kerill O'Neill, where everyone discussed their work and enjoyed one another's company.





Thursday followed the same schedule as Monday and Tuesday, starting with a seminar led by Professor Szeman titled “Extractivism: On the Cultures of Resource Extraction.” Then participants split into their breakout groups to workshop their works in progress. The final public lecture, given by Professor Alaimo (pictured right), was titled “*Out of our Depths: Science, Aesthetics, and Global Visions of the Deep Sea.*” This lecture reviewed depictions of the deep ocean in contemporary society, discussing the parallels often drawn between deep sea exploration and space exploration, and between the often

which penetrate the unknown. That evening, participants walked to Railroad Square Cinema, where they watched the 2020 black and white film *Gunda* (Viktor Kossakovsky), which paints a portrait of the secret lives of farm animals.



On

Friday, the day began with two writing workshops: one on nonfiction, led by Professor of English Michael Burke, and one on creative writing, led by Assistant Professor of English Sarah Braunstein. Participants and leaders alike chose a workshop, and the quality of the writing produced in these short sessions, as well as the willingness of participants to share their work, was astonishing. That afternoon, participants went up to campus for a guided tour of the arboretum. Everyone was split into two groups, one led by Oak Professor of Biological Sciences Judy Stone, and another led by Assistant Professor of

Colby Outing Club. Then participants walked to the Colby Museum of Art, where they were given a tour of the exhibitions by Linde Family Foundation Curator of Academic Engagement Jessamine Batario, with an emphasis on pieces with environmental themes. After the tour was complete, the group walked to Johnson Pond, where a lobster bake was waiting. Everyone enjoyed the satisfying labor of cracking open their lobsters as the sun set over the pond.



After a closing discussion on Saturday morning, participants and seminar leaders departed, making their farewells to the friends they had made over the course of the Summer Institute. It is always difficult to say goodbye, but we know that the spirit of academic communion and interdisciplinary



*Article written by Ayla Fudala, Environmental  
Humanities Program Coordinator*

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May 4, 2022

MEMORANDUM

TO: Mark Williams, Horticulture, SC Chair  
Krista Jacobsen, Horticulture, DUS  
Makenzie Barr, Dietetics and Human Nutrition  
David Gonthier, Entomology  
Erin Haramoto, Plant and Soil Sciences  
Ann Leed, Animal and Food Sciences  
Karen Rignall, Community and Leadership Development  
Robert Sandmeyer, Philosophy  
Stacy Vincent, Community and Leadership Development

FROM: Carmen Agouridis, Associate Dean for Instruction

RE: Appointment to Steering Committee for the BS program in Sustainable Agriculture and Community Food Systems in the College of Agriculture, Food and Environment.

C: Dean Cox and Interim Dean Brady; Chairs Coffey, Harrison, Look, McCulley, Palli, Stephenson, and Williams

Thank you for agreeing to serve as members of this Steering Committee for the 2022-2023 academic year under the leadership of SC Chair Mark Williams and DUS Krista Jacobsen. Dean Cox and I very much appreciate your service to this important and impactful undergraduate program.





College of Agriculture  
Office of Academic Programs  
N6 Agricultural Science Building North  
Lexington, KY 40546-0091  
859 257-3469  
[www.ca.uky.edu/students](http://www.ca.uky.edu/students)

October 31, 2011

MEMORANDUM

TO: Ben Abell, South Farm and CSA Manager  
Michael Bomford, Kentucky State University  
Krista Jacobsen, Horticulture  
Mark Williams, Horticulture, DUS  
Keiko Tanaka, Community and Leadership Development  
Lee Meyer, Agricultural Economics, Chair  
Sarah Lovett, SAG program graduate  
Rebecca McCulley, Plant and Soil Sciences  
Alison Gustafson, Nutrition and Food Science  
Robert Sandmeyer, Philosophy

FROM: *Larry Grabau*  
Larry Grabau, Associate Dean for Instruction

RE: Your appointment to the Steering Committee for the Individualized Program in Sustainable Agriculture for AY 2011-12 in the College of Agriculture.

C: Deans Smith, Tsegaye ; Chairs Houtz, Hansen, Maynard, Pfeiffer, Bastin, Bradshaw.

Thank you for agreeing to serve as members of this Steering Committee for the 2011-2012 Academic Year under the leadership of SC Chair Lee Meyer and DUS Mark Williams. Dean Smith and I very much appreciate your service to this emerging undergraduate program.



Home (/sustainability/) / Commitment

(<https://www.uky.edu/sustainability/commitment>) / Leadership

(<https://www.uky.edu/sustainability/leadership>) / Faculty Sustainability Council

# Faculty Sustainability Council

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The Faculty Sustainability Council (FSC) is a technical advisory group to the President's Sustainability Advisory Committee (PSAC) charged in early 2017 with:

1. Review the efforts of benchmarks and national leaders at integrating sustainability with their curriculum and research
2. Evaluate strengths, weaknesses, opportunities and challenges of the current of state of sustainability in the curriculum and research at UK
3. Propose short, medium and long-term goals for better supporting and promoting this integration
4. Set in place an assessment and evaluation process

The FSC completed their report in June of 2018 and presented it to the Provost in July. Sustainability in Research and Instruction at the University of Kentucky: Challenges and Goals.

([/sustainability/sites/www.uky.edu.sustainability/files/FacultySustainabilityCouncil\\_Dra](/sustainability/sites/www.uky.edu.sustainability/files/FacultySustainabilityCouncil_Dra)

In the fall of 2018, Provost Blackwell recharged the FSC with the implementation of these goals outlined by the report over the next three years:

- Facilitate Interdisciplinary Research and Instructional Efforts
- Ensure that All UK Students Experience Sustainability in their Academic Careers
- Become a Recognized Leading Institution in Sustainability

---

## Composition and Membership (2018-2021)

---

- Fazleena Badurdeen\*, Mechanical Engineering, College of Engineering
- Emily Bergeron, Historic Preservation, College of Design
- Betsy Beymer-Farris, Geography, Arts and Sciences

- Greg Davis\*, Pathology and Laboratory Medicine, College of Medicine (
- Alyssa Eckman, Integrated Strategic Communication, College of Communication and Information
- Wally Ferrier\*, Management, Gatton College of Business and Economics
- Krista Jacobsen\*, Horticulture, College of Agriculture, Food and Environment
- Robert Jensen, School of Art and Visual Studies, College of Fine Arts
- Lee Meyer\*, Agricultural Economics, College of Agriculture, Food and Environment
- Margaret Mohr-Schroeder\*, STEM Education, College of Education
- John Peloza, Marketing and Supply Chain, Gatton College of Business and Economics
- Kelly Pennell, Kentucky Water Resources Research Institute and Tracy Farmer Institute for Sustainability and the Environment
- Eric Reece\*, English, Arts and Sciences
- Jeff Rice, Writing, Rhetoric and Digital Studies, College of Arts and Sciences
- Ali Rossi, Community and Leadership Development/GEN 100 Program, College of Agriculture, Food and Environment
- Bob Sandmeyer\*, Philosophy, Arts and Sciences
- Helen Turner\*, Interior Design, College of Design
- Mark Swanson\*, Health, Behavior and Society, Public Health
- Kevin Yeager\*, Earth and Environmental Sciences, Arts and Sciences
- Larry Holloway, Vice Provost

\*Indicates prior FSC membership during initial 2017 – 2018 charge



(<https://www.arborday.org/programs/treecampususa/>)

# Sustainability in Research and Instruction at the University of Kentucky: Challenges and Goals

Prepared by the Provost's Faculty Sustainability Council  
June, 2018

## Executive Summary

The Faculty Sustainability Council, at the request of the Provost and with the support of the University Senate Council, was charged to investigate the curricular, research and other academic dimensions of sustainability and make recommendations. Over 18 months of work, the Council identified strengths, key barriers, and goals and objectives to better leverage the integration of sustainability across our teaching and research missions. We are confident that pursuing these goals will help UK achieve its mission of being the University *for* Kentucky, be of pragmatic value in recruiting and retaining passionate faculty and students, help leverage opportunities for grant-supported research and to serve clientele in outreach programs.

A strong academic sustainability program will provide critical support for the objectives in the UK strategic plan. Specifically, a strong integration of sustainability into academic programs positions UK to:

- *Recruit high caliber students interested in solving real-world problems.* According to the [Princeton Review's annual Hopes and Worries](https://www.princetonreview.com/college-rankings/college-hopes-worries)<sup>1</sup> survey, a majority (64%) of respondents said having information about colleges' commitment to environmental issues (a critical component of sustainability) would contribute "strongly," "very much," or "somewhat" to their application/attendance decisions.
- *Retain outstanding faculty who are passionate and motivated in this area.* Our benchmark institutions offer a variety of certificates, courses, and university-wide learning outcomes relating to sustainability or sustainable development. Our process highlighted the demand by faculty across the Colleges for a richer culture of sustainability scholarship.
- *Expand research competitiveness in high profile, extramural funding efforts.* The National Science Foundation, US Department of Agriculture, and National Institutes of Health are increasingly orienting toward highly interdisciplinary, transformative research programs to address society's grand challenges, which explicitly and implicitly incorporate sustainability research themes.

This report summarizes the current strengths and opportunities relative to the integration of sustainability in the curricula and research at the University of Kentucky. We also provide details on the most significant challenges to enhance integration and provide goals relative to these with short, medium and long term outcomes. There are strong synergies between the goals described herein, the [University's Strategic Plan](http://www.uky.edu/sotu/2015-2020-strategic-plan)<sup>2</sup>, and the recent Graduate School Blue Ribbon Panel report.

### Challenges:

- Structural Barriers to Interdisciplinary Programs
- Lack of Support for Interdisciplinary Teaching
- Sustainability is not a Clear Academic Priority

### Goals:

- Facilitate Interdisciplinary Research and Instructional Efforts
- Ensure that All UK Students Experience Sustainability in their Academic Careers
- Become a Recognized Leading Institution in Sustainability

<sup>1</sup> <https://www.princetonreview.com/college-rankings/college-hopes-worries>

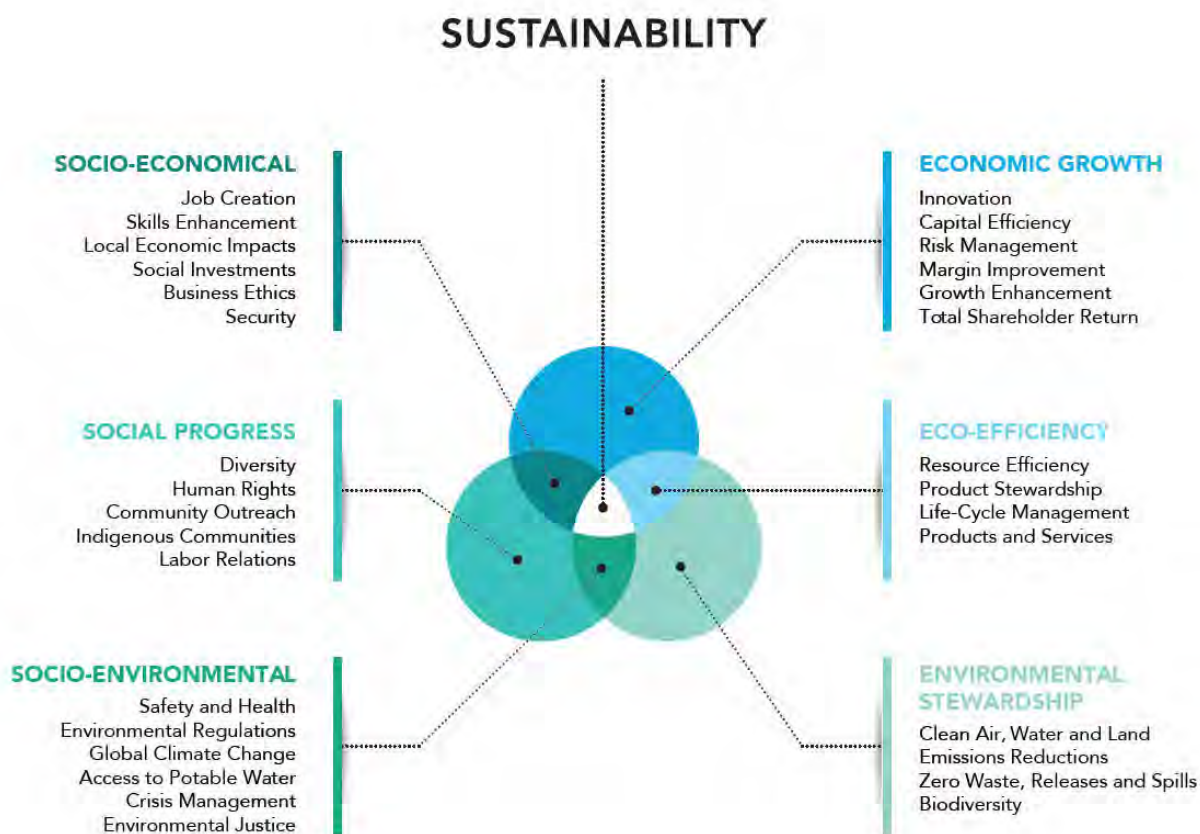
<sup>2</sup> <http://www.uky.edu/sotu/2015-2020-strategic-plan>



## Defining Sustainability

Symbolically and pragmatically, the Faculty Sustainability Council felt it was important to start this work with a definition of sustainability appropriate to our context. The definition provided below guides this report and was endorsed by the President's Sustainability Advisory Council, the Tracy Farmer Institute for Sustainability and the Environment, and the Student Sustainability Council.

*"Sustainability implies that the activities of the University of Kentucky are ecologically sound, socially just, and economically viable, and that they will continue to be so for future generations. A sustainability focus encourages the integration of these principles in curricula, research, and outreach. This principled approach to operational practices and intellectual pursuits prepares students and empowers the campus community to support sustainable development in the Commonwealth and beyond."*





## Table of Contents

<b>Executive Summary .....</b>	<b>2</b>
<b>Defining Sustainability .....</b>	<b>3</b>
<b>Background &amp; Charge.....</b>	<b>5</b>
<b>Process.....</b>	<b>6</b>
<b>Current Climate for Sustainability at UK .....</b>	<b>7</b>
Our Strengths.....	7
Our Challenges .....	9
<b>Goals.....</b>	<b>11</b>
Goal 1: Facilitate Interdisciplinary Research and Instructional Efforts.....	11
Goal 2: All UK Students Experience Sustainability in their Academic Careers .....	12
Goal 3: Become a Recognized Leading Institution in Sustainability.....	12
<b>Appendix A. Composition of the Faculty Sustainability Council .....</b>	<b>14</b>
<b>Appendix B. 2015 UK AASHE STARS Academic Research Report .....</b>	<b>15</b>
<b>Appendix C. Sustainability Programs at our Benchmark Institutions .....</b>	<b>16</b>
<b>Appendix D. Sustainability in College-Level Strategic Plans .....</b>	<b>19</b>

## Background & Charge

The [President's Sustainability Advisory Council](https://www.uky.edu/sustainability/presidents-sustainability-advisory-committee)<sup>3</sup> (PSAC), established in 2008, is charged with focusing and coordinating the University's activities within the broad meaning of sustainability. Dialogue between the President and this committee, originally on the topic of greenhouse gas emissions, highlighted the need for a faculty-led effort to assess the integration of sustainability in the instructional and research areas of the university. Many faculty and units are engaged in sustainability-oriented instruction and research, however, there has been no University-wide mechanism on UK's campus to bring focus or coordinate these efforts. In response, the PSAC leaders worked with the Provost and University Senate Council, to create a Faculty Sustainability Council (FSC)<sup>4</sup> charged with an 18-month task to:

- Review the efforts of benchmarks and national leaders at integrating sustainability with their curriculum and research;
- Evaluate strengths, weaknesses, opportunities and challenges of the current of state of sustainability in the curriculum and research at UK;
- Propose short, medium and long-term goals for better supporting and promoting this integration;
- Establish an assessment and evaluation process.

Provost Tracy instructed the Council to “take a strong leadership role, starting with a thorough discussion of what sustainability is in the academic programs of a leading land grant university,” adding “– we are called upon to answer still lingering questions while daring to pioneer the questions yet asked.” Considering, but not limited by other institutions’ actions, he expressed the desire for the Council to consider whether the current attention directed at sustainability education and research was visible, appropriately supported, and exemplary.

<sup>3</sup> <https://www.uky.edu/sustainability/presidents-sustainability-advisory-committee>

<sup>4</sup> The names and departmental affiliation of the FSC members are included in Appendix A of this document.

## Process

Over 18 months, the FSC held monthly meetings to discuss findings and develop a sustainability strategy. Meetings included guests from across campus to inform the Council on efforts that might be allied directly with or could help shape recommendations to strategically align with other initiatives on campus.

This meeting structure, informed by ad hoc experts and ongoing discussions with campus academic leadership, led to a thorough review of our climate for sustainability internal to UK academics, as well as discussion of initiatives by benchmark institutions and national leaders.

Avenues of investigation of sustainability research and teaching in higher education considered the following internal and external factors:

- Internal
  - “Case studies” of previous efforts to evaluate and/or integrate sustainability into UK coursework;
  - Sustainability efforts within our facilities and operations that include opportunities for academic integration; and
  - Organizational changes to undergraduate and graduate programs that create opportunities for interdisciplinary sustainability curriculum.
- External
  - Strategic organizational efforts to create institutional structures, such as sustainability institutes and administrative positions (e.g. Associate/Assistant Provost), to support cross-college collaboration on sustainability curriculum and research;
  - High-level initiatives such as hiring and internal funding mechanisms to bring focus and resources to sustainability issues.

In Spring 2018, FSC leaders presented an overview of the process and sought feedback on draft recommendations from the University Senate Academic Planning and Priorities Committee, the University Senate Council, and Provost Blackwell. The goals, recommendations, and evaluation measures shaped by these discussions are presented in the Recommendations section of this report.

## Current Climate for Sustainability at UK

### **Our Strengths**

**Administrative Support.** Notable efforts to foster University-wide coordination around sustainability include the President's Sustainability Advisory Council, the Provost's Faculty Sustainability Advisory Council, and the [UK Healthcare Sustainability Steering Committee](http://www.uky.edu/sustainability/uk-healthcare-sustainability-steering-committee)<sup>5</sup>. The mission of the FSC demonstrates the explicit desire and commitment at the University of Kentucky both to bolster existing interdisciplinary degree programs and to increase the educational opportunities for the study of sustainability across campus and at all educational levels. The FSC exists because a combination of faculty/staff interest, a presidential challenge, and the support of the Provost and UK Senate.

Additional administrative support is evident in the myriad of allied strategic efforts, including the [UK Greenhouse Gas Emissions Reduction Plan](http://www.uky.edu/sustainability/greenhouse-gas-emissions-reduction-commitment)<sup>6</sup>, [Sustainability Strategic Plan](http://www.uky.edu/sustainability/sustainability-strategic-plan)<sup>7</sup>, and ongoing funding of the [Sustainability Challenge Grant Program](http://www.uky.edu/sustainability/sustainability-challenge-grants)<sup>8</sup>. These efforts are described further in the "Existing Campus Initiatives" section below.

**Instructional and Research Programs.** The University of Kentucky has worked conscientiously for over a decade to develop interdisciplinary education across its campus. Many colleges across campus have courses, faculty and research programs with connections to sustainability. Three undergraduate degree programs currently exist at UK with a focus specifically on sustainability, though many departments and degree programs emphasize sustainability. The College of Agriculture, Food, and Environment offers two Bachelor of Science degree programs, [Sustainable Agriculture \(SAG\)](http://www.uky.edu/sustainability/sustainable-agriculture-sag)<sup>9</sup> and [Natural Resources and Environmental Science \(NRES\)](http://www.uky.edu/sustainability/natural-resources-and-environmental-science-nres)<sup>10</sup>. The College of Arts and Sciences offers a Bachelor of Arts degree in [Environmental and Sustainability Studies](http://www.uky.edu/sustainability/environmental-and-sustainability-studies)<sup>11</sup> (ENS).

Faculty across the colleges have been consistently successful in obtaining competitive extramural funding for sustainability-oriented research through federal institutions such as the US Department of Agriculture, the National Science Foundation, the US Department of Energy, and the National Institutes of Health. Several UK Centers and Institutes support sustainability-oriented research and academic integration. These include the [Tracy Farmer Institute for Sustainability and the Environment](http://www.uky.edu/sustainability/tracy-farmer-institute-sustainability-and-environment)<sup>12</sup> (ISE) and the [Center for Applied Energy Research \(CAER\)](http://www.uky.edu/sustainability/center-for-applied-energy-research-caer)<sup>13</sup>, housed in the Vice President for Research, the Food Connection, housed in the College of Agriculture, Food and Environment, and the [Institute for Sustainable Manufacturing](http://www.uky.edu/sustainability/institute-for-sustainable-manufacturing)<sup>14</sup>, housed in the College of Engineering.

Efforts to systematically assess and track sustainability in academic programs and research at UK are included in our regular reporting through the Association for the Advancement of Sustainability in

<sup>5</sup> <http://www.uky.edu/sustainability/uk-healthcare-sustainability-steering-committee>

<sup>6</sup> <http://www.uky.edu/sustainability/greenhouse-gas-emissions-reduction-commitment>

<sup>7</sup> <http://www.uky.edu/sustainability/sustainability-strategic-plan>

<sup>8</sup> <http://www.uky.edu/sustainability/sustainability-challenge-grants>

<sup>9</sup> <http://sustainableag.ca.uky.edu/>

<sup>10</sup> <https://nres.ca.uky.edu/>

<sup>11</sup> <https://ens.as.uky.edu/>

<sup>12</sup> <https://www.research2.uky.edu/tracy-farmer-institute-sustainability-and-environment>

<sup>13</sup> <http://www.caer.uky.edu/>

<sup>14</sup> <https://www.engr.uky.edu/ism/>

Higher Education's (AASHE) [Sustainability Tracking, Assessment & Reporting System \(STARS\)](#)<sup>15</sup>. Highlights of research strengths reported in 2015 include nearly 250 UK faculty and staff engaged in sustainability research, across 74 departments. These results represent research efforts that include more than 20% of our faculty and over 1/3 of our departments. Instructional strengths reported in 2015 include almost 200 courses that have a sustainability component and the degree programs highlighted above. The methodology and additional results of the 2015 AASHE STARS reporting efforts in the Academic Research area are presented in Appendix B.

**Faculty Motivation and Expertise.** Faculty with a passion for sustainability have stepped forward, often with extra energy, to help UK make the progress that it has. Notable examples include faculty-led efforts to develop interdisciplinary, sustainability-focused undergraduate degree programs as well as a myriad of courses. They are motivated to do this work because of their passion for sustainability, and occasionally supported by extramural funding to initiate these efforts. This work has been facilitated, in part, by the ISE's ["Working Groups"](#)<sup>16</sup>, which align faculty across the Colleges around five sustainability focus areas. The Working Groups have generated highly visible, annual events that highlight sustainability efforts on campus around the built environment, water resources, and urban forests, and have facilitated development of at least two new undergraduate certificate programs (Hunger and Food Systems and Urban Forestry).

**Existing Campus Initiatives.** Sustainability has blossomed at the University of Kentucky over the last decade and is now manifest in a broad set of initiatives, programs and guiding documents. The recommendations of the Faculty Sustainability Council complement several important existing initiatives, including the following.

**UK Sustainability Strategic Plan (SSP).** The SSP lays out a detailed vision for integrating sustainability with campus operations over the next five years with specific targets and deliverables for six key areas: 1) Materials Management 2) Energy 3) Food and Dining Services 4) Transportation 5) Buildings and Ground 6) Greenhouse Gas Emissions. The SSP was developed with the understanding that the Council would make recommendations for integrating sustainability in teaching and research. Once complete, the SSP and the work of the Council will provide a comprehensive set of sustainability targets for operations, curriculum, and research.

**UK Greenhouse Gas Emissions Reduction Commitment.** Signed in December of 2016 by President Capiluto, this commitment set a target of a 25% reduction in campus emissions by 2025 and highlighted that the Council would explore and initiate opportunities to promote and support sustainability-related research and education. The commitment also pledges that the operational strategies deployed to reduce campus emissions will be integrated as high-impact, hands-on components of teaching, research, and service.

**UK Student Sustainability Council (SSC)**<sup>17</sup>. This student organization oversees the Environmental Stewardship Fee, a mandatory student fee that generates approximately \$200,000 annually. The

<sup>15</sup> <http://uknow.uky.edu/campus-news/uk-earns-stars-silver-rating-leadership-sustainability>

<sup>16</sup> <https://www.research2.uky.edu/tracy-farmer-institute-sustainability-and-environment>

<sup>17</sup> <http://www.uky.edu/sustainability/student-sustainability-council>

SSC solicits, reviews and approves project proposals from the UK community that promote the theory, practice and reality of sustainability with a focus on student impact.

**Sustainability Challenge Grant Program.** This ongoing internal grant-making program, a collaborative effort of the President's Sustainability Advisory Committee, The Tracy Farmer Institute for Sustainability and the Environment and the Office of Sustainability, is designed to engage multidisciplinary teams from the University community in the creation and implementation of ideas that will promote sustainability by simultaneously advancing economic vitality, ecological integrity and social equity. It has incentivized academic integration of sustainability efforts and provided a funding and organizational mechanism that overcomes some of the institutional challenges associated with cross-college and interdisciplinary collaboration. In the first four years of the program, 26 projects have been awarded a total of \$700,000 to pursue transformational, sustainability-driven projects on our campus and beyond. Funding support for the program, \$200,000 annually, is provided by the Executive Vice President for Finance and Administration, the Provost, the Vice President for Research and the Student Sustainability Council.

**UK Graduate School Blue Ribbon Panel.**<sup>18</sup> The Blue Ribbon Panel (BRP) on Graduate Education identified issues which hinder UK's goal of maximizing the graduate student experience. Not surprisingly, several of these issues overlap with those related to sustainability. The BRP's final report includes recommendations which reinforce those of the FSC. Recommendation #2, which is to "Stabilize and strengthen the proposed College of Graduate Studies ..." proposes to "Develop incentives and decrease barriers to innovative initiatives, including interdisciplinary programs and non-traditional methods to transfer knowledge." And, recommendation #5, which states: "Ensure university regulations provide flexibility to promote interdisciplinary studies and new initiatives" directly reinforces recommendations made by the FSC. While these recommendations are targeted toward graduate students, if implemented, they would affect faculty as well.

**Annual UK Sustainability Forum.** An annual campus event aimed at bringing the community together to share sustainability-related research and other scholarly endeavors and celebrate our efforts towards improving sustainability on campus and beyond. The Forum, sponsored by the Tracy Farmer Institute for Sustainability and the Environment and the Appalachian Center, occurs in early December at the Boone Center, The Forum consists of a judged poster session for undergraduate and graduate students engaged in sustainability-related scholarly activity. Two undergraduate, two graduate, and one Appalachian Center awards are given. Additionally, undergraduates involved in the Sustainability Intern program present summaries of their experiences, and current recipients of the Sustainability Challenge Grant Program are encouraged to present on the results of their funded projects. The Forum, in its current format, has been in place for four years, and draws ~80-100 individuals.

<sup>18</sup> <http://www.uky.edu/provost/blue-ribbon-panel-graduate-education>

## **Our Challenges**

**Structural Barriers to Interdisciplinary Programs.** Challenges for sustainability efforts are emblematic of the challenges facing interdisciplinary degree programs in general. Cutting edge, problem-focused training that crosses college boundaries and prepares students for real-world problem solving is inhibited by traditional academic silos. These programs require shared resources and cross-unit administrative support. Our benchmark institutions have engaged this issue in a variety of ways, and many have developed, programs, courses, and university-wide learning outcomes relating to sustainability or sustainable development. Examples from our benchmark institutions are listed in Appendix C.

Currently at UK, there is no administrative unit that can house interdisciplinary educational programs that cross colleges, share ownership and resources in a way that address budgetary and administrative constraints, and for the purposes of this report, is in the “spirit” the interdisciplinary nature of sustainability. The Tracy Farmer Institute for Sustainability and the Environment (ISE) currently provides staff support and related resources for organizational, outreach, and research efforts under its mission area. However, ISE is housed under the Office of the Vice President for Research and is limited in resources and scope to administer curricular efforts. A University-level institute or initiative must include curricular efforts, and as such, requires support that falls under the Provost’s purview.

**Lack of Support for Interdisciplinary Teaching.** Although faculty in many colleges have great passion for and expertise in developing sustainability coursework, they have received mostly passive support. As a result, progress is sporadic, occurring independently inside individual colleges. Faculty engaged in these issues are typically required to find their own resources and struggle with a structural environment which makes cross-disciplinary work problematic. Further, instructional credit should be awarded equally for teaching in interdisciplinary programs and earn equivalent credit as instruction in departmental majors.

**Lack of Sustainability as a Clear Academic Priority.** The FSC internal review process identified several key indicators that highlight a lack of a systemic, university-wide emphasis on sustainability. For example, although the AASHE STARS reporting has highlighted several instructional and research strengths, our institutional scores are reflective of a lack of systemic, university-wide emphasis on sustainability. In particular:

- Of the 74 ranked institutions that have 20,000+ students, UK ranks 72<sup>nd</sup> on overall score.
- On the academics’ side of things, UK is 67<sup>th</sup> out of 74.
- On the research side of things, UK is 54<sup>th</sup> out of 64.

There are simple, high-return investments in incentives and assessment structure that that could significantly improve our STARS standing as well as elevate sustainability literacy and interdisciplinary thinking capacity among our students. These include ensuring students take at least one course with an associated sustainability-oriented Student Learning Outcome, ensuring all students have some exposure to sustainability opportunities during their orientation process; and, elevating the marketing of sustainability degree programs by o-marketing and coordinating between sustainability degree programs across colleges.

Scoping how sustainability is articulated from an organizational visioning perspective, the FSC reviewed the University and all publicly-available College-level strategic plans. Working from a broad, inclusive

definition of sustainability, the FSC found less than thirty sustainability-relevant passages among all strategic plans considered. Further, no consistency between colleges was found with regard to use of terminology and explicit framing of goals related to sustainability. Appendix D provides a list of sustainability-related passages by college. Clarity from university leadership on the importance of sustainability as a priority in research, instruction, and our campus as a living, learning laboratory would provide guiding language and a cohesive vision to units as they conduct their strategic planning processes.

## Goals

We propose three goals in response to the challenges described above. These goals leverage strengths and synergies in sustainability-oriented academic efforts and are defined by short-term (1-2 years), medium-term (3-5 years) and long-term (6-10 years) objectives as examples of means by which goals may be operationalized. It should be noted that the Council encourages ongoing discussion with the campus community to ensure action towards these goals are inclusive and well-aligned with other strategic initiatives.

### **Goal 1: Facilitate Interdisciplinary Research and Instructional Efforts**

UK is not alone in its struggle to break down disciplinary “silos” and address structural issues that create barriers to faculty efforts in sustainability and other interdisciplinary areas. Considering these impediments as well as the benchmarks created by other institutions leading in sustainability, the Council recommends that the university take steps to facilitate interdisciplinary research and teaching through the following:

#### **Short-Term Objectives**

- **Reward faculty for interdisciplinary research and instructional efforts.** Increasing opportunities for extramural funding, as well as growing demand for interdisciplinary curricula are drawing faculty towards critical growth areas, such as sustainability. Faculty, particularly junior-level, need assurances that their efforts in these areas are valued. This requires addressing administrative issues regarding effort and credit toward promotion and tenure, which require intentional effort and time to revise processes, administrative regulations, etc. As reviews of these issues are undertaken, we highly recommend listening to and nurturing faculty currently working in these areas, and creating a climate where successful teaching and research in interdisciplinary areas, such as sustainability, are seen as synergistic and supportive of the disciplinary expertise and home department. This might include mentoring a mentoring program for faculty as well as chairs as well as sustainability-focus development programs.
- **Hold “Town Hall” meetings to gain campus-wide dialogue and perspective on interdisciplinary barriers.** Fall 2018 is an ideal time to host a series of facilitated listening sessions, as it would capture energy from synergistic efforts such as the Graduate School Blue Ribbon report. Provost-level organization and support of such an effort would inform all of these goals and objectives, and illuminate a path forward for interdisciplinary programs, using sustainability-oriented programming as a first step in these efforts.

#### **Medium- Term Objectives**

- **Administrative Changes in Promotion and Tenure and Merit Reviews Explicitly Valuing Interdisciplinary Efforts.** These structural changes to how “statements of evidence” and



intellectual contributions are valued will benefit sustainability programming, as well as other interdisciplinary topical areas. Currently, faculty members are subject to unit-level support for these efforts. Uniform guidance at the Provost-level would institutionalize University-wide valuation of these efforts. Specific initiatives may include additional instructional credit (DOE percentage) for interdisciplinary, co-taught faculty efforts.

### **Long-Term Objectives**

- **Establish a “School of Sustainability.”** The creation of an academic unit outside of the colleges would institutionalize support, administration, and provide ongoing oversight and assessment for sustainability efforts.

## **Goal 2: All UK Students Experience Sustainability in their Academic Careers**

Sustainability is inherently interdisciplinary, providing an opportunity to expose our students to broad cross-college collaborations and innovative pedagogical approaches. The Council process highlighted faculty energy and unmet demand among the faculty and students for sustainability curricular and instructional efforts.

### **Short-Term Objectives**

- **Support Efforts to Build Instructional Capacity for Sustainability Coursework.** Sustainability-oriented courses present unique challenges to instructors, including balancing the breadth and depth, potentially reaching beyond a faculty members disciplinary training, and others. A unique workshop, funded by a 2018 Sustainability Challenge Grant called “Teaching Sustainability, Teaching Sustainably” has provided support for instructors to generate new sustainability-oriented content and cohort building around these efforts. The Council recommends continued support for these efforts.
- **Facilitate Co-Branding and other Resource Sharing Among Existing Sustainability Curricula.** Unifying promotional and recruitment efforts, would help prospective students interested in sustainability find the right major, communicate how students can engage in sustainability-related coursework and strengthens faculty’s collective voice. Further, it would ensure we are not duplicating efforts and are fully leveraging opportunities for shared academic experiences such as capstone courses, experiential learning activities, etc.

### **Medium-Term Objectives**

- **Create a Graduate-level Sustainability Certificate,** designed to be accessible to all of the Colleges. Elements would include introductory and capstone coursework that would engage students across colleges in real-world problem solving and experiential learning activities, as well as sustainability-themed coursework within the discipline area.
- **Examine the UK Core for Opportunities to Integrate Sustainability Learning Objectives for All Undergraduates** – perhaps in the Community, Culture and Citizenship or Global Dynamics course opportunities in the current UK Core model.

### **Long-Term Objectives**

- **Establish a “School of Sustainability.”** As stated in Goal 1, this would provide an institutional home that could provide administrative support and an instructional home for these efforts.

**Goal 3: Become a Recognized Leading Institution in Sustainability.** Looking to and learning from national and international benchmarks for sustainability in higher education, the Council believes it is possible for UK to become a leading institution in sustainability. This will require supporting, promoting, enhancing, and assessing existing efforts to leverage our strengths and address our weaknesses in order to best serve our role as the University for Kentucky.

### **Short-Term Objectives**

- **Celebrate our Successes and Support Allied Efforts.** We are at a unique moment where a suite of successful initiatives has created synergy and momentum for broader sustainability efforts on campus. These efforts should be celebrated, and supported for as long as they continue to provide these critical support functions. These include:
  - o *The Annual Sustainability Showcase*
  - o *The Sustainability Challenge Grant Program*
  - o *The Sustainable Pedagogies Faculty Workshop Program*
- **Create Ongoing Assessment Through Creation of a Permanent Faculty Sustainability Council.** Provost Tracy directly charged this group with developing an ongoing plan to monitor sustainability efforts on campus, so that this report and others may not sit in isolation or momentum on this work be lost. As such, we recommend an ongoing Faculty Sustainability Council, with the short term charge of assessing the campus community's response to this report, perhaps through town hall meetings, and to report findings to the Provost, Senate Council and President's Sustainability Advisory Committee. In the longer term, the FSC could be charged with assessing progress toward these recommendations. These efforts may include the advocacy for/development of mechanisms to better identify sustainability-related curricula and research at UK, which in its present form is problematic and often incomplete.

### **Medium-Term Objectives**

- **Leverage Opportunities to Align Sustainability Efforts with Strategic Planning Processes.** The University of Kentucky Strategic Plan (2015 – 2020) for Research has an overall objective to expand our scholarship, creative endeavors and research across the full range of disciplines to focus on the most important challenges of the Commonwealth. Strategic Initiatives to achieve this overall objective include investing and recognizing areas of scholarly excellence, and recruiting and retaining outstanding faculty, staff and students. Further, many colleges are undergoing strategic planning processes of their own and provide similar opportunity. These are presented in Appendix B.

### **Long-Term Objectives**

- **Establish a "School of Sustainability."** Such a structure has been demonstrated by national and international leading edge institutions to generate nationally-recognized undergraduate and graduate programs, as well as high impact research and service.

## **Appendix A. Composition of the Faculty Sustainability Council**

Appointments of faculty for the 2016-2018 Council were made either by the offices of the Provost, Vice President for Research, or the UK Senate, through its Academic Planning and Priorities Committee.

### **Members and Departmental/Unit Affiliations**

#### *President's Sustainability Advisory Council (PSAC)*

Krista Jacobsen, Horticulture (PSAC and FSC co-chair)

Shane Tedder, Office of Sustainability

#### *Tracy Farmer Institute for Sustainability and the Environment*

Rebecca McCulley, Plant and Soil Science

(resigned in December, 2017 to become department chair)

#### *Student Representative*

Ben Troupe, Philosophy and Political Science

#### *University Senate*

Kevin Yeager, Earth and Environmental Science

Margaret Mohr-Schroeder, STEM Education

Bob Sandmeyer, Philosophy

#### *Provost and Vice President for Research*

Mark Swanson, Public Health

Eric Reece, English

Fazleena Badurdeen, Mechanical Engineering

Greg Davis, Medicine

Helen Turner, Interior Design

Rebecca Bromley-Trujillo, Martin School of Public Policy and Administration

Wally Ferrier, Management, Gatton College of Business and Economics

Lee Meyer, Agricultural Economics (FSC co-chair)

#### *Ad Hoc*

Robert Shapiro, Libraries

Emily Bergeron, Historic Preservation

## Appendix B. 2015 UK AASHE STARS Report – Academic Research

Excerpts<sup>19</sup> from the Academic Research section of UK's 2015 Sustainability Tracking Assessment and Rating Systems (STARS) Report, compiled by Dr. Rebecca McCulley, TFISE Interim Director.



**Overall Academic Research Score: 8.99/12.00**

**Overall STARS Rating: Silver**

**Overall STARS Score: 45.25**

### Reporting Fields

- *Number of the institution's faculty and/or staff engaged in sustainability research: 249*
- *Total number of the institution's faculty and/or staff engaged in research: 1,214*
- *Number of academic departments (or the equivalent) that include at least one faculty or staff member that conducts sustainability research: 74*
- *The total number of academic departments (or the equivalent) that conduct research: 198*
- *A copy of the sustainability research inventory that includes the names and department affiliations of faculty and staff engaged in sustainability research: [Sustainability Faculty List STARS.xlsx](#)<sup>20</sup>*

*Methodology for the Research Inventory:* [Dr. McCulley] performed a search in the Sponsored Project Information Files (<http://www.research.uky.edu/aspnet/vsprojects/spifi/search.aspx>) for the word 'sustain' in the project title, key words, or abstract, with the data limit being 'active' only. This generated 339 individual faculty with funded research projects. I then went through the abstract of each project and determined whether the work fit the STARS definition of 'sustainability research.' I marked in the spreadsheet when I thought the fit was somewhat questionable, and I eliminated those that were obviously not a fit. This generated 222 faculty with research in sustainability. Then I went through the active Tracy Farmer Institute for Sustainability & the Environment (TFISE) faculty working groups, and added any faculty that appeared there and were not already in the list. Then I checked that all faculty and staff in the 2014-2015 funded Sustainability Challenge Grant Program were included, and finally, I checked with Courtney Fisk at the Center for Applied Energy Research and added a few additional names of individuals she knows are active in sustainability research. I also included three staff members that are important to Sustainability research on our campus: Shane Tedder, Courtney Fisk, and Suzette Walling. I checked the UK Directory for the Departmental association (or institutional equivalent) for each person listed.

The website URL where information about sustainability research is available:  
<http://www.tfise.uky.edu/facultyofTheEnv>

<sup>19</sup> The STARS tool and entirety of UK's Academic Research reporting may be accessed via:

<https://stars.aashe.org/institutions/university-of-kentucky-ky/report/2015-10-16/AC/research/AC-9/>

<sup>20</sup> <https://stars.aashe.org/media/secure/266/6/470/2678/Sustainability%20Faculty%20List%20STARS.xlsx>

## Appendix C. Sustainability Programs at our Benchmark Institutions

Degree programs, coursework, and curricular highlights compiled during the FSC's External scoping process, led by Dr. Emily Bergeron, Department of Historic Preservation.

**Summary.** Programs at institutions other than the UK Benchmark Universities offer a variety of certificates, courses, and even university-wide learning outcomes relating to sustainability or sustainable development. The best of these programs incorporates holistic or systemic thinking and interdisciplinary/trans-disciplinary teaching and research. There is an emphasis on applied learning, community outreach, evidence-based learning, and on changing attitudes and values. This is reflected in learning outcomes that are broken down into knowledge and skills, application in academic/professional career, and personal values. Although the goal of these programs is to create students that are “agents of change”, it is not uncommon for these programs to take a more superficial look at sustainability (e.g. recycling, consumption, etc.), considering only environmental issues rather than considering the triple bottom line. The University of Michigan's Graduate Certificate provides the best model for an equivalent program at UK; however, the structure of the University of Wisconsin-Madison and University of Iowa undergraduate certificate programs have incorporated excellent learning objectives and program structures as well.

### **Benchmark Programs**

**University of Michigan-Ann Arbor**<sup>21</sup>. The University offers more than 700 courses that address sustainability. Students can choose from more than 10 undergraduate degrees, a dozen master's degrees, and 15 doctoral programs related to sustainability—as well as a wide variety of minors, concentrations, dual-major programs, and certificate options. The institution also offers a **Graduate Certificate in Sustainability**<sup>22</sup> through the School for Environment and Sustainability. The Sustainability Graduate Certificate is open to students enrolled in any University of Michigan graduate program. The certificate requires six credits of coursework in fundamental knowledge, six credits of coursework in skill development and a capstone experience, which may entail an additional 3-credit course or an approved co-curricular experiential activity. The Sustainability Knowledge Fundamentals portion focuses on foundational theory and background within a specific topic, including courses in the principles of sustainability, ethics, behavior, education, biodiversity conservation, policy, law, or other sustainability-themed courses that look at case studies. Skill Set Development courses focus on developing techniques and tools of analysis, intervention or design principles, and generally often incorporate problem sets, laboratory or field-based components, design projects, mock negotiations, or other experiences directly related to skill development. Courses are related to modeling, mapping, design, policy-making, behavior change, analytical problem solving, and otherwise acquiring experience applying different tools or techniques.

**UC Davis**<sup>23</sup>. The University offers numerous courses that address sustainability at the graduate and undergraduate levels, which have been curated for students to pick from as part of the institution's 2010 Climate Action Plan. Students also have an opportunity to take part in an Education for Sustainability Program - a seminar focused on 1) interdisciplinary lectures addressing principles of sustainability and 2) applying them to daily life. Students in this program may also participate in an Action Research Team project. Various research groups on agricultural sustainability, energy

<sup>21</sup> <http://sustainability.umich.edu/>

<sup>22</sup> [http://seas.umich.edu/academics/grad\\_cert/sustainability](http://seas.umich.edu/academics/grad_cert/sustainability)

<sup>23</sup> <http://sustainability.ucdavis.edu/students/classes/>

efficiency, environmental studies, and transportation provide sustainability-focused programs (only one supporting a major in Sustainable Agriculture and Food Systems). UC Davis Extension and its Center for Entrepreneurship also offer a series of professional and continuing education certificates relating to energy efficiency, sustainable building design, and green entrepreneurship.

**University of Iowa**<sup>24</sup>. Iowa offers a certificate in sustainability to undergraduate students and post-baccalaureate students not enrolled in graduate or professional programs. This 24 credit certificate draws from multiple disciplines to provide knowledge and skills necessary for contributing to the development of sustainable systems. No more than three courses may be taken in a single department. According to the University, certificate students will “enhance their preparation for a variety of vocations such as researcher, corporate officer, technology specialist, farmer, government official, and grassroots advocate.” The certificate is overseen by a nine- person advisory board.

**Michigan State University**<sup>25</sup>. Michigan State has multiple degrees, minors, and specializations addressing sustainability including an MA and PhD in Community Sustainability, BA in Environmental Studies and Sustainability, and a BA, MA, and PhD in Sustainable Parks Recreation and Tourism/Sustainable Tourism and Protected Area Management. The University has undergraduate minors in Environmental and Sustainability Studies, Sustainable, Agriculture and Food Systems, Sustainable Natural Resource Recreation Management, and The City: Environment, Design, and Society. It additionally has a graduate specialization in Business Concepts for Environmental Sustainability and Conservation. There are no certificates in sustainability.

**University of Missouri- Columbia**. The institution has a BS in Sustainable Agriculture and the College of Engineering has a mission in sustainability in food, energy, water, and sustainable cities.

**University of Arizona**. Sustainability at the University of Arizona is evident extensively across the campus. The institution has undergraduate degrees in Sustainable Built Environments, General, Sustainable Built Environments, Heritage Conservation Emphasis, Sustainable Built Environments: Sustainable Buildings Emphasis, Sustainable Built Environments: Sustainable Communities Emphasis, Sustainable Built Environments: Sustainable Landscapes Emphasis, Sustainable Plant Systems: Agronomy, Sustainable Plant Systems: Controlled Environment Agriculture Emphasis, and Sustainable Plant Systems: Environmental Horticulture. Additionally, 36 of the University’s graduate programs in STEM fields, education, design, public policy, and planning emphasize sustainability in their degree descriptions. There are two certificates (Aquaculture and Heritage Conservation) that address sustainability; however, there is no sustainability certificate.

**University of Minnesota-Twin Cities**<sup>26</sup>. The institution has an undergraduate Sustainability Studies Minor that is open to all undergraduates and addresses the ecological, social, ethical, political, and economic forces impacting human society and the natural environment. An introductory core course provides students an overview of models for understanding sustainability using case studies to illustrate the challenges of sustainability in practice. Students choose additional electives from multidisciplinary courses with perspectives related to sustainability. Finally, a capstone project requires students to synthesize and apply knowledge to actual sustainability problems. Students complete 6 credits of required courses for the core and the capstone, and 9-12 restricted electives, for a total of 15-18 credits. There are also undergraduate degrees in Sustainable Agriculture Minor and Sustainable Systems Management.

<sup>24</sup> <https://sustainability.uiowa.edu/teaching-a>

<sup>25</sup> <https://reg.msu.edu/AcademicPro>

<sup>26</sup> <https://www.cfans.umn.edu/academics/majors-minors>

***The Ohio State University.*** The institution offers 340 courses that focus specifically on sustainability issues and over 700 additional courses that feature sustainability topics. The university also offers a major in [Environment, Economy, Development and Sustainability](#)<sup>27</sup> and many colleges offer minors with a sustainability focus. There is no graduate certificate focused specifically on sustainability.

***University of Wisconsin-Madison***<sup>28</sup>. The institution has a 12 credit undergraduate certificate in sustainability that helps students develop literacy in environmental, social, and economic dimensions of sustainability, as well its inherent systems nature. Students must complete courses approved for each of the above four dimensions of sustainability and must complete an additional community engagement requirement.

***University of North Carolina, Chapel Hill***<sup>29</sup>. The institution's 12 credit undergraduate certificate provides an understanding of sustainability utilizing a "unifying approach" to human and environmental problems. Courses in the program include a variety of classes in STEM fields, policy and advocacy, planning, business, and others. One clear limitation of the program is that students who major in the B.A. or B.S. environmental degree programs are not allowed to minor in sustainability studies.

***University of Florida***<sup>30</sup>. The University of Florida has several [undergraduate and graduate degree programs](#)<sup>31</sup> in sustainability. The institution also offers graduate certificates in Sustainable Agroecosystems, Sustainable Construction, Sustainable Engineering, Sustainable Land Resource and Nutrient Management, and Sustainable Development Practice. There is no general graduate certificate in sustainability.

<sup>27</sup> <https://senr.osu.edu/undergraduate/majors/environment-economy-development-and-sustainability>

<sup>28</sup> <https://www.nelson.wisc.edu/undergraduate/sustainability-certificate/index.php>

<sup>29</sup> <http://catalog.unc.edu/undergraduate/programs-study/sustainability-studies-minor/>

<sup>30</sup> <http://sustainable.ufl.edu/academics-research/>

<sup>31</sup> <http://sustainable.ufl.edu/academics-research/sustainability-degree-programs/>

## Appendix D. Sustainability in College-Level Strategic Plans

Passages from College Strategic Plans that include sustainability-oriented language from the FSC internal scoping process.

**Summary.** As discussed in the body of the FSC report, no consistency between colleges was found with regard to use of terminology and explicit framing of goals related to sustainability. From our analysis, especially given the paucity of sustainability-relevant elements expressed in these strategic plans, we offer the following conclusions and insights: 1) Although some colleges have strong, explicit elements of their curricula and research squarely positioned in domains related to sustainability, it is insufficiently and inconsistently expressed as values, ideals, or goals in their strategic plans; 2) Independent of whether some colleges actually engage in sustainability-related curricula or research, the strategic emphasis on constructs such as social responsibility, community/civic engagement, or public good are encouraging and, perhaps, imply an alignment with sustainability. However, we urge that colleges be more explicit; and 3) Many colleges emphasize collaborations with other academic units and wider range of stakeholders as a strategic goal. So, given that sustainability is inherently multidisciplinary, the expressed willingness of some colleges to widen its engagement both within and outside the university shows promise for a deeper and more comprehensive embrace of sustainability.

College	Documents	Sustainability-relevant Passages
Arts & Sciences	<a href="#">Academic plan 2007-2012</a>	<ul style="list-style-type: none"> <li>• Perpetually re-evaluating the assumptions, prejudices and aspirations of <i>one's society</i>, community</li> <li>• Biological-related undergraduate degrees are passports into a variety of postgraduate degrees in health, <i>environmental</i> and agricultural sciences</li> <li>• Today's fastest-growing occupations are rooted in the arts and sciences ... <i>environmental</i> scientists...college places a priority on interdisciplinary learning and career preparation</li> </ul>
Agriculture, Food & Environment	<a href="#">Strategic plan</a>	<ul style="list-style-type: none"> <li>• finding solutions to improve lives today and creating a <i>sustainable</i> future</li> <li>• students who are competent, <i>responsible</i></li> <li>• addressing needs in agriculture, <i>natural resources</i></li> <li>• expanding knowledge to improve the quality of life and <i>sustainability</i></li> <li>• provide a culturally aware environment for successful <i>engagement in a global society</i></li> <li>• new state-of-the-art <i>green</i>, <i>LEED-certified</i> classroom building</li> <li>• implementation of <i>certified "green" technologies</i> for all on- and off-campus facilities</li> </ul>
Business & Economics	<a href="#">Strategic plan</a>	<ul style="list-style-type: none"> <li>• Gatton Code of Conduct ....that fosters professionalism...<i>social responsibility</i></li> <li>• New honors program in <i>Social Enterprise</i></li> </ul>



Communication & Information	<a href="#">Strategic plan</a>	<ul style="list-style-type: none"> <li>• Promote research that maximizes <i>social</i>, intellectual and economic opportunities</li> <li>• To promote <i>civic responsibility</i></li> <li>• We value integrity...<i>social responsibility</i></li> </ul>
Design	<a href="#">Strategic plan</a>	<ul style="list-style-type: none"> <li>• A way of thinking that can be applied to all scales of human existence...healthcare, <i>soil, water and climate change</i></li> <li>• Develop programs and certificates that include...design and <i>climate, adaptive reuse</i></li> </ul>
Education	<a href="#">Strategic plan</a>	<ul style="list-style-type: none"> <li>• Identify, in partnership with local and global community stakeholders, <i>emerging issues</i>, challenges</li> </ul>
Engineering	<a href="#">Strategic Plan</a>	<ul style="list-style-type: none"> <li>• Expand number of faculty...in energy, manufacturing and <i>sustainability</i></li> </ul>
Health Sciences	<a href="#">Strategic plan</a>	<ul style="list-style-type: none"> <li>• Provide opportunities for...<i>community engagement...volunteerism...expand our students' world views</i></li> </ul>
Fine Arts	<a href="#">Strategic Plan</a>	<ul style="list-style-type: none"> <li>• To...affect personal, economic, and <i>social change</i></li> <li>• Establish relationships...with <i>non-traditional external organizations</i> (e.g. military, healthcare, etc.)</li> </ul>
Honors	<a href="#">College proposal</a>	<ul style="list-style-type: none"> <li>• <i>Multidisciplinary curriculum...prepares students for advanced study and global competency</i></li> <li>• <i>Social responsibility...civic engagement</i></li> <li>• Partnerships with other programs; <i>social enterprise</i>, SEAM, etc.</li> </ul>
Law	<a href="#">Strategic plan</a>	<ul style="list-style-type: none"> <li>• Develop plan to engage students in <i>community initiatives</i> hosted by legal, civic, education, business and <i>non-profit sectors</i></li> <li>• newly created Enterprise Strategy Office (ESO) will lead...implementation of strategy...<i>political, social, economic, technological trends</i></li> </ul>
Medicine (UK Healthcare)	<a href="#">Strategic plan</a>	<ul style="list-style-type: none"> <li>• physical expansion for UK HealthCare, with more than \$1.6 billion invested in <i>new and improved facilities</i></li> </ul>
Pharmacy	<a href="#">Strategic plan</a>	<ul style="list-style-type: none"> <li>• Promote the <i>public good</i> through the application of our expertise and resources to meet social, economic, educational, and health challenges</li> </ul>



## UNIVERSITY OF KENTUCKY

Office of the Chair  
University Senate Council  
203 Main Building  
Lexington, Kentucky 40506-0032  
Phone: (859) 257-5872

May 20, 2015

Bob Sandmeyer  
College of Arts and Sciences  
Department of Philosophy

Dear Senator Sandmeyer,

I am pleased to confirm your membership in the University Senate. Thank you for serving the University in this important way. Your period of appointment is for three years, beginning August 16, 2015 and terminating on August 15, 2018.

As you may be aware, the Senate regularly meets during the academic year on the second Monday of each month, from 3 to 5 pm, in the W. T. Young Library Auditorium. The Senate's meeting dates can be found at:

[http://www.uky.edu/Faculty/Senate/university\\_senate/meeting\\_dates/2015-2016.htm](http://www.uky.edu/Faculty/Senate/university_senate/meeting_dates/2015-2016.htm). You will receive the minutes from the previous meeting via email within a couple weeks after the meeting. The agenda will be sent to you via email approximately six days prior to the meeting date. Please note that attendance at Senate meetings is mandatory and any conflict with regularly scheduled faculty duties, such as teaching, must either be resolved or reported to the Office of the Senate Council immediately.

*The next regularly scheduled meeting is on Monday, September 14, 2015 in the Auditorium of the W. T. Young Library. **An orientation for new senators will be held two weeks prior on Monday, August 31, in the Lexmark Public Room (room 209) in the Main Building at 2 pm.*** As a part of your orientation, President Eli Capilouto will also attend and speak on the value of shared governance. Please RSVP to Sheila Brothers ([sbrothers@uky.edu](mailto:sbrothers@uky.edu)) about attending this important informational session for new senators; seating is limited so it is best to confirm your attendance as quickly as possible.

In addition to its several advisory roles, I would like to briefly mention the importance of the University Senate as the final policy-making body of the University of Kentucky in a number of matters:

1. In matters of educational policies, such as the creation of new courses, requirements for admission and graduation, and changes to academic program content, your vote to approve/disapprove in the University Senate constitutes the final University decision.

2. In matters of creation or termination of degree-granting academic programs, the University Senate makes the controlling decision on whether such proposals will reach the Board of Trustees for its final University action.
3. In matters of policies on qualifications for student graduation with honors or for honorary degrees to others, it is only you, an elected Faculty Senator, who casts the deciding policy vote in the University Senate.
4. In several other areas, such as the creation of colleges/departments, how deans should be evaluated, and faculty membership on University-wide committees, the University Senate must be consulted by the administration.

Membership on at least one Senate committee is part of your senatorial responsibilities. [http://www.uky.edu/Faculty/Senate/committees\\_councils/index.htm](http://www.uky.edu/Faculty/Senate/committees_councils/index.htm) I request that you identify *at least* one Senate committee on which you would like to serve until your term as senator ends. On the list of committees and corresponding descriptions sent with this letter, please note your first, second and third choices. In order to facilitate the process of composing Senate committees, please submit this information to Sheila Brothers via email ([sbrothers@uky.edu](mailto:sbrothers@uky.edu)) **within 5 days of receipt of this letter.**

In planning your annual service to the University as senator, it is a good rule of thumb to acknowledge that each Senate meeting requires at least a similar amount of preparation time as does the transaction of the business itself. On average, membership in the University Senate takes approximately four hours per month, and service on one committee can take up to an additional four hours per month, depending upon the workload of the committee. This translates into approximately 5% effort on your DOE.

As a senator you are in an excellent position to take an active role in important educational policy decisions and convey such developments to your home college. Regular attendance at Senate meetings is essential to perform this role and is the basic requirement of all senators. This requirement is codified in the *University Senate Rules*; a Senator who accumulates three unexplained absences from Senate meetings during the academic year is subject to removal from the Senate. If for some reason you are unable to attend a Senate meeting, please contact Janie Ellis in the Office of the Senate Council ([janie.ellis@uky.edu](mailto:janie.ellis@uky.edu)) prior to the meeting and your absence will be noted as “explained.”

I look forward to meeting you at the orientation for new senators and to working with you throughout the academic year. Please be on the lookout in early fall for an invitation to a “Welcome Back” reception on September 15 at 4 pm, hosted by President Eli Capilouto at his home.

Sincerely,

Andrew Hippisley,  
Chair, University Senate Council

cc: College Dean  
Department Chair

# Total Life Cycle Sustainability Analysis of Critical Materials in Electric Vehicle (EV) Lithium-Ion Batteries for Circular Economy

## Project Synopsis

### Convergent Project Team:

**University of Kentucky:** I.S. Jawahir – Institute for Sustainable Manufacturing (ISM) (Sustainable product design & manufacturing); F. Badurdeen – ISM and Dept. of Mech. Eng. (Systems thinking & optimization); J. Werner – Dept. of Mining Eng. (Material recovery & recycling); P. Wang – Dept. of Elect. & Comp. Eng. (Sensing & machine condition monitoring); D. Atwood - Dept. of Chemistry (Chemistry & sustainability), J. Schoop – ISM and Dept. of Mech. Eng. (Engineered Materials); K. Liu – Center for Applied Energy Research and Dept. of Mech. Eng. (Energy efficiency); J. Caudill – ISM and Dept. of Mech. Eng. (Additive manufacturing); W. Hoyt – Martin School of Public Policy and Administration (Public policy & sustainability); Bob Sandmeyer – Environmental and Sustainability Studies Program, Dept. of Philosophy (Environmental philosophy); T. Elam – Center for Computational Sciences (Project management).

### Other Potential Participants:

**Universities:** University of Texas at Rio Grande Valley (James Li, Anil Srivastava + Others)  
University of Tennessee (Tom Goldsby + Others)

**Industry:** Amazon, Ford, Toyota, SRC.

**National Labs/Agencies:** ORNL, NIST

**Project Overview:** This project aims to develop quantitative understanding of the total life cycle sustainability effects of the use of critical materials such as *Li*, *Ni* and *Co* in electric vehicle (EV) *Li*-ion batteries. This will include a comprehensive total life cycle sustainability analysis of these materials through *all four life cycle stages (Pre-manufacturing, Manufacturing, Use and Post-use)*. A metrics-based sustainability evaluation method, with *6Rs (Reduce, Reuse, Recycle, Recover, Redesign and Remanufacture)*, will be developed for product sustainability. The overall sustainability impacts of these materials will be used to achieve *improved closed-loop product/process design methods for circular economy*.

### Project Objectives:

- (a) Developing novel 6R-based total life cycle sustainability evaluation methods for critical materials in EV *Li*-ion batteries.
- (b) Evaluating total life cycle sustainability impacts of critical materials;
- (c) Developing sensing and AI-based systems for the product use stage; and
- (d) Developing education, training, and outreach programs.

### Deliverables:

1. A validated model-based, data-driven product sustainability evaluation toolkit/dashboard for predicting EV battery performance and life cycle impacts; and
2. Comprehensive curricula (for-credit & professional) on closed-loop sustainable manufacturing with life cycle analysis of products and associated manufacturing processes.

These deliverables are *uniquely significant* as no such capability currently exists, nationally or internationally, and the proposed *university-industry-government partnership* will enable accelerated economic growth and societal prosperity, providing benefits to *all stakeholders*.

## Sandmeyer, Bob

---

**From:** Atwood, David A.  
**Sent:** Tuesday, May 31, 2022 11:56 AM  
**To:** Sandmeyer, Bob  
**Subject:** Fwd: Invitation to join NSF Convergence Accelerator Proposal Lol  
**Attachments:** Lol (Draft 3).docx

Dear Bob: Ibrahim Jawahir in Engineering is organizing an NSF proposal on the sustainability of strategic elements like lithium and cobalt (see text below and attached draft). The proposal will be holistic and address all the sustainability aspects of the metals including engineering, chemistry, policy, and the various human impacts. Ideally, the proposal will integrate these aspects to create a unique transdisciplinary project.

Would you consider working with us on the social science aspects of the eventual proposal? At this point we only need to submit a one-page letter of intent outlining the project (the latest draft is attached) and I only need your expression of interest from this email. Once the LOI is approved we will begin planning our actual contributions to the project.

Jawa managed to organize a team on short notice to create the LOI. Jawa is a magician with funding so I'm excited to be involved and hopeful that the project will be funded and ultimately demonstrate how resource sustainability should be conducted.

Best,  
David

David Atwood  
Lexington, KY

Begin forwarded message:

**From:** "Atwood, David A." <datwood@uky.edu>  
**Date:** May 31, 2022 at 10:02:09 AM CDT  
**To:** "Atwood, David A." <datwood@uky.edu>  
**Subject:** Invitation to join NSF Convergence Accelerator Proposal Lol

Begin forwarded message:

**From:** "Jawahir, Ibrahim S." <is.jawahir@uky.edu>  
**Date:** May 31, 2022 at 8:27:54 AM CDT  
**To:** "Atwood, David A." <datwood@uky.edu>  
**Subject:** Re: NSF Convergence Accelerator Proposal Lol

Dear Proposal Team,

I received excellent feedback with edits from many of you for my earlier draft. Thank you all so much.

I have incorporated all your changes/corrections in the new draft (Draft 3) - attached. This version includes additional minor edits from me too. Based on the recommendation by David, I have taken the liberty to include Professor William Hoyt from Martin School of Public Policy and Administration and Gatton School of Business and Economics. Also, included are our friends Adib Bagh and Tony Elam, both will make excellent contributions to the proposal. I have just sent them a formal invitation. Hopefully they will agree to join our proposal team. The only area of expertise missing in the draft is social science. Hopefully, we can add someone in the proposal.

We need to submit this one-page LoT later today, most likely early afternoon. If you find anything that needs to be changed. Please let me know quickly.

Thanks.

Jawa

\*\*\*\*\*

**Dr. I. S. Jawahir**

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# NSF Convergence Accelerator Phases 1 and 2 for the 2022 Cohort - Tracks H, I, J

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## PROGRAM SOLICITATION NSF 22-583



National Science Foundation

Directorate for Technology, Innovation and Partnerships

**Letter of Intent Due Date(s) (required)** (due by 5 p.m. submitter's local time):

May 31, 2022

Letter of Intent (required for Phase 1 Full Proposals only)

**Full Proposal Deadline(s)** (due by 5 p.m. submitter's local time):

July 20, 2022

Phase 1 Full Proposals

August 29, 2023

Phase 2 Full Proposals, only Phase 1 awardees are eligible to apply

## IMPORTANT INFORMATION AND REVISION NOTES

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Innovating and migrating proposal preparation and submission capabilities from FastLane to Research.gov is part of the ongoing NSF information technology modernization efforts, as described in [Important Notice No. 147](#). In support of these efforts, research proposals submitted in response to this program solicitation must be prepared and submitted via Research.gov or via Grants.gov, and may not be prepared or submitted via FastLane.

### IMPORTANT INFORMATION

A key aspect of Convergence Accelerator projects is the innovation curriculum that requires a significant time investment and frequent participation of all partners such as academia, industry, non-profit, government, and other sectors under the guidance of coaches (see section V and a link to a sample curriculum can be found [here](#)). The curriculum includes a team science and human-centered design approach that rapidly moves projects towards deliverables in both Phase 1 and Phase 2 that will have broad scale national impact.

### REVISION NOTES

The substantive changes in this FY 2022 solicitation include:

- A Letter of Intent is required for all Phase 1 Full Proposals.
- Meetings, including those associated with the innovation curriculum, Pitch Presentations, and Expo reflect changes in format resulting from the COVID-19 pandemic and rules associated with in-person and/or virtual meetings.
- In Full Proposals, *Letters of Collaboration* are now submitted in a standard format. The participation of any unfunded collaborators in the project must be substantive and their roles and responsibilities should be clearly described in appropriate Sections of the Project Description.
- This solicitation and the corresponding BAA support both US-only proposals and proposals with international partnerships. For Track I only, this solicitation includes a collaboration with The Commonwealth Scientific and Industrial Research Organisation (CSIRO), an Australian Government agency responsible for scientific research. Participants who would like to qualify for CSIRO funding will submit their proposals as a single proposal, with the US Lead PIs submitting to NSF and the Australian Participants sharing information with CSIRO as described in the solicitation and the corresponding BAA.

Any proposal submitted in response to this solicitation should be submitted in accordance with the revised *NSF Proposal & Award Policies & Procedures Guide* (PAPPG) ([NSF 22-1](#)), which is effective for proposals submitted, or due, on or after October 4, 2021.

## SUMMARY OF PROGRAM REQUIREMENTS

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### General Information

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**Program Title:**

## Synopsis of Program:

The National Science Foundation (NSF) Convergence Accelerator program addresses national-scale societal challenges through use-inspired [convergence research](#). Using a convergence approach and innovation processes like human-centered design, user discovery, and team science and integration of multidisciplinary research, the Convergence Accelerator program seeks to transition basic research and discovery into practice — to solve high-impact societal challenges aligned with specific research themes (tracks).

NSF Convergence Accelerator tracks are chosen in concordance with the themes identified during the program's ideation process that have the potential for significant national impact. The NSF Convergence Accelerator implements a two-phase program. Both phases are described in this solicitation and are covered by this single solicitation and corresponding Broad Agency Announcement. The link to the corresponding Broad Agency Announcement can be found at <https://sam.gov/opp/cad229a574774c038559d0c9fc22d9b4/view>. The purpose of this parallel funding opportunity is to provide increased opportunities for proposals that are led by non-academic entities. Proposals that are led by Institutions of Higher Education (IHEs), non-profits, independent museums, observatories, research labs, professional societies and similar organizations should respond to this solicitation. Proposals led by for-profit or similar organizations should respond to the BAA. Phase 1 awardees receive resources to further develop their convergence research ideas and to identify important partnerships and resources to accelerate their projects. Phase 2 awardees receive significant resources leading to deliverable research prototypes and sustainability plans.

This solicitation for FY 2022 invites proposals for the following Track Topics:

### Track H: Enhancing Opportunities for Persons with Disabilities

The NSF Convergence Accelerator's Track H: Enhancing Opportunities for Persons with Disabilities (PWDs) will serve as a platform to bring together researchers, practitioners, and stakeholders from a wide range of disciplines and sectors to work on use-inspired solutions to enhance quality of life and employment access and opportunities for PWDs.

### Track I: Sustainable Materials for Global Challenges

The objective of the NSF Convergence Accelerator's Track I: Sustainable Materials for Global Challenges will be to converge advances in fundamental materials science with materials design and manufacturing methods in an effort to couple their end-use and full life-cycle considerations for environmentally- and economically-sustainable materials and products.

### Track J: Food & Nutrition Security

The overarching goal of the NSF Convergence Accelerator's Track J: Food & Nutrition Security will be to accelerate convergence across food and nutrition sectors to address intertwined challenges in supporting population health, combating climate change, and addressing the nutritional needs of the most vulnerable by empowering youth, women, and disadvantaged communities.

It must be evident how the proposed work will be integrated to achieve success of the entire track. Each proposal should include a description of how the proposed project will contribute to an integrated environment that will deliver beneficial outputs for the track. It should also be clear how the projects will convergently align with the overarching goal of each track rather than as independent projects.

Proposers are required to submit a Letter of Intent in order to submit a Phase 1 Full Proposal. The information required in the Letter of Intent is described in Section V.

Letters of Intent should identify a team with the appropriate mix of disciplinary and cross-sector expertise required to build a convergence research effort. Letters of Intent must identify one or more deliverables, how those research outputs could impact society at scale, and the team that will be formed to carry this out.

Phase 1 proposals must describe the deliverables, a research plan, and the process of team formation that will help lead to a proof-of-concept during Phase 1.

If selected, Phase 1 awards may receive funding up to \$750,000 for 12 months duration, of which nine months includes intense hands-on activities, centering around the Program's innovation curriculum, and three months of other activities, such as participation in the NSF Convergence Accelerator Pitch Presentations and Expo.

During the nine-month intensive planning phase, teams will participate in a curriculum that will assist them in strengthening team convergence and accelerating the identified idea toward Phase 2. The curriculum provides modules on innovation processes, including human-centered design, user discovery, team science, and integration of multidisciplinary partnerships. Teams will also be provided with coaches who will support them in Phase 1 and who may continue with them into Phase 2 if the teams choose to continue with the same coach. Alternatively, the teams can request to work with a different coach.

Only awardees of Phase 1 awards under this solicitation may submit a Phase 2 proposal. Phase 2 proposals must outline a 24-month research and development plan that transitions research into practice through convergence activities, multi-sector partnerships, and collaboration with other partners and end-users.

If selected for Phase 2, teams will be expected to apply program fundamentals and innovation processes gained in Phase 1 to enhance partnerships, develop a solution prototype, and build a sustainability model to continue societal impact beyond NSF support.

Phase 2 awards may be up to \$5 million for 24 months. Phase 2 proposals must clearly describe deliverables that will be produced within 24 months. The Phase 2 teams must include partnerships critical for success and end-users (e.g., industry, Institutions of Higher Education (IHEs), non-profits, government, and others), each with a specific role(s) in deliverable development and facilitating the transition of research outputs into practical uses. Successful Phase 2 proposals will be funded initially for 12 months, with a second year being provided on the basis of an assessment of performance (see below).

Each Phase 2 team's progress will be assessed during the year through approximately four virtual and/or in-person meetings with NSF program staff. At the end of 12 months, overall progress will be evaluated based on a report and presentation that the team presents to a panel of internal and/or external reviewers. The review panel will include NSF reviewers and staff, and competing teams only. Phase 2 teams that show significant progress during the first year in accordance with the agreed timetable of milestones and deliverables will receive funding



for a second year. Phase 2 teams must plan on completing the effort within 24 months. No-cost extensions are **not** permitted except under clearly documented exceptional circumstances. Grantees must first contact the cognizant Program Officer prior to submitting a request.

The NSF Convergence Accelerator program is committed to research that derives expertise from and provides broad benefits to everyone. The program places a very strong emphasis on broadening participation by encouraging proposals from, and partnerships with, minority-serving institutions (e.g., Historically Black Colleges and Universities (HBCUs), Tribal Colleges and Universities, Hispanic Serving Institutions, Alaska Native-Serving Institutions, Native Hawaiian-Serving Institutions, Asian American and Native American Pacific Islander-serving Institutions, and Native-American-serving non-tribal Institutions, see also [U.S. Department of Education](#)), and other organizations.

#### **Cognizant Program Officer(s):**

*Please note that the following information is current at the time of publishing. See program website for any updates to the points of contact.*

- Douglas Maughan, telephone: (703) 292-2497, email: [dmaughan@nsf.gov](mailto:dmaughan@nsf.gov)
- Lara A. Campbell, telephone: (703) 292-7049, email: [lcampbel@nsf.gov](mailto:lcampbel@nsf.gov)
- Aurali E. Dade, telephone: (703) 292-7049, email: [adade@nsf.gov](mailto:adade@nsf.gov)
- Pradeep P. Fulay, telephone: (703) 292-2445, email: [pfulay@nsf.gov](mailto:pfulay@nsf.gov)
- Ibrahim Mohedas, telephone: (703) 292-4329, email: [imohedas@nsf.gov](mailto:imohedas@nsf.gov)
- Linda Molnar, telephone: (703) 292-8316, email: [lmolnar@nsf.gov](mailto:lmolnar@nsf.gov)
- Michael Pozmantier, telephone: (703) 292-4475, email: [mpozmant@nsf.gov](mailto:mpozmant@nsf.gov)
- Michael Reksulak, telephone: (703) 292-8326, email: [mreksula@nsf.gov](mailto:mreksula@nsf.gov)

#### **Applicable Catalog of Federal Domestic Assistance (CFDA) Number(s):**

- 47.084 --- NSF Technology, Innovation and Partnerships

## **Award Information**

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**Anticipated Type of Award:** Standard Grant or Cooperative Agreement

**Estimated Number of Awards:** 36 to 48

NSF expects to make up to 48 Phase 1 awards across all topics as a result of this solicitation and the corresponding BAA.

NSF expects to make 4-5 Phase 2 awards for each topic as a result of this solicitation and the corresponding BAA.

**Anticipated Funding Amount:** \$36,000,000

Anticipated funding for \$36,000,000, pending availability of funds, to support Phase 1 awards. Proposers may request up to \$750,000 for Phase 1.

The estimated funding level for Phase 2 awards depends on the availability of funds and the number of Phase 1 awards. Phase 2 proposals may request up to \$3,000,000 for year 1 and up to \$5,000,000 in total for the 24-month Phase 2 project.

## **Eligibility Information**

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#### **Who May Submit Proposals:**

Proposals may only be submitted by the following:

- Institutions of Higher Education (IHEs) - Two- and four-year IHEs (including community colleges) accredited in, and having a campus located in the US, acting on behalf of their faculty members. Special Instructions for International Branch Campuses of US IHEs: If the proposal includes funding to be provided to an international branch campus of a US institution of higher education (including through use of subawards and consultant arrangements), the proposer must explain the benefit(s) to the project of performance at the international branch campus, and justify why the project activities cannot be performed at the US campus.
- Non-profit, non-academic organizations: Independent museums, observatories, research labs, professional societies and similar organizations in the U.S. associated with educational or research activities.
- For-profit organizations: U.S. commercial organizations, especially small businesses with strong capabilities in scientific or engineering research or education.

#### **Who May Serve as PI:**

The PI and any co-PIs must hold an appointment at an organization that is eligible to submit as described under "Who May Submit Proposals." At least one PI or co-PI from a Phase 1 award must be included as a PI or co-PI on a Phase 2 proposal based on that Phase 1 award. The same individual who served as PI for the Phase 1 award does not have to be PI for the Phase 2 proposal. Any change of PI and co-PI should be fully explained in the proposal.

#### **Limit on Number of Proposals per Organization:**

There are no restrictions or limits.

#### **Limit on Number of Proposals per PI or co-PI:**

Phase 1 proposals

An individual may serve as PI or co-PI on no more than two Phase 1 proposals. Submissions to the BAA are included in this number.

However, it is unlikely that multiple Phase 1 awards would be made to organizations that included the same PI or co-PI on separate proposals.

Phase 2 proposals

Anyone may serve as a PI or co-PI on only one Phase 2 proposal. This limitation includes PIs and co-PIs listed for the proposing organization or any subaward submitted as part of the proposal. There are no restrictions or limits on serving as other Senior Personnel.

See section IV. below for additional eligibility information.

## Proposal Preparation and Submission Instructions

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### A. Proposal Preparation Instructions

- **Letters of Intent:** Submission of Letters of Intent is required. Please see the full text of this solicitation for further information.
- **Preliminary Proposal Submission:** Not required
- **Full Proposals:**
  - Full Proposals submitted via Research.gov: *NSF Proposal and Award Policies and Procedures Guide* (PAPPG) guidelines apply. The complete text of the PAPPG is available electronically on the NSF website at: [https://www.nsf.gov/publications/pub\\_summ.jsp?ods\\_key=pappg](https://www.nsf.gov/publications/pub_summ.jsp?ods_key=pappg).
  - Full Proposals submitted via Grants.gov: *NSF Grants.gov Application Guide: A Guide for the Preparation and Submission of NSF Applications via Grants.gov* guidelines apply (Note: The *NSF Grants.gov Application Guide* is available on the Grants.gov website and on the NSF website at: [https://www.nsf.gov/publications/pub\\_summ.jsp?ods\\_key=grantsgovguide](https://www.nsf.gov/publications/pub_summ.jsp?ods_key=grantsgovguide)).

### B. Budgetary Information

- **Cost Sharing Requirements:**

Inclusion of voluntary committed cost sharing is prohibited.
- **Indirect Cost (F&A) Limitations:**

Not Applicable
- **Other Budgetary Limitations:**

Other budgetary limitations apply. Please see the full text of this solicitation for further information.

### C. Due Dates

- **Letter of Intent Due Date(s) (required)** (due by 5 p.m. submitter's local time):

May 31, 2022

Letter of Intent (required for Phase 1 Full Proposals only)
- **Full Proposal Deadline(s)** (due by 5 p.m. submitter's local time):

July 20, 2022

Phase 1 Full Proposals

August 29, 2023

Phase 2 Full Proposals, only Phase 1 awardees are eligible to apply

## Proposal Review Information Criteria

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### Merit Review Criteria:

National Science Board approved criteria. Additional merit review criteria apply. Please see the full text of this solicitation for further information.

## Award Administration Information

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### Award Conditions:

Additional award conditions apply. Please see the full text of this solicitation for further information.

### Reporting Requirements:

Standard NSF reporting requirements apply.

## TABLE OF CONTENTS

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[Summary of Program Requirements](#)

- I. **Introduction**
- II. **Program Description**
- III. **Award Information**
- IV. **Eligibility Information**
- V. **Proposal Preparation and Submission Instructions**
  - A. Proposal Preparation Instructions
  - B. Budgetary Information
  - C. Due Dates
  - D. Research.gov/Grants.gov Requirements
- VI. **NSF Proposal Processing and Review Procedures**
  - A. Merit Review Principles and Criteria
  - B. Review and Selection Process
- VII. **Award Administration Information**
  - A. Notification of the Award
  - B. Award Conditions
  - C. Reporting Requirements
- VIII. **Agency Contacts**
- IX. **Other Information**

## I. INTRODUCTION

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Research is often driven by a compelling societal or scientific challenge; however, it may take the researcher community years to develop a solution. To deliver tangible solutions that have a societal impact and at a faster pace, the NSF Convergence Accelerator brings together multiple disciplines, expertise, and partnerships from academia, industry, non-profit, government, and other sectors together to develop solutions to solve national grand challenges through convergence research.

[Convergence Research](#) is a critical mechanism for solving many vexing research problems, especially those stemming from complex societal and/or scientific challenges. In this NSF Convergence Accelerator Phase 1 and Phase 2 solicitation for FY 2022, NSF seeks to support and facilitate research that advances ideas from concept to deliverables within each of the convergence research topics (tracks).

The NSF Convergence Accelerator Phases 1 and 2 for the 2022 Cohort - Tracks H, I, J solicitation consists of three tracks as follows:

**Track H: Enhancing Opportunities for Persons with Disabilities**

**Track I: Sustainable Materials for Global Challenges**

**Track J: Food & Nutrition Security**

The NSF Convergence Accelerator seeks to support use-inspired research and enable the accelerated transition of that research into benefits for society through a two-phase process.

### ***Phase 1: Learning + Applying the Convergence Accelerator Fundamentals, Convergence Research Planning***

Phase 1 is for funding up to \$750,000 for 12 months duration. It supports nine months of planning effort to further develop the initial concept, identify new team members, participate in the innovation curriculum, and develop an initial prototype. The innovation curriculum consists of training with professional coaches in human-centered design, team science activities, inter-team communications, pitch preparation, developing a Public Executive Summary and presentation coaching — all of which are essential components of the Convergence Accelerator's model. This training helps the teams better prepare to be successful in the next phase. In addition, this provides the teams with presentations by (and access to) experts on anticipated use cases for government, industry, and society, in general.

At the end of Phase 1, teams will spend the remaining three months presenting to a pitch review panel as part of their Phase 2 proposal and participating in the NSF Convergence Accelerator Expo (Expo) and other activities.

Phase 1 efforts will focus on research plan development, team formation leading to a proof-of-concept and will include NSF convenings for training and cross-cohort collaboration. The Phase 1 innovation curriculum is a significant time investment with frequent participation of all partners under the guidance of coaches.

### ***Phase 2: Continued Application of the Convergence Accelerator Fundamentals, Prototyping and Sustainability Planning***

Phase 1 teams that are selected for Phase 2 through the merit review process will proceed to Phase 2, with potential funding of up to \$5 Million as a cooperative agreement for 24 months. Phase 2 teams will continue to apply Convergence Accelerator fundamentals, including identifying new team members and end-user partnerships to further develop solution prototypes and to build a sustainability model to continue impact beyond NSF support.

At the 12-month mark of Phase 2, the Convergence Accelerator will review the team projects to assess and ensure each team is working towards the expected deliverables. Assessments from the reviewers will be shared with the team along with the guidance/decision for the next steps. At the end of Phase 2, teams are expected to provide/demonstrate outcomes/solutions that were part of the proposal.

## II. PROGRAM DESCRIPTION

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This NSF Convergence Accelerator Phase 1 and Phase 2 for the 2022 Cohort - Tracks H, I, J solicitation seeks to address the topics described in the convergence tracks identified above and detailed below. Phase 1 awards are grants for planning and preliminary prototyping of projects that leverage basic research investments. Phase 2 awards are cooperative agreements for projects that build upon the Phase 1 efforts, leading to rapid research advances to

deliver useful results and impactful solutions to society.

The guiding rationale of the NSF Convergence Accelerator is that a high level of interdisciplinarity and engagement with multiple diverse stakeholders, including researchers and the ultimate users of research products, is essential to deliver progress on scientific challenges of societal relevance — such as those embodied by the three tracks in this solicitation.

Successful NSF Convergence Accelerator proposals are expected to have four important characteristics: 1) *convergence* research approach; 2) strong, multi-organization *partnerships* involving researchers, users, and other stakeholders; 3) high probability of successful *deliverables within a 24 month period* that will ultimately benefit society (such as those discussed under the Tracks in Section II, Program Description), and 4) *strong alignment with the track goals* as described in this solicitation.

## Track H: Enhancing Opportunities for Persons with Disabilities

### Research Background

The NSF Convergence Accelerator's Track H: Enhancing Opportunities for Persons with Disabilities will serve as a platform to bring together researchers, practitioners, and stakeholders from a wide range of disciplines and sectors to work on use-inspired solutions to enhance the quality of life, employment access, and opportunities for people with disabilities (PWD or PWDs). The big picture goal is to enhance equity, inclusion, and accessibility for PWDs. Track H was chosen based on the results of two NSF-funded community workshops related to this topic. The reports from these workshops are [Accelerating Disability Inclusion in Workplaces Through Technology Workshop](#) and [Liberate 2021: Living Better through Rehabilitative and Assistive Technology](#).

This track offers opportunities to community stakeholders to bring in knowledge, expertise, insights, methods, and tools from disparate areas of research including, but not limited to, engineering, manufacturing, robotics, computer/data science (including artificial intelligence (AI) and machine learning (M/L)), healthcare, social, behavioral, and economic sciences, policy, and ethics. The resulting collaborative projects must work toward ensuring the development of tangible tools, resources, hardware, or software, and/or improving the participation of PWDs in the workforce. Proposals that are driven by use-inspired research are encouraged. Proposed research must leverage convergence between disciplines; be ready for acceleration; fueled by strong public-private partnerships; and ultimately enable translation into tangible solutions that are sustainable.

PWDs represent the largest minority group in the United States ([Invisible Disabilities Association](#)) and in the world. According to the Centers for Disease Control and Prevention (CDC), about 26% of people in the United States (~ 1 in 4 adults) have a disability ([Disability and Health Data System](#)). In addition, data from the United Nations indicates that about 15% of the people in the world (~1 billion) live with some form of a disability ([Factsheet on Persons with Disabilities](#)). Disabilities may be apparent or non-apparent, temporary or permanent, and may change or develop during a person's lifetime. Disabilities can vary in type and affect a person's development, thinking, learning, hearing, mobility, vision, self-care, mental health, and other activities of daily living.

PWDs experience major barriers that can hamper their quality of life, health, and wellness, which often reflect on insufficient levels of support, services, and resources to help meet their access needs. Regardless of the type of impairment a person may have, the experience of living with a disability represents the interplay of several factors, including activity limitations, restricted participation, environmental factors, and personal factors ([World Health Organization Report, 2002](#)).

PWDs, especially women and racial and ethnic minorities, remain highly underemployed in the U.S., despite offering talents and skills that can benefit employers and workplaces. The Office of Disability Employment Policy (ODEP) in the U.S. Department of Labor notes that the labor force participation rates for people with and without disabilities in the U.S. in October 2021 were 22.4% and 67.1%, respectively. The unemployment rates for people with and without disabilities were 9.1% and 4.0%, respectively ([Office of Disability Employment Policy, 2021](#)). The scale and impact of these disparities are even greater for women and underrepresented minorities who have disabilities.

The COVID-19 pandemic has disproportionately affected women, minority communities, and PWDs. They have faced major challenges such as reduced access to vaccines, routine care and rehabilitation; job losses, including from safety issues hindering staying at and returning to work; an inability to telework effectively or at all; and insufficient work supports and accommodations. Even before the pandemic, many workers with disabilities lacked access to job accommodations, and their accommodations often failed to meet their access needs.

U.S. demographics for the employment of PWDs in different states, where they live in the community, and types of disability can vary widely. External factors can often make it harder for PWDs to attain and maintain gainful employment or involvement in the community. Some core access issues include reliable, accessible transportation, centralized services and accessible, affordable housing in a community or near workplaces ([Office of Disability Employment Policy, 2021](#); [Senate Help Committee, 2014](#)). Services for PWDs that help support and maintain employment and community inclusion are often not centralized or not easy to access, which compounds many of these issues.

PWDs are also underrepresented in STEM. A recent report released by the [National Center for Science and Engineering Statistics](#) states that about 10% of women and 9% of men, who are scientists and engineers with at least a bachelor's degree, reported that they are not working due to chronic illnesses or disabilities. As a result, the society is deprived of a wealth of untapped talent.

Studies show that most PWDs want to engage in meaningful life activities. Recent studies and reports emphasize that expanding opportunities for PWDs can yield major economic benefits while meeting legal obligations. Many employers remain unaware of the benefits and ease of hiring workers with disabilities ([EARN: Disability Inclusion in the Workplace](#)). These studies also suggest that misconceptions about the costs and benefits of including workers with disabilities contribute to low participation in the labor force.

Employment is the likeliest means that can help improve outcomes for many PWDs, including financial security, access to protections such as health insurance, social interaction with colleagues, a sense of self-worth and purpose, and better satisfaction with quality of life. Unemployment often has a particularly detrimental impact on quality of life, mental and physical health, and the financial stability of PWDs.

Major advances in technology, both in the workplace and in the home, have helped empower job seekers and workers with disabilities who strive for upward mobility in their fields in the modern knowledge economy. The use of universal design and workplace accessibility applies equally for emerging technologies, such as artificial intelligence (AI), extended reality, autonomous vehicles, and mainstream information and communication technologies, including those used in the workplace.

*This track seeks new and affordable assistive or rehabilitative technologies, products including software enabled services, or tools. This track also seeks ways to increase workforce participation of PWDs. Deep integration of, and collaboration between, disparate disciplines are needed to develop use-inspired solutions to achieve these goals.*

**Partnerships and Engagements:** Proposals submitted to this track should integrate expertise, insights, methods, facilities, and tools from multiple disciplines. Direct participation by PWDs, their caregivers, and stakeholder organizations, those who are trained as researchers (STEM or related disciplines), and veterans

is also strongly encouraged. Leveraging resources and projects from the National Institute on Disability, Independent Living, and Rehabilitation Research (NIDILRR), the Veterans Administration (VA), the National Institutes of Health (NIH), ODEP, and/or state and local agencies, non-profits, and industry is encouraged but not required. Involvement of these organizations will increase the likelihood of ultimately translating innovative technologies/approaches/findings into implemented solutions. Proposals should be explicit in how diversity, equity, inclusion, and accessibility will be incorporated into the overall project.

Advancing substantive innovation requires that researchers work cooperatively and collaboratively across different sectors including private industry, government, academia, advocates for PWDs, associations of employers and trades, and all types of problem solvers from all sectors of the community. Such collaborations could also help to further enhance equity, inclusion, and accessibility for PWDs.

Partnerships with state programs serving PWDs (employment advisory groups, state and local workforce boards, developmental disability and rehabilitation councils, and state and local initiatives) that will help facilitate employment opportunities are encouraged. Examples include legislatively mandated Workforce Innovation and Opportunity Act (WIOA) programs (adult program, dislocated worker program, youth program, Adult Education and Family Literacy Act Program, Wagner-Peyser Act, Vocational Rehabilitation Program, and Career and Technical Education Programs).

## Tasks and Deliverables

**Note:** *This program is not intended to support clinical trials.*

This track seeks to fulfill its promise by accelerating the development of innovative, interconnected projects founded in creative, translational, and use-inspired innovative ideas/concepts/themes that can harness the power of partnerships to tackle the key barriers faced by PWDs.

It focuses on use-inspired, translational research that adopts the use of human-centered design and approaches. Projects must embrace and display a culture of convergence among disciplinary approaches, and must include partners from multiple sectors (e.g., colleges and universities, industry, non-profits, community organizations, and/or local, state, tribal, or federal government). Projects must articulate one or more clear deliverable(s) that will help transition research into practice with measurable impacts and benefits to society within the less than 3-year effort of a Convergence Accelerator track — 9 months of Phase 1 and two years of Phase 2. Deliverables must address challenges in enhancing the participation of PWDs in the workforce and/or developing products, services, tools that could ultimately help them.

In terms of the *primary* focus or theme, proposals submitted to this track are expected (but not required) to fall into two broad categories: (a) assistive or rehabilitative technologies to help enhance quality of life or (b) strategies for improving participation of PWDs in the workforce. As noted, race and ethnic background, gender, socioeconomic and LGBTQIA+ status, and societal attitudes can affect whether and how PWDs address and mitigate core barriers that hinder gainful employment and full inclusion in the community. Proposals that specifically address the needs of these groups are strongly encouraged. Projects should focus on achieving tangible and significant outcomes to empower PWDs or communities in which they interact or work. All proposals should be explicit in explaining how diversity, equity, and inclusion are incorporated into the overall project.

## Outcomes

The outcomes from this effort are expected to yield key tangible benefits for PWDs. It is anticipated that the projects supported through this program will help enhance quality of life through assistive or rehabilitative products or services and approaches to reduce barriers that can hinder entering the workforce, sustaining jobs, and achieving high work performance, especially for women and underrepresented minorities with disabilities.

Developing innovative assistive or rehabilitative technologies can help improve equity, inclusion, and accessibility for PWDs of all ages. These could be based on advances in social and rehabilitation robotics, non-invasive stimulation technologies, advanced materials, additive manufacturing/3D printing, battery technologies, sensors, flexible, printed electronics, soft robotics, neuromorphic engineering, extended reality, AI/ML, autonomous vehicles, and mainstream information and communication technologies. It is expected that all solutions will emphasize the use of inclusive, affordable, and human-centered universal design. This approach can foster best and promising practices that drive good outcomes to become universally adopted and thus commercially viable, creating a broader impact for a wider range of stakeholders that comprise both people with and without disabilities. Broad topics within this track may include – but are not limited to – the ones listed below.

- Design of and enhancements to assistive technologies and access to digital and in-person spaces, hiring and workforce accommodations, training, workforce development, integrated services, work-based learning and K-16 education, and scalable and adaptive retraining tools. The use of universal design and workplace accessibility using emerging technologies, such as AI and ML.
- Tools/methods/software/other resources that are based on translational approaches rooted in social sciences, behavioral sciences, ethics, and economics that could ultimately advance innovative policies and procedures that will be helpful to PWDs and the communities they interact with. Projects could also focus on the provision and coordination of services, design of accessible transportation and housing, workforce programs, and other key focuses.

## Track I: Sustainable Materials for Global Challenges

### Research Background

The objective of the NSF Convergence Accelerator's Track I: Sustainable Materials for Global Challenges will be to converge advances in fundamental materials science with materials design and manufacturing methods in an effort to couple their end-use and full life-cycle considerations for environmentally- and economically-sustainable materials and products. This convergence research track topic was based on the results of NSF-funded community workshops, such as [Accelerating Translational Materials R&D for Global Challenges](#) and [Socioresilient Infrastructure: Precision Materials, Assemblages, and Systems](#). Broad topics within this track may include – but are not limited to – the ones listed below.

- Critical materials and manufacturing processes, such as microelectronics and their components; solutions for sustainable polymers in areas of high unmet need such as healthcare and packaging; and commercially viable materials for sustainable clean energy (e.g., batteries, photovoltaics, wind turbines, hydrogen) and transport.
- Full life cycle and sustainability "Systems Thinking" in materials design including the construction of inclusive, large-scale partner ecosystems and education/workforce development for sustainable design that is connected to opportunities in industry. Education (for and as) infrastructure, including scaling of innovative curricula and training for inclusive sustainable infrastructure design and job creation. This could include community/citizen science projects for socio-resilient infrastructure such as housing for displaced persons that is resilient to changing weather patterns.

The overarching goal of Track I is to accelerate convergence research across the materials discovery, development, and production sectors to address challenges in the manufacture and reuse and recycling of critical materials and products and to develop new, innovative, sustainable materials and manufacturing processes. The world is dependent on materials such as plastics and microelectronics for every aspect of life and work. These materials are integral to energy, infrastructure, healthcare, economic development, national security, etc. and while the research enterprise has previously paid significant attention to the discovery of new materials and material properties ([Materials Genome Initiative](#)), relatively little effort has been applied to a holistic approach to



materials development from the molecular level to their durable long-term applications and end-of-life challenges.

In addition, the world is at an unprecedented time when climate change is becoming an existential threat. Material production is widely acknowledged as the cause of over half of greenhouse gas (GHG) emissions. ([Increased carbon footprint of materials production driven by rise in investments](#)) The current production and use of materials are not sustainable for human beings and the planet. By taking a systems level view of materials and their production, we can address the urgent planetary crises that are facing society today (climate, nature and biodiversity, and pollution and waste). To address these crises, we must converge efforts in fundamental materials science with materials design and manufacturing methods coupled with their end use and full life cycle considerations for the environmentally and economically sustainable production and reuse and recycling of critical materials and products. This will require a rethinking of the current materials we use and the processes by which they are produced in addition to their interaction with the environment and society as a whole.

We must accelerate this convergence to achieve the capability to source and/or produce those critical minerals and materials as well as develop the sustainable (environmental and economic) discovery and production capabilities that are important to the economy, security, health, and energy resources of our Nation and globally. ([Building Resilient Supply Chains](#))

While the plastics problem is highly recognized ([The New Plastics Economy: Rethinking the future of plastics & catalysing action](#)), prevailing commercial incentives have made it difficult to make significant progress and the problem, often referred to as a "Gordian knot", is much more complex than simple incentives might imply. New approaches and incentives are critical to future success. ([Rethinking Plastics in Aotearoa New Zealand](#); [Plastics Innovation Fund](#))

Our efforts in microelectronics are seen as having fallen behind and our inability to manufacture critical supply chain components and assess the supply chain itself is considered by some as a significant national security risk. However, that tide is turning as there are several new programs and bold initiatives in place to solve some of the most daunting materials issues including exciting global efforts and partnerships. ([Cooperation in Quantum Science and Technology – United States Department of State](#))

**Partnerships and Engagements:** Related programs at NSF are numerous. Proposals should seek to build upon these programs by focusing on areas of research that are ready for accelerated convergence research and can produce solutions and deliverables in a three-year time period. NSF programs include, but are not limited to the following: Designing Materials to Revolutionize and Engineer our Future (DMREF) and Emerging Frontiers in Research and Innovation (EFRI) as well as centers, platforms, and foundries, including: Materials Science Research and Engineering Centers (MRSECs), Science and Technology Centers (STCs), Centers for Chemical Innovation (CCIs), Engineering Research Centers (ERCs), Industry – University Cooperative Research Centers (IUCRCs), Materials Innovation Platforms (MIPs), NSF Center for Sustainable Polymers (CSP), and Convergent Accelerated Discovery Foundries for Quantum Materials Science, Engineering and Information (Q-AMASE-I). In addition to leveraging NSF investments, projects may also leverage other Federal agency investments such as the Manufacturing USA Institutes, the Department of Energy's BOTTLE consortium, and numerous others. Proposals should be explicit in how diversity, equity, inclusion, and accessibility will be incorporated into the overall project.

Over the past year, the NSF Convergence Accelerator has supported several ideation workshops aimed at distilling meaningful solutions and deliverables for some of the most pressing materials and manufacturing needs as well as broad cross-cutting resources that can contribute to many different materials and their applications, such as:

- [Accelerating Translational Materials R&D for Global Challenges](#)
- [Development of Infrastructure for Distributed Bio-Manufacturing and Bio-Readiness](#)
- [Design for Circular Economy from Molecules to the Built Environment](#)
- [Socioresilient Infrastructure: Precision Materials, Assemblages, and Systems](#)

A key 3-year milestone was identified in each of five technical areas:

1. Materials Research Data Sharing Principles & Infrastructure: Establishment of a common US-wide data standard and data sharing infrastructure for academic, government, and industrial materials data, building on FAIR data principles 1 and providing needed metadata, annotations, and access controls.
2. Incentives for Long-term Investment & Sustainability: Creation of a multi-stakeholder effort that demonstrates the effective use of a convergence approach to de-risk solutions in an area of sustainable materials, such as polymers.
3. Full-lifecycle and Sustainability "Systems Thinking" in Materials Design: Demonstration of an open data platform and program for holistic materials research and development that incorporates interdisciplinary perspectives beyond materials science (lifecycle analysis, socio-economics, policy, environmental issues, etc.) in an area with large societal impact like materials for the built environment.
4. Construction of Inclusive, Large-scale Partner Ecosystems: Implementation and evaluation of multiple embedding mechanisms (collaboration, technology transfer, internships, sabbaticals, visiting scientists, etc.) to see which are most effective at building strong, inclusive communities of innovation that connect materials science and manufacturing.
5. Making Materials Knowledge Consumable in Design and Manufacturing: Demonstration of programs that drive enhanced data sharing between academic materials research and industry in the form of student projects, industrial internships, and joint training.

## Tasks and Deliverables

NSF is seeking solutions that utilize advanced technologies for the translation of materials for global challenges. The *Sustainable Materials for Global Challenges* track focuses on use-inspired, translational research that address challenges in sustainable materials for global challenges while providing significant benefits to society. Each project should incorporate community engagement and strive to include an education or training component that connects user communities. Such connections could include, but are not limited to, citizen science, co-designing projects so they provide benefits to local communities or provide user-friendly data products and services, or creating workforce training programs.

Building upon ideas for education, which mandate three core competencies: communications, teamwork and ethics, develop educational tools and programs on sustainable materials development, including experiential elements such as internships, etc., projects should consider potential benefits to local communities from the data and insights produced by project efforts and by enabling communities to participate in project evaluation activities. Also critical for this topic are projects which focus on behavior change and environmental justice. In addition, proposals should be explicit in how diversity, equity, inclusion, and accessibility (DEIA) will be incorporated into the overall project. Projects that redefine and quantify value so that it includes broader value for the community, biodiversity, etc. are welcomed.

Specifically, solutions that address both the problem of waste remediation and conversion into useful products as well as an entire rethinking of the design and manufacturing process of new materials to prevent future pollution and waste are sought. Further, while there has been increasing attention paid to sustainability and environment issues, viable solutions, for example, in infrastructure, must be truly converged with the humanistic fields including history, social sciences, science, technology and society studies, social justice, and diversity, equity, inclusion, and accessibility. Projects need to clearly articulate a theory of change and identify how the project is going to act as an entry point to effect lasting change. ([Accelerating the low carbon transition](#))

Potential solutions can include, but are not limited to, the creation of a circular economy that is also just and equitable providing access to natural resources and durable man-made resources. Innovative technologies which address both the sustainable production of needed products from the accumulation of waste from such materials as plastics and batteries as well as the design of entirely new ways of developing materials and products are sought. It is highly desirable to make all products (and services) "transparent" with respect to origins, production, use and end-of-life by providing accessible data and data frameworks. Efforts should also include the empowerment of the consumer to make good choices and behave in ways that support circular economies.

Further, those efforts that provide equitable access to circular financing, or how the financing, financial markets and financial actors are affected by a transition from a linear to a circular economy, will be strongly considered. Cross-cutting aspects of each effort should include the transformation of the education and training of the next generation's scientists to consider materials design, development, production, use, and fate from a transdisciplinary perspective that includes sustainable design principles, takes into account societal impact, and is also equitable and just. Concerted efforts across the fields of materials, chemistry, biology, math, physics, engineering, computer science, social, behavioral, economic, and education sciences as well as the broader materials and chemical sectors including legal, policy, design, certification, supply chain and manufacturing capabilities. Proposed solutions should be sustainable from both environmental and economic perspectives.

## Outcomes

The objective of this track is to converge efforts in fundamental materials science with materials design and manufacturing methods coupled with their end use and full life cycle considerations for the environmentally and economically sustainable production of critical materials and products. Key themes and potential outcomes may include but are not limited to:

- Materials research data sharing principles & infrastructure (Materials Informatics). Software and tools to enable decision-making across the supply chain, including potential gap analysis and uncertainty analysis to support improvements in systems-level analysis packages, which use multi-disciplinary and multi-dimensional approaches such as data sharing infrastructure for inclusive co-design studios. Making materials knowledge consumable in design, manufacturing, and to all key stakeholders.
- Critical materials and manufacturing processes, such as microelectronics and their components, solutions for sustainable polymers in areas of high unmet need such as healthcare and packaging, and commercially viable materials for sustainable-clean energy (batteries, photovoltaics, wind turbines, hydrogen, etc.) & transport.
- Full-lifecycle and sustainability "Systems Thinking" in materials design including the construction of inclusive, large-scale partner ecosystems. Education and Workforce Development for sustainable design that is connected to opportunities in industry. "Education for and as infrastructure" including scaling of innovative curricula and training for inclusive sustainable infrastructure design and job creation. Community/citizen science projects for socio-resilient infrastructure such as housing for displaced persons that is climate change resilient.

## For Track I ONLY:

*Australia's national science agency, CSIRO, is providing sponsorship for the participation of one Australian team in Track I. All proposals that include Australian entities that wish to be eligible for CSIRO funding as partners in a US-based team are required to complete a pre-submission review to confirm fit with CSIRO Eligibility Criteria as part of the Letter of Intent. Please see <https://www.csiro.au/missionsaccelerator> for additional information.*

## Track J: Food & Nutrition Security

### Research Background

The overarching goal of the NSF Convergence Accelerator's Track J: Food & Nutrition Security is to accelerate convergence across food and nutrition sectors to address intertwined challenges in supporting population health, combating climate change ([Executive Order 13990](#), [Executive Order 14008](#)), and addressing the nutritional needs of the most vulnerable by empowering youth, women, and disadvantaged communities ([Executive Order 14002](#)). The vision for transforming America's food systems underlying this call for proposals is in alignment with goals of the United States Department of Agriculture and focuses on:

- Ensuring access to safe, healthy, and nutritious food in all communities,
- Building more resilient local and regional food systems,
- Building new markets domestically and internationally, and streams of income for farmers and producers using climate smart food and forestry practices, and
- Making consequential investments in infrastructure and clean energy capabilities in rural America.

The convergence research track topic was chosen based on the results of NSF-funded community workshops, such as [Digital and Precision Agriculture](#) and [Sustainable Systems Enabling Food Security in Extreme Environments and Food Deserts Employing a Convergence of Food, Energy, Water and Systems for Societal Impact](#).

There exists an increasing demand for water, food, and energy resources in the world and in the United States. Concurrent with the effects of climate change and population growth, these essential resources are becoming increasingly scarce. As highlighted by the NSF-funded workshops on this topic, by 2050, water demand will increase by 55%, energy needs by 80%, and food demands by 60%. The world's population is expected to increase from 3 billion in the late 1960s to almost 10 billion by 2050, representing an increase in agricultural demand, creating an urgent need to produce more food to enable food security. Total food consumption globally is projected to increase from 2,373 kcal/person/day in about 1970 to 3,070 kcal/person/day by 2050. In addition, changes in climate, land use, resource consumption, and population growth are pushing some regions to no longer be able to support regional food requirements, contributing to large-scale human migration in parts of the world.

Food and nutrition related industries, consumption behaviors, and resources have always been important for humanity; and they are expected to play a central role over the next decades in addressing challenges related to climate change and population growth. Recognizing this opportunity, Track J of the NSF Convergence Accelerator seeks proposals to create use-inspired, integrative solutions to enable *Food & Nutrition Security*. The goal of this undertaking is to facilitate making connections between agricultural and food processing technologies, data, training, and impacted communities. In developing resilient and regenerative agricultural practices that provide societal impact, there are many obstacles and challenges to overcome. Addressing these requires deep integration and collaboration among many disciplines as well as inventive and innovative partnerships across academia, industry, the public, local/regional communities, non-profit organizations, and federal, state, and local government agencies.

Acceleration of *Food & Nutrition Security* that concomitantly advances agricultural economic interests and regenerative agriculture practices as well as a reduction in waste behavior is a challenge that requires effort and collaboration among disparate disciplines. This track has the objective to create an accessible, climate-safe, fair and just food supply chain for changing environments in interconnected rural and urban communities. It will pursue this objective by focusing on resilient and regenerative agricultural practices. The cohort of synergistic projects funded through this track will help the nation to sustainably increase access to nutritious and affordable food in ways that engage disadvantaged communities. This track will spur technology development and implementation to create good jobs and profitable, resilient businesses.

Achieving this vision requires an accelerated and concentrated effort focused on creativity; innovative ideas and technologies; the ability to collect, aggregate, process, and interpret data and information such that stakeholders from across the spectrum of users can readily obtain the information they need; and improved means to measure and monitor all aspects of the food supply chain and their interconnections. This track is intended to serve as a platform that offers an opportunity to the community to bring in expertise, insights, methods, and tools from multiple areas including, but not limited to, economics, psychology, sociology, genetic engineering, biotechnology, meteorology, hydrology, geospatial analysis, automation control systems, decisions science, nanotechnology, data science, and mathematical/computational modeling.

The resulting collaborative projects must be directed toward ensuring food and nutrition security across the nation and, ultimately, the globe. Teams will use existing datasets, coupled with data analytics, machine learning and artificial intelligence, to build upon or create predictive models and forecasting algorithms to anticipate future food deserts and propose sustainable systems that enable food security in susceptible regions, while accounting for the potential effects of climate change.

**Partnerships and Engagements:** Partnerships could include, but are not limited to citizen science, co-designing projects so they provide benefits to local communities or provide user-friendly data products and services or creating workforce training programs. Projects should consider potential benefits to local communities from the data and insights produced by project efforts and by enabling communities to participate in project evaluation activities. Projects that focus specifically on community engagement and education are also encouraged. Proposals should be explicit in how diversity, equity, inclusion, and accessibility will be incorporated into the overall project.

### Tasks and Deliverables

This track focuses on use-inspired, translational research. Projects must embrace and display a culture of convergence among disciplinary approaches and must include partners from multiple sectors. Projects must articulate one or more clear deliverable(s) that will help transition research into practice with measurable impacts and benefits to society within the less than 3-year effort of a Convergence Accelerator track — 9 months of Phase 1 and 24 months of Phase 2. Deliverables must address challenges in resilient and regenerative agricultural and food consumption practices while providing significant benefits to society. Each project should incorporate community engagement and strive to include an education or re-training component that enables better individual and community understanding of nutrition.

### Outcomes

The cohort of projects in this track will ultimately deliver novel, effective, unbiased data-driven AI tools to scale and transform our agricultural systems; economic models for increased and sustainable agriculture and nutrition security; biodiversity and climate-safe biological systems, biotech solutions in agriculture and food processing; adoption-informed automation, robotics, and transportation; and digital and precision agriculture platforms. Partnerships in this cohort will include start-ups and small business, non-profits and foundations, professional societies, scientists, engineers, and economic development organizations at all levels of governance.

Outcomes of the *Food & Nutrition Security* Track may include – but are not limited to – the following:

- Assessing, modeling, and prediction of food deserts (geographic areas with limited access to affordable and nutritious food); food security in extreme environments; and analyzing food deserts with the focus to create socially, politically, economically, and culturally acceptable solutions.
- Planning, prototyping or modeling for food optimization and minimization of waste, including the utilization of sensors, data, and networks while also addressing policy, food labels and discard behavior.
- Combining concepts and approaches from social sciences, biology, chemistry, and engineering to develop plans and methods to promote sustainable systems and enable food security and food literacy.

### KEY COMPONENTS OF THE NSF CONVERGENCE ACCELERATOR

Letters of Intent, Phase 1 proposals, and Phase 2 proposals must address the following key components. See Section VI.A (solicitation specific review criteria) for more detail.

#### Convergence Research

Research and development efforts proposed must represent the highest level of multidisciplinary expertise in [convergence research](#) needed to encompass the full scope of the topic selected. Since transition to practice is a core goal of the Convergence Accelerator, projects need to include personnel with expertise relevant to applications and use, as well as the technologies themselves. Teams must include the necessary expertise in appropriate areas of the physical sciences, math, engineering, data and computer sciences, biological sciences, geological sciences, social and behavioral sciences, general education and science education, and other disciplines to ensure success.

#### Partnerships

Convergence Accelerator projects should embody use-inspired research that seeks to accelerate research to practice in ways that benefit society at a national scale. The Convergence Accelerator program seeks to encourage partnerships with many types of organizations from academia, industry, government, non-profit, and other sectors, to ensure that research efforts are use-inspired and have a clear path to transition to practice. Therefore, stakeholders from multiple types of organizations and sectors must be involved in ways that allow the project to identify and work with end users.

Letters of Intent should describe envisioned partnerships and a path to expand relationships as needed.

Phase 1 proposals must include non-academic partners who are directly engaged in the activities described and should include letters of collaboration, where necessary (refer to Section V.A.). The proposal must also describe how additional partners would be identified and recruited, as needed.

Phase 2 proposals may engage cross-cutting partners in the following ways:

- As part of the effort described in the proposal. Partners may contribute effort and/or resources that are described under Facilities, Equipment and Other Resources. The NSF review process will consider the team qualifications and resources of the full effort described in the proposal.
- As part of activities, such as the Expo 2023. These activities do not guarantee an opportunity for partnership with one or more teams, but do provide an opportunity to develop potential partnerships in collaboration with awardee teams. NSF's award-making process will not be tied to negotiation of agreements based on these partnerships and are not a requirement for a Phase 2 award.
- After awards are made. Partners or contributors may join projects through agreements developed directly with awardee organizations or NSF after an award has been made. These partnership agreements may be subject to terms and conditions of the NSF award.

Partnerships supported under this solicitation are not intended as a mechanism to conduct corporate sponsored research, though they may take advantage of



synergistic activities. While NSF encourages engagement and submissions from for-profit entities, including sharing of data, tools, expertise, or other resources, fees or profit may not be requested in NSF proposals submitted under this solicitation.

#### **Deliverables**

Proposers must clearly identify the deliverables that will result from the proposed project and describe how those outputs will benefit society at a national scale. While deliverables may take many forms (e.g., hardware, software, data, services, processes, protocols, standards, and more) projects must clearly articulate how benefits to society would result from deliverables developed by the end of Phase 2.

#### **Track Alignment**

The proposed effort must clearly match the goals described in the track description. Track alignment and contributions to track success must be clearly described. The proposer must clearly describe both the track relevance (fit within the overall track topic or specific subtopic) and, also, how the proposed work fits into the overall goals of the Track to enable the transition of convergence research into practice.

#### **Intellectual Property**

Partnerships that facilitate the research effort and transition to practice of research results are a key component of the Convergence Accelerator program. Phase 2 proposals have a required Intellectual Property Management Plan which is essential for current and future partnerships.

The disposition of rights to inventions made by small business firms, large business firms, and non-profit organizations, including universities, during NSF-assisted research is governed by Chapter 18 of Title 35 of the USC, commonly called the Bayh-Dole Act and EO12591, as amended by EO 12618. Additional information can be found in the *NSF Proposal & Award Policies & Procedures Guide (PAPPG Chapter XI.D)*. Potential awardees and their partners should familiarize themselves with the information in these documents. Intellectual property (IP) developed with funds from this award is subject to the Bayh-Dole Act and should be differentiated from IP developed separately and contributed by partners. An Intellectual Property Management Plan is a required element of every proposal (see supplementary documents below), and appropriate IP agreements will be required to be in place prior to an award being made.

The Intellectual Property Management Plan should clearly describe the management of (1) any pre-existing IP that is relevant to the project and (2) IP that may be developed during the award. The Intellectual Property Management Plan should also indicate the path through which any partners who join later could access IP when appropriate and allowed.

**For Track I ONLY:** Please note that CSIRO funding of Australian teams is subject to CSIRO approval of the IP Management Plan for Phase 2.

#### **Broadening Participation in the NSF Convergence Accelerator**

NSF is committed to broadening the participation in Science, Technology, Engineering, and Mathematics (STEM) fields and research endeavors of members of underrepresented groups — including women, Blacks and African Americans, Hispanics, American Indians, Alaska Natives, Native Hawaiians, Native Pacific Islanders, and persons with disabilities.

Broadening participation is a critical element to a successful Convergence Accelerator project capturing a diverse set of perspectives, ideas, and strengths. The Convergence Accelerator focuses on key elements (e.g., end-users, impact, convergence, acceleration, and deliverables), that include capturing all team member perspectives and expertise when determining the deliverables and project impact to society at scale. All proposals (e.g., Phase 1 proposals, and Phase 2 proposals) will be assessed on Broader Impacts and Intellectual Merit.

This solicitation requires that each project, in either Phase 1 or 2, include a *Broadening Participation Plan* (under Broader Impacts) that describes activities that will be undertaken to increase the participation of underrepresented groups in the project's research efforts. Examples of ways to engage groups and/or individuals that are underrepresented may include: through the expertise of personnel, via partnerships, through work with users and user groups, via engagement with stakeholders, through use of datasets that represent information about underrepresented groups, etc.

The Broadening Participation Plan must include:

1. Context: Does the plan describe a goal using institutional or local data?
2. Intended population(s): Does the plan identify the characteristics of participants from an underrepresented group listed above, including school level (e.g., African-American undergraduates or female high-school students)?
3. Strategy: Does the plan describe activities that address the goal(s) and intended population(s)? Is there a clear role for each PI and co-PI?
4. Preparation: Does the plan describe how the PI is prepared (or will prepare or collaborate) to do the proposed work? Does the plan highlight prior experience with broadening participation?
5. Measurement: Is there a plan to measure and disseminate the outcome(s) of the activities?

We encourage partnerships that include IHEs in Established Program to Stimulate Competitive Research (EPSCoR) jurisdictions and Minority Serving Institutions (MSIs) accredited in, and having a campus located in the US, acting on behalf of their faculty members. We particularly encourage partnerships with NSF INCLUDES Alliances and/or the National Network.

More information, including potential metrics for activities and examples, can be found at the following links:

- [https://www.nsf.gov/funding/pgm\\_summ.jsp?pims\\_id=505289](https://www.nsf.gov/funding/pgm_summ.jsp?pims_id=505289)
- <https://www.nsf.gov/od/broadeningparticipation/bp.jsp>
- [https://www.nsf.gov/publications/pub\\_summ.jsp?ods\\_key=nsf21070](https://www.nsf.gov/publications/pub_summ.jsp?ods_key=nsf21070)
- [https://www.nsf.gov/mps/broadening\\_participation/index.jsp](https://www.nsf.gov/mps/broadening_participation/index.jsp)
- <https://www.nsf.gov/cise/bpc/>

### **III. AWARD INFORMATION**

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#### **Anticipated Type of Award:**

Cooperative Agreement or Standard Grant

**Estimated Number of Awards:** 36 to 48

NSF expects to make up to 48 Phase 1 awards across all topics as a result of this solicitation and the corresponding BAA.

NSF expects to make 4-5 Phase 2 awards for each topic as a result of this solicitation and the corresponding BAA.

**Anticipated Funding Amount:** \$36,000,000

Anticipated funding is \$36,000,000, pending availability of funds, to support Phase 1 awards. Proposers may request up to \$750,000 for Phase 1.

The estimated funding level for Phase 2 awards depends on the availability of funds and the number of Phase 1 awards. Phase 2 proposals may request up to \$3,000,000 for year 1 and up to \$5,000,000 in total for the 24-month Phase 2 project.

Estimated program budget, number of awards and average award size/duration are subject to the availability of funds.

## IV. ELIGIBILITY INFORMATION

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### Who May Submit Proposals:

Proposals may only be submitted by the following:

- Institutions of Higher Education (IHEs) - Two- and four-year IHEs (including community colleges) accredited in, and having a campus located in the US, acting on behalf of their faculty members. Special Instructions for International Branch Campuses of US IHEs: If the proposal includes funding to be provided to an international branch campus of a US institution of higher education (including through use of subawards and consultant arrangements), the proposer must explain the benefit(s) to the project of performance at the international branch campus, and justify why the project activities cannot be performed at the US campus.
- Non-profit, non-academic organizations: Independent museums, observatories, research labs, professional societies and similar organizations in the U.S. associated with educational or research activities.
- For-profit organizations: U.S. commercial organizations, especially small businesses with strong capabilities in scientific or engineering research or education.

### Who May Serve as PI:

The PI and any co-PIs must hold an appointment at an organization that is eligible to submit as described under "Who May Submit Proposals." At least one PI or co-PI from a Phase 1 award must be included as a PI or co-PI on a Phase 2 proposal based on that Phase 1 award. The same individual who served as PI for the Phase 1 award does not have to be PI for the Phase 2 proposal. Any change of PI and co-PI should be fully explained in the proposal.

### Limit on Number of Proposals per Organization:

There are no restrictions or limits.

### Limit on Number of Proposals per PI or co-PI:

Phase 1 proposals

An individual may serve as PI or co-PI on no more than two Phase 1 proposals. Submissions to the BAA are included in this number. However, it is unlikely that multiple Phase 1 awards would be made to organizations that included the same PI or co-PI on separate proposals.

Phase 2 proposals

Anyone may serve as a PI or co-PI on only one Phase 2 proposal. This limitation includes PIs and co-PIs listed for the proposing organization or any subaward submitted as part of the proposal. There are no restrictions or limits on serving as other Senior Personnel.

See section IV. below for additional eligibility information.

### Additional Eligibility Info:

#### For Track I ONLY:

*NSF anticipates the following possible scenarios for Track I proposal preparation and submission. These scenarios are:*

1. *Proposals submitted with solely U.S. entities.*
2. *Proposals submitted by a U.S. lead from academia with Australian participants. These proposals could also be submitted through the BAA. The Australian participants may be funded through CSIRO.*
3. *Proposals submitted by a U.S. lead from industry, non-profits, etc. with Australian participants. The Australian participants may be funded through CSIRO.*
4. *Proposals submitted by an Australian lead with U.S. participants from academia, industry, etc. **This type of proposal must be submitted through the BAA.** If this type of proposal is recommended for award after the NSF-managed review process described below and CSIRO funds the Australian participants, then NSF will fund only the U.S. participants.*

#### Phase 2 proposals

Eligibility to submit a Phase 2 proposal is limited to proposers who receive a Phase 1 Award under this solicitation. The organization that received the Phase 1 award does not have to be the proposing (lead) organization for the Phase 2 proposal, however they must have been part of the Phase 1 team. Any change of proposing organization from Phase 1 should be explained in the proposal.

Only one Phase 2 proposal may be submitted per Phase 1 award.

## V. PROPOSAL PREPARATION AND SUBMISSION INSTRUCTIONS

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### A. Proposal Preparation Instructions

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#### Letters of Intent (required):

Letters of Intent for Phase 1 are required and must be submitted via Research.gov, even if full proposals will be submitted via Grants.gov.

Letters of Intent must be submitted by 5:00 p.m. submitter's local time on the due date indicated elsewhere in this solicitation.

Letters of Intent are non-binding with respect to the team members, title, and specific goals of the research, but the track and thrust area(s) of the research in the Phase 1 proposal must match what was stated in the Letter of Intent. The Letters of Intent will not be used as pre-approval mechanisms for the submission of proposals, and no feedback will be provided to submitters. The Letters of Intent will be used by NSF to assess requirements for proposal review. For more information on Letters of Intent, please review the NSF PAPPG. Note that no Supplementary Documents are allowed.

Letters of Intent should identify a team with the appropriate mix of disciplinary and cross-sector expertise required to build a convergence research effort. Letters of Intent must identify one or more deliverables, how those research outputs could impact society at scale, and the team that will be formed to carry this out.

No project will be considered for an award without a Letter of Intent. Letters of Intent are not reviewed; however, in order to submit a Phase 1 proposal, the proposer must submit a Letter of Intent. Letters of Intent shall not exceed one page and include the following:

- Title that includes "NSF Convergence Accelerator and the track identifier (H, I or J)".
- Names, departmental and organizational affiliations, and expertise of the Principal Investigator and Co-Principal Investigators. For proposals with intent to involve multiple organizations and partnerships, the same information should be provided for all sub-awardees to the extent it is known at the time.
- A brief description of the specific goals of the proposal and how the proposed convergence research and broad partnerships will lead to a deliverable that would be refined during Phase 1 and describe how the deliverable would impact society at a national scale.

#### For Track I only:

*The letter of intent for Track I projects that include Australian participants must be simultaneously submitted to NSF as described above and to CSIRO at [globalapplications@csiro.au](mailto:globalapplications@csiro.au). Projects that include Australian Participants to be funded through CSIRO should consult <https://www.csiro.au/missionsaccelerator> for additional information.*

#### Letter of Intent Preparation Instructions:

When submitting a Letter of Intent through Research.gov in response to this Program Solicitation please note the conditions outlined below:

- Submission by an Authorized Organizational Representative (AOR) is not required when submitting Letters of Intent.
- A Minimum of 0 and Maximum of 4 Other Senior Project Personnel are permitted
- A Minimum of 0 and Maximum of 4 Other Participating Organizations are permitted
- Submission of multiple Letters of Intent is permitted

**Full Proposal Preparation Instructions:** Proposers may opt to submit proposals in response to this Program Solicitation via Research.gov or Grants.gov.

- Full Proposals submitted via Research.gov: Proposals submitted in response to this program solicitation should be prepared and submitted in accordance with the general guidelines contained in the *NSF Proposal and Award Policies and Procedures Guide (PAPPG)*. The complete text of the PAPPG is available electronically on the NSF website at: [https://www.nsf.gov/publications/pub\\_summ.jsp?ods\\_key=pappg](https://www.nsf.gov/publications/pub_summ.jsp?ods_key=pappg). Paper copies of the PAPPG may be obtained from the NSF Publications Clearinghouse, telephone (703) 292-8134 or by e-mail from [nsfpubs@nsf.gov](mailto:nsfpubs@nsf.gov). The Prepare New Proposal setup will prompt you for the program solicitation number.
- Full proposals submitted via Grants.gov: Proposals submitted in response to this program solicitation via Grants.gov should be prepared and submitted in accordance with the *NSF Grants.gov Application Guide: A Guide for the Preparation and Submission of NSF Applications via Grants.gov*. The complete text of the *NSF Grants.gov Application Guide* is available on the Grants.gov website and on the NSF website at: ([https://www.nsf.gov/publications/pub\\_summ.jsp?ods\\_key=grantsgovguide](https://www.nsf.gov/publications/pub_summ.jsp?ods_key=grantsgovguide)). To obtain copies of the Application Guide and Application Forms Package, click on the Apply tab on the Grants.gov site, then click on the Apply Step 1: Download a Grant Application Package and Application Instructions link and enter the funding opportunity number, (the program solicitation number without the NSF prefix) and press the Download Package button. Paper copies of the Grants.gov Application Guide also may be obtained from the NSF Publications Clearinghouse, telephone (703) 292-8134 or by e-mail from [nsfpubs@nsf.gov](mailto:nsfpubs@nsf.gov).

See PAPPG Chapter II.C.2 for guidance on the required sections of a full research proposal submitted to NSF. Please note that the proposal preparation instructions provided in this program solicitation may deviate from the PAPPG instructions.

**Collaborative proposals submitted as separate submissions from multiple organizations will not be accepted.**

#### Phase 1 Full Proposals

Phase 1 efforts will focus on research plan development and team formation leading to a proof-of-concept and will include NSF-organized convenings for training and cross-cohort collaboration. The Phase 1 innovation curriculum is a significant time investment with frequent participation of all partners under the guidance of coaches (a link to a sample curriculum can be found [here](#)).

Letters of Intent (LOI) are required for all Phase 1 proposals in response to this solicitation. A Phase 1 proposal submitted without a corresponding LOI will be returned without review.

**Proposal Title:** The title of the proposal must begin with "NSF Convergence Accelerator Track" followed by the track identifier (H, I, or J) followed by a colon (e.g., NSF Convergence Accelerator Track (H, I, or J): Project Title). The rest of the title of the proposal should describe the project in concise, informative language, without use of acronyms, so that a technically literate reader can understand the project. The title should emphasize the science and engineering work to be undertaken and be suitable for use in the public press. The title does not need to be the same as the Letter of Intent, but it should reference the Letter of

Intent if the title is not the same.

**Personnel Listed on the Cover Sheet:** Provide complete information requested on the cover sheet for the PI and up to four co-PIs.

**Project Summary:** Prepare as described in the PAPPG.

**Project Description:**

Project descriptions are a maximum of 15 pages and must contain a separate "Broader Impacts" section. Results from prior NSF support must be discussed (see PAPPG for guidelines).

The project description should include the following sections in the following order (a through f):

**Objectives and Significance of the Proposed Activity**

- a. **Convergence Research:** Explain how the work conducted in Phase 1 represents research at the highest level of integration and interdisciplinarity. Explain how your project uses a [convergence research](#) approach, including discussing the intellectually distinct disciplines and areas of expertise needed. Discuss how you will identify additional areas of expertise that may be needed.  
  
Proposing teams MUST be comprised of researchers and stakeholders from different disciplines that can help catalyze the proposed scientific discovery and accelerate the transition of that innovation into practical use. Phase 1 teams can involve different partners than were mentioned in the Letter of Intent. However, at least one of the PI or co-PIs in the Phase 1 proposal must have been identified as a PI or co-PI in the Letter of Intent.
- b. **Partnerships including a Roles and Responsibilities Table:** Describe how stakeholders from multiple kinds of organizations, including academic and non-academic partners, are poised to form deep and diverse partnerships in support of the proposed use-inspired research. Every team is expected to include at least two types of organizations (e.g., industry, government, academia). Describe the roles of different partners and team members in developing deliverables. The Roles and Responsibilities Table should also clearly identify the roles and responsibilities of all individuals and major groups and entities included in the project. The inclusion of a qualified project manager for effective oversight is strongly encouraged for Phase 1 proposals.
- c. **Coordination Plan:** Describe a mechanism for how collaboration and team effectiveness will be promoted.
- d. **Deliverables:** Describe potential future deliverables should the project continue beyond Phase 1 and describe the timeline for those deliverables. Phase 2 will end ~March 2026 and your deliverables are expected at that time. You should also discuss preliminary deliverables that will be developed in Phase 1. Explain why there is a high probability that this plan will be achieved.
- e. **Track Alignment:** Explain fully the alignment to the track in this solicitation (H, I, or J) and how the proposed work in Phase 1 will assist in the success of the entire track.
- f. **Broader Impacts:** This section must include a Broadening Participation Plan. As broadening participation is an important aspect of the Convergence Accelerator program (see Section II) the Broader Impacts Section MUST include a separate sub-section outlining a specific plan for broadening participation.

**Supplementary Documents:**

The proposal should include applicable supplementary documents as instructed in the PAPPG. The following items are to be provided as additional supplementary documents and do not count against the 15-page limit for the project description.

If submitting via Research.gov, the Data Management Plan should be uploaded to the Data Management Plan section and the Postdoctoral Researcher Mentoring Plan should be uploaded to the Postdoctoral Mentoring Plan section. Both documents should be included as Other Supplementary Documents in Grants.gov.

**Letters of Collaboration:**

Letters of support or endorsement for the project are not acceptable and will be cause for return without review.

Individuals whose role is discussed in the Project Description as providing assistance or collaboration to the project that is substantive in nature (but are not included in the budget, refer to PAPPG Chapter II.C.2.d.iv. Unfunded Collaborations) must verify their participation and role with a document in the following format.

To: Convergence Accelerator Program Director(s),

By signing below, I acknowledge that I will provide the assistance or collaborate as indicated in the proposal, entitled "\_\_\_\_\_ " with \_\_\_\_\_ as the Principal Investigator. I agree to undertake the tasks assigned to me, as described in the proposal, and I commit to provide or make available the resources described in the proposal.

Signed: \_\_\_\_\_ Print Name: \_\_\_\_\_

Date: \_\_\_\_\_ Organization: \_\_\_\_\_

There is no limit on the number of letters of collaboration.

Priority will be place on the quality and significance of the collaboration and the role and involvement of the collaborator must be evident from relevant sections of the project description.

**Data Management Plan:** (*up to two pages*) In addition to the general elements of the data management plan described in the PAPPG, proposals should address within the Data Management Plan their plans for data-sharing across their team, across the track with other teams, and with the general public, during the project and after its completion as well.

**Postdoctoral Researcher Mentoring Plan:** (*up to one page*) As described in PAPPG Chapter II.C.2.j, each proposal that requests funding to support postdoctoral researchers must upload a description of the mentoring activities that will be provided for such individuals. Note that the Convergence Accelerator program differs in duration and goals from traditional academic research efforts. The Postdoctoral Researcher Mentoring Plan should reflect how mentoring will be appropriate for the specific roles of postdoctoral researchers in this project effort.

**Consolidated Personnel List.** The Consolidated Personnel List is a spreadsheet with all key personnel, subaward and collaborations listed. The spreadsheet template can be downloaded by clicking [here](#). Please read the instructions carefully. Using the Excel file template, compile information for all persons identified in the proposal as: "PI/PD or co-PI/PD" (i.e., those listed on the cover page); "Other Senior Personnel"; "Subawardee Personnel"; or "Other Personnel" who have a biographical sketch included in the proposal; or "Collaborators" (Letters of Collaboration). Only one spreadsheet should be submitted per proposal and be converted into a PDF document. The file name should be "Consolidated Personnel List". Once completed, the file should be uploaded as a supplementary document. The purpose of this document is to assist the program in the management of reviewer selection. There are likely to be additional individuals and organizations in the COA (see single copy documents below) that are not included in the Personnel List Spreadsheet. If you are unsure of whether to include someone in the Personnel List Spreadsheet, err on the side of including the person.

**Single Copy Documents.** Single Copy Documents are used by NSF staff, but are not available to the reviewers.

- **Collaborators & Other Affiliations (COA) Information.** As detailed in the PAPPG (II.C.1.e), information regarding collaborators and other affiliations must be provided for each individual who has a biographical sketch in this proposal. The COA information must be provided through use of the [COA template](#).
- **Suggested Reviewers and Reviewers Not to Include (optional).**

## Phase 2 Full Proposals

**Proposal Title:** The title of the proposal must begin with NSF Convergence Accelerator Track" followed by the track identifier (H, I, or J) followed by a colon (e.g., NSF Convergence Accelerator Track (H, I, or J): Project Title). The rest of the title of the proposal should describe the project in concise, informative language, without use of acronyms, so that a technically literate reader can understand the project. The title should emphasize the science and engineering work to be undertaken and be suitable for use in the public press. The title does not need to be the same as the Phase 1 proposal title.

**Personnel Listed on the Cover Sheet:** Provide complete information requested on the cover sheet for the PI and up to four co-PIs.

**Project Summary:** Prepare as described in the PAPPG.

### Project Description:

Project descriptions are a maximum of 20 pages. Proposals should clearly describe the specific role and contribution of each team member or group. Proposals should describe how the proposer will organize collaboration among project members to promote team effectiveness, taking into account lessons learned from Phase 1 activities, such as human-centered design, user interviews, team science techniques, as well as domain-specific activities.

Proposing teams MUST be comprised of researchers and stakeholders from different disciplines that can help catalyze the proposed scientific discovery and accelerate the transition of that innovation into practical use. Phase 2 teams can involve different partners than were part of the Phase 1 proposal. However, at least one of the PI or co-PIs in the Phase 2 proposal must have served as a PI or co-PI for that project in Phase 1. Any exception to this must be discussed with NSF in advance of proposal submission.

Results from prior NSF support must be discussed including work conducted during Phase 1 (see PAPPG for guidelines). The proposal must also include the following Sections in the following order (a through j):

### Objectives and Significance of the Proposed Activity

- Convergence Research:** Explain how the work conducted in Phase 1 and the work proposed in Phase 2 represent research at the highest level of integration and interdisciplinarity.
- Partnerships including a Roles and Responsibilities Table:** Describe how stakeholders from multiple kinds of organizations, including academic and non-academic partners, form deep and diverse partnerships in support of the proposed use-inspired research. Proposers should include a qualified project manager for effective oversight in Phase 2 projects.
- Coordination Plan** (up to two pages): Each proposal must contain a *Convergence Coordination and Management Plan* that describes how the project will be managed across disciplines, institutions, and stakeholder entities over time. This plan should identify specific convergence activities that will enable cross-disciplinary and cross-sectoral integration of teams, such as mentoring and/or professional development/training to support convergent outcomes, and the plan should provide a timeline showing principal tasks and associated interactions. The plan must address the specific roles and responsibilities of the collaborating PI, Co-PIs, other Senior Personnel, paid consultants, partners, and any other participants, and describe the timing and how tasks will be integrated over the course of the project.
- Phase I Portfolio:** (up to two pages) Each proposal should provide discussion of the participation of the project team in the Phase 1 curriculum, meetings and webinars, discussion of how Phase 1 efforts may have modified the project path, and documentation of any creative products or preliminary results developed during Phase 1 and how they will be incorporated into the Phase 2 work plan.
- Timeline of Milestones and Deliverables** (one page): Along with the Convergence Coordination and Management Plan, each proposal must provide a visual representation (e.g., Gantt chart or alternative) of key milestones during the 24-month award period, including creation of specific deliverables.
- Deliverables:** In alignment with the timeline above state clearly what are the planned, tangible deliverables, along with milestones, during the 24-month award period as well as after 24 months of funding. Explain why there is a high probability that this plan will be achieved.
- Track Alignment:** Explain the close match to the track in this solicitation (H, I, or J) and how the proposed work in Phase 2 will assist in the success of the entire track. Each proposal should include a description of how the proposed project will contribute to an integrated environment that will deliver beneficial outputs for the track. It should be evident how the projects will convergently align with the overarching goal of each track rather than as independent projects. This Section should also describe the types of activities undertaken that directly promote track integration.
- Intellectual Property (IP) Management Plan** (up to three pages): Partnerships that facilitate the research effort and transition to practice of research results are a key element of the Convergence Accelerator program and a clear Intellectual Property Management Plan is essential for current and future partnerships. Both ownership and management of IP should be addressed in the Intellectual Property Management Plan.

The Intellectual Property Management Plan should include:

1. IP contributed by partners included in this proposal,
2. IP that may be developed during the project, and
3. a plan for access to IP from (1) and (2) by potential future partners.

Current and future partners may include, but are not limited to, institutions of higher education, non-profit organizations such as foundations or community organizations, for-profit organizations such as companies or investment groups, local/state/federal government, and others. The Intellectual Property Management Plan must articulate how potential future partners will access intellectual property within the project. Appropriate agreements must be in place before an award is made. Similarly, commitments from partner organizations for sharing of resources (such as data, research



instrumentation, or any other required elements for carrying out the proposed work) should be described and formal agreements must be in place before an award is made. The Intellectual Property Management Plan is protected by the Privacy Act (as is the full proposal) and is the type of non-public information that NSF typically will not release beyond the closed, confidential review process, even under FOIA or other request. The Intellectual Property Management Plan will NOT be shared with organizations attending the Expo, but appropriate information that can be shared should be included in the Public Executive Summary document.

- i. **Broader Impacts** (up to two pages): This section must include a Broadening Participation Plan. This solicitation requests that each proposal include, as part of the Broader Impacts Section, a Broadening Participation Plan that describes activities that will be undertaken to increase the participation of underrepresented groups in the project's research and development efforts. Examples of ways to engage groups and/or individuals that are typically underrepresented could include: through the expertise of personnel, via partnerships, through work with users and user groups, via engagement with stakeholders, through use of datasets that represent information about underrepresented groups, etc. The Broadening Participation Plans should include: (1) the context of the proposed broadening participation activity(ies), (2) the intended participants for the activity(ies), (3) the plan of activities over the project duration, (4) prior experience (if any) with broadening participation, and/or intended plan for preparation/training of project members in broadening participation, and (5) plans for the measurement and dissemination of outcomes in broadening participation.
- j. **Public Executive Summary** (public document, for open sharing): (up to two pages) Because the NSF is interested in catalyzing partnerships with industry, foundations, the investment community, and others in Phase 2, the proposal must include a Public Executive Summary that will be posted publicly and shared with potential NSF partners prior to the Expo. A Public Executive Summary is developed during Phase 1 with the help of your coaches. This Section is the only element of the Phase 2 proposal that will be shared with attendees at the Expo and may also be posted publicly on the NSF Convergence Accelerator [website](#). At a minimum, the Public Executive Summary should include the following: (1) Summary of the project's objectives and deliverables; (2) Current status of the intellectual property associated with the project; (3) Summary of the Intellectual Property Management Plan; (4) A description of the current industry partners and how they are participating in the current Phase 1 activities and their expected participation in Phase 2; (5) A clear and concise description of how the proposed project is different from other research and a comparison to other similar work the team is aware of; and (6) A description of the timeline for proposed milestones and deliverables of the project. The Public Executive Summary may include other information to help potential NSF-catalyzed partners decide about possible co-funding or provision of resources to the project. Potential partners will not receive any additional documentation from NSF other than the Public Executive Summary, but additional information may be requested from the proposer. The Public Executive Summary must not include proprietary information.

#### Supplementary Documents:

The proposal should include applicable supplementary documents as instructed in the PAPPG. The following items are to be provided as additional supplementary documents and do not count against the 20-page limit for the project description.

If submitting via Research.gov, the Data Management Plan should be uploaded to the Data Management Plan section and the Postdoctoral Researcher Mentoring Plan should be uploaded to the Postdoctoral Mentoring Plan section. Both documents should be included as Other Supplementary Documents in Grants.gov.

#### Letters of Collaboration:

Support or endorsement letters are not acceptable and will be cause for return without review.

Individuals whose role is discussed in the Project Description as providing assistance or collaboration to the project that is substantive in nature (but are not included in the budget, refer to PAPPG Section II.C.2.d.iv. Unfunded Collaborations) must verify their participation and role with a document in the following format.

To: Convergence Accelerator Program Director(s),

By signing below, I acknowledge that I will provide the assistance or collaborate as indicated in the proposal, entitled "\_\_\_\_\_ " with \_\_\_\_\_ as the Principal Investigator. I agree to undertake the tasks assigned to me, as described in the proposal, and I commit to provide or make available the resources described in the proposal.

Signed: \_\_\_\_\_ Print Name: \_\_\_\_\_

Date: \_\_\_\_\_ Organization: \_\_\_\_\_

There is no limit on the number of letters of collaboration.

The role and involvement of the collaborator must be evident from relevant Sections of the project description.

**Data Management Plan** (up to two pages): In addition to the general elements of the data management plan described in the PAPPG, proposals should address within the Data Management Plan their plans for data-sharing across their team, across the track with other teams, and with the general public, during the project and after its completion as well.

**Postdoctoral Researcher Mentoring Plan** (up to one page): As described in PAPPG Chapter II.C.2.j, each proposal that requests funding to support postdoctoral researchers must upload a description of the mentoring activities that will be provided for such individuals. Note that the Convergence Accelerator program differs in duration and goals from traditional academic research efforts. The Postdoctoral Researcher Mentoring Plan is expected to reflect a mentoring plan that is will be appropriate for the specific roles of postdoctoral researchers in this project effort.

**Consolidated Personnel List:** The Consolidated Personnel List is a spreadsheet with all key personnel, subaward and collaborations listed. The spreadsheet template can be downloaded by clicking [here](#). Please read the instructions carefully. Using the Excel file template, compile information for all persons identified in the proposal as: "PI/PD or co-PI/PD" (i.e., those listed on the cover page); "Other Senior Personnel"; "Subawardee Personnel"; or "Other Personnel" who have a biographical sketch included in the proposal; or "Collaborators" (Letters of Collaboration). Only one spreadsheet should be submitted per proposal and be converted into a PDF document. The file name should be "Consolidated Personnel List". Once completed, the file should be uploaded as a supplementary document. The purpose of this document is to assist the program in the management of reviewer selection. There are likely to be additional individuals and organizations in the COA (see single copy documents below) that are not included in the Personnel List Spreadsheet. If you are unsure of whether to include someone in the Personnel List Spreadsheet, err on the side of including the person.

**Single Copy Documents:** Single Copy Documents are used by NSF staff, but are not available to the reviewers.

- **Collaborators & Other Affiliations (COA) Information:** As detailed in the PAPPG (II.C.1.e), information regarding collaborators and other affiliations must be provided for each individual who has a biographical sketch in this proposal. The COA information must be provided through use of the [COA](#)

template.

- **Suggested Reviewers and Reviewers Not to Include (optional).**

## B. Budgetary Information

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### Cost Sharing:

Inclusion of voluntary committed cost sharing is prohibited.

### Other Budgetary Limitations:

Other budgetary limitations apply. Please see the full text of this solicitation for further information.

### Budget Preparation Instructions:

After submitting a Letter of Intent, proposers may submit a Phase 1 full proposal. Phase 1 awards are limited to \$750,000 for a one-year period of performance.

#### For Track I ONLY:

*Budgets for those parts of Phase 1 proposals conducted by the Australian participants and to be funded by CSIRO are not to exceed 255,000 AUD of the possible total 750,000 USD dollars budget limit for Phase 1 proposals.*

Phase 2 proposals should include a two-year budget. The budget for year 1 should not exceed \$3,000,000 for the first year and the total budget for the two-year project should not exceed \$5,000,000. Teams that show significant progress during the first year, in accordance with the agreed timetable of milestones and deliverables, may receive funding for a second year. Teams should plan on completing the effort within two years; no-cost extensions will be authorized only in extraordinary circumstances.

Budgets for all projects must include funding for Senior Personnel to attend at least three meetings per year in the Washington, DC area.

Because a **significant level of personnel effort** is **expected** in order to achieve deliverables that benefit the American people in two years, PIs, Co-PIs and other Senior Personnel **may request more than two months of salary support**. The *NSF Proposal & Award Policies & Procedures Guide (PAPPG)* Chapter II.C.2.g.(i)(a) contains NSF's policy on Senior Personnel salaries and wages. Any compensation for Senior Personnel in excess of two months must be disclosed in the proposal budget, justified in the budget justification, and must be specifically approved by NSF in the award notice budget.

Not less than 5% of the overall budget amount (including direct and indirect costs) should be set aside for collaboration among Phase 2 projects for *track integration* and potential cross-track activities. The **Proposal** should describe the types of activities that are proposed to be undertaken to promote track integration, and/or other cross-track activities. After the awards are made, Phase 2 projects in each track will have the opportunity to interact and refine their plans for these activities, with approval from NSF.

Although many proposals to this solicitation will include the participation of for-profit entities, note that NSF award budgets may not include profit or fee as line items.

**Contributions from Partners** should be described in the Facilities, Equipment and Other Resources Section of the proposal which is described in *NSF Proposal & Award Policies & Procedures Guide (PAPPG)* Chapter II.C.2.i. It is not appropriate in this Section to list funding amounts that may be contributed by partners. Instead, proposers should describe what facilities, equipment and other resources will be possible based on contributions (financial and otherwise) from any partners. Voluntary committed cost sharing is prohibited *NSF Proposal & Award Policies & Procedures Guide (PAPPG)* Chapter II.C.2.g.xii.

## C. Due Dates

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- **Letter of Intent Due Date(s) (required)** (due by 5 p.m. submitter's local time):

May 31, 2022

Letter of Intent (required for Phase 1 Full Proposals only)

- **Full Proposal Deadline(s)** (due by 5 p.m. submitter's local time):

July 20, 2022

Phase 1 Full Proposals

August 29, 2023

Phase 2 Full Proposals, only Phase 1 awardees are eligible to apply.

## D. Research.gov/Grants.gov Requirements

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### For Proposals Submitted Via Research.gov:

To prepare and submit a proposal via Research.gov, see detailed technical instructions available at: [https://www.research.gov/research-portal/appmanager/base/desktop?\\_nfpb=true&\\_pageLabel=research\\_node\\_display&\\_nodePath=/researchGov/Service/Desktop/ProposalPreparationandSubmission.html](https://www.research.gov/research-portal/appmanager/base/desktop?_nfpb=true&_pageLabel=research_node_display&_nodePath=/researchGov/Service/Desktop/ProposalPreparationandSubmission.html). For Research.gov user support, call the Research.gov Help Desk at 1-800-673-6188 or e-mail [rgov@nsf.gov](mailto:rgov@nsf.gov). The Research.gov Help Desk answers general technical questions related to the use of the Research.gov system. Specific questions related to this program solicitation should be referred to the NSF program staff contact(s) listed in Section VIII of this funding opportunity.

## For Proposals Submitted Via Grants.gov:

Before using Grants.gov for the first time, each organization must register to create an institutional profile. Once registered, the applicant's organization can then apply for any federal grant on the Grants.gov website. Comprehensive information about using Grants.gov is available on the Grants.gov Applicant Resources webpage: <https://www.grants.gov/web/grants/applicants.html>. In addition, the NSF Grants.gov Application Guide (see link in Section V.A) provides instructions regarding the technical preparation of proposals via Grants.gov. For Grants.gov user support, contact the Grants.gov Contact Center at 1-800-518-4726 or by email: [support@grants.gov](mailto:support@grants.gov). The Grants.gov Contact Center answers general technical questions related to the use of Grants.gov. Specific questions related to this program solicitation should be referred to the NSF program staff contact(s) listed in Section VIII of this solicitation.

**Submitting the Proposal:** Once all documents have been completed, the Authorized Organizational Representative (AOR) must submit the application to Grants.gov and verify the desired funding opportunity and agency to which the application is submitted. The AOR must then sign and submit the application to Grants.gov. The completed application will be transferred to the NSF FastLane system for further processing.

Proposers that submitted via Research.gov may use Research.gov to verify the status of their submission to NSF. For proposers that submitted via Grants.gov, until an application has been received and validated by NSF, the Authorized Organizational Representative may check the status of an application on Grants.gov. After proposers have received an e-mail notification from NSF, Research.gov should be used to check the status of an application.

## VI. NSF PROPOSAL PROCESSING AND REVIEW PROCEDURES

Proposals received by NSF are assigned to the appropriate NSF program for acknowledgement and, if they meet NSF requirements, for review. All proposals are carefully reviewed by a scientist, engineer, or educator serving as an NSF Program Officer, and usually by three to ten other persons outside NSF either as *ad hoc* reviewers, panelists, or both, who are experts in the particular fields represented by the proposal. These reviewers are selected by Program Officers charged with oversight of the review process. Proposers are invited to suggest names of persons they believe are especially well qualified to review the proposal and/or persons they would prefer not review the proposal. These suggestions may serve as one source in the reviewer selection process at the Program Officer's discretion. Submission of such names, however, is optional. Care is taken to ensure that reviewers have no conflicts of interest with the proposal. In addition, Program Officers may obtain comments from site visits before recommending final action on proposals. Senior NSF staff further review recommendations for awards. A flowchart that depicts the entire NSF proposal and award process (and associated timeline) is included in PAPPG Exhibit III-1.

A comprehensive description of the Foundation's merit review process is available on the NSF website at: [https://www.nsf.gov/bfa/dias/policy/merit\\_review/](https://www.nsf.gov/bfa/dias/policy/merit_review/).

Proposers should also be aware of core strategies that are essential to the fulfillment of NSF's mission, as articulated in *Leading the World in Discovery and Innovation, STEM Talent Development and the Delivery of Benefits from Research - NSF Strategic Plan for Fiscal Years (FY) 2022 - 2026*. These strategies are integrated in the program planning and implementation process, of which proposal review is one part. NSF's mission is particularly well-implemented through the integration of research and education and broadening participation in NSF programs, projects, and activities.

One of the strategic objectives in support of NSF's mission is to foster integration of research and education through the programs, projects, and activities it supports at academic and research institutions. These institutions must recruit, train, and prepare a diverse STEM workforce to advance the frontiers of science and participate in the U.S. technology-based economy. NSF's contribution to the national innovation ecosystem is to provide cutting-edge research under the guidance of the Nation's most creative scientists and engineers. NSF also supports development of a strong science, technology, engineering, and mathematics (STEM) workforce by investing in building the knowledge that informs improvements in STEM teaching and learning.

NSF's mission calls for the broadening of opportunities and expanding participation of groups, institutions, and geographic regions that are underrepresented in STEM disciplines, which is essential to the health and vitality of science and engineering. NSF is committed to this principle of diversity and deems it central to the programs, projects, and activities it considers and supports.

### A. Merit Review Principles and Criteria

The National Science Foundation strives to invest in a robust and diverse portfolio of projects that creates new knowledge and enables breakthroughs in understanding across all areas of science and engineering research and education. To identify which projects to support, NSF relies on a merit review process that incorporates consideration of both the technical aspects of a proposed project and its potential to contribute more broadly to advancing NSF's mission "to promote the progress of science; to advance the national health, prosperity, and welfare; to secure the national defense; and for other purposes." NSF makes every effort to conduct a fair, competitive, transparent merit review process for the selection of projects.

#### 1. Merit Review Principles

These principles are to be given due diligence by PIs and organizations when preparing proposals and managing projects, by reviewers when reading and evaluating proposals, and by NSF program staff when determining whether or not to recommend proposals for funding and while overseeing awards. Given that NSF is the primary federal agency charged with nurturing and supporting excellence in basic research and education, the following three principles apply:

- All NSF projects should be of the highest quality and have the potential to advance, if not transform, the frontiers of knowledge.
- NSF projects, in the aggregate, should contribute more broadly to achieving societal goals. These "Broader Impacts" may be accomplished through the research itself, through activities that are directly related to specific research projects, or through activities that are supported by, but are complementary to, the project. The project activities may be based on previously established and/or innovative methods and approaches, but in either case must be well justified.
- Meaningful assessment and evaluation of NSF funded projects should be based on appropriate metrics, keeping in mind the likely correlation between the effect of broader impacts and the resources provided to implement projects. If the size of the activity is limited, evaluation of that activity in isolation is not likely to be meaningful. Thus, assessing the effectiveness of these activities may best be done at a higher, more aggregated, level than the individual project.

With respect to the third principle, even if assessment of Broader Impacts outcomes for particular projects is done at an aggregated level, PIs are expected to be accountable for carrying out the activities described in the funded project. Thus, individual projects should include clearly stated goals, specific descriptions of the activities that the PI intends to do, and a plan in place to document the outputs of those activities.



These three merit review principles provide the basis for the merit review criteria, as well as a context within which the users of the criteria can better understand their intent.

## 2. Merit Review Criteria

All NSF proposals are evaluated through use of the two National Science Board approved merit review criteria. In some instances, however, NSF will employ additional criteria as required to highlight the specific objectives of certain programs and activities.

The two merit review criteria are listed below. **Both** criteria are to be given **full consideration** during the review and decision-making processes; each criterion is necessary but neither, by itself, is sufficient. Therefore, proposers must fully address both criteria. (PAPPG Chapter II.C.2.d(i). contains additional information for use by proposers in development of the Project Description section of the proposal). Reviewers are strongly encouraged to review the criteria, including PAPPG Chapter II.C.2.d(i), prior to the review of a proposal.

When evaluating NSF proposals, reviewers will be asked to consider what the proposers want to do, why they want to do it, how they plan to do it, how they will know if they succeed, and what benefits could accrue if the project is successful. These issues apply both to the technical aspects of the proposal and the way in which the project may make broader contributions. To that end, reviewers will be asked to evaluate all proposals against two criteria:

- **Intellectual Merit:** The Intellectual Merit criterion encompasses the potential to advance knowledge; and
- **Broader Impacts:** The Broader Impacts criterion encompasses the potential to benefit society and contribute to the achievement of specific, desired societal outcomes.

The following elements should be considered in the review for both criteria:

1. What is the potential for the proposed activity to
  - a. Advance knowledge and understanding within its own field or across different fields (Intellectual Merit); and
  - b. Benefit society or advance desired societal outcomes (Broader Impacts)?
2. To what extent do the proposed activities suggest and explore creative, original, or potentially transformative concepts?
3. Is the plan for carrying out the proposed activities well-reasoned, well-organized, and based on a sound rationale? Does the plan incorporate a mechanism to assess success?
4. How well qualified is the individual, team, or organization to conduct the proposed activities?
5. Are there adequate resources available to the PI (either at the home organization or through collaborations) to carry out the proposed activities?

Broader impacts may be accomplished through the research itself, through the activities that are directly related to specific research projects, or through activities that are supported by, but are complementary to, the project. NSF values the advancement of scientific knowledge and activities that contribute to achievement of societally relevant outcomes. Such outcomes include, but are not limited to: full participation of women, persons with disabilities, and other underrepresented groups in science, technology, engineering, and mathematics (STEM); improved STEM education and educator development at any level; increased public scientific literacy and public engagement with science and technology; improved well-being of individuals in society; development of a diverse, globally competitive STEM workforce; increased partnerships between academia, industry, and others; improved national security; increased economic competitiveness of the United States; and enhanced infrastructure for research and education.

Proposers are reminded that reviewers will also be asked to review the Data Management Plan and the Postdoctoral Researcher Mentoring Plan, as appropriate.

## Additional Solicitation Specific Review Criteria

### Phase 1 Full Proposal

In addition to the Intellectual Merit and Broader Impacts criteria, reviewers will be asked to address the following questions:

- **Convergence Research**
  - Does the Project Description represent research at the highest level of interdisciplinarity and synergy, justifying this investment in supporting a convergence research team?
- **Partnership**
  - Does the Project Description make a strong case that stakeholders from multiple kinds of organizations, including academic and non-academic partners are poised to form a deep and diverse partnership that supports the use-inspired research proposed?
- **Deliverables**
  - Is the convergence research team likely to achieve results in Phase 1 that lead to development of a strong Phase 2 proposal?
- **Track Alignment**
  - Is the proposed research appropriate, i.e., is there a close match to one of the tracks in this solicitation (H, I, J)?
  - Do the proposed ideas differ markedly from research supported by other NSF programs, initiatives, Big Ideas or other NSF funding mechanisms?

### Phase 2 Full Proposal

In addition to the Intellectual Merit and Broader Impacts criteria, reviewers will be asked to address the following questions:

- **Convergence Research**
  - Do the Project Description, Convergence and Partnerships, Coordination Plan, and Phase 1 Portfolio represent research at the highest level of integration and interdisciplinarity, justifying this investment in supporting a convergence research team?
- **Partnership**
  - Does the Project Description make a strong case that stakeholders from multiple kinds of organizations, including academic and non-academic partners are poised to form a deep and diverse partnership that supports the use-inspired research proposed?
- **Deliverables**
  - Does the Project Description, Coordination Plan, and Timeline of Milestones and Deliverables indicate a high probability of deliverables within a 24-month period that will ultimately benefit society?
- **Track Alignment and Track Integration**
  - Is the proposed research appropriate, i.e., is there a close match to one of the tracks in this solicitation (H, I, J)?
  - Do the proposed ideas differ markedly from research supported by other NSF programs, initiatives, Big Ideas or other NSF funding mechanisms?
  - Is there convincing evidence of how the effort in Phase 2 will contribute to the success of the entire track and support potential track integration efforts?

**Phase 2 Full Proposals only will go through an additional Review Process as described below:**

#### **Oral Pitch Presentation and Pitch Review Panel**

Following the NSF proposal review panels, the Convergence Accelerator will execute a virtual or in-person oral *pitch review presentation as part of the evaluation process and will also hold a public Convergence Accelerator Expo 2023 (Expo)*. The pitch review will consist of a separate review panel for Tracks H, I, and J.

The pitch review panel will follow NSF merit review guidelines with the review panel made up of members from academia, industry, and other sectors. The pitch review will include NSF reviewers and staff, and competing teams only. The review criteria for the pitch session are the same as those applied to the written proposal and described above. Intellectual Merit and Broader Impacts continue to be the key review criteria along with the solicitation specific review criteria: Convergence, Partnerships, Deliverables, and Track Alignment.

#### **Schedule and Location for Pitch Presentations**

The NSF Convergence Accelerator will notify all proposers of the schedule for the virtual or in-person oral pitch presentations and provide necessary details as they become available. Pitch presentations will either be virtual or in-person. If in-person, the pitch presentation will likely be held in or near Washington, DC., at a location near the NSF. Pitch presentations must comply with these instructions and any additional instructions that the NSF may provide prior to the presentation. The date of the pitch review will be approximately 2-4 weeks after the full proposal due date.

#### **Participation and Attendance in the Pitch Session**

A proposer's oral pitch presentation team may include the presenter and up to four other team members. Representatives may be from any of the Convergence Accelerator team members. The presenter must be a person regularly engaged with the project, such as the PI, a co-PI, or a Senior Personnel member. It is not required that the PI be the presenter, but the presenter cannot be a person engaged just to make the pitch.

#### **Format of the Pitch Session**

The Pitch Presentations will occur as follows: The presenter will have approximately 10 minutes to present their proposed Convergence Accelerator Phase 2 approach to the review panel. An additional amount of time will be allocated for the NSF pitch review panel to ask questions of the presenter and team following their 10-minute pitch. The question-and-answer period does not count against the oral Pitch Presentation time limit.

#### **Expected Pitch Content**

The oral pitch presentation should address the following:

1. Introduce the team number and name, names and titles of presenting personnel and their project roles and provide a brief (one sentence) description of the Phase 2 project.
2. Provide a brief summary of the Convergence Accelerator Phase 1 project that includes:
  - o The initial objectives of the project when it was funded.
  - o Key learnings during the Phase 1 project and how they resulted in revision to project plans and deliverables and informed the Phase 2 application.
  - o Any outcomes or outputs from the Phase 1 project.
3. Provide a brief summary of the proposed Convergence Accelerator Phase 2 project that includes:
  - o A clear description of the innovation and problem it is solving.
  - o The broader social impact of the project, including potential applications if the Phase 2 effort is successful.
  - o The objectives for the project.
  - o The key deliverables and expected outcomes (concrete and measurable).
  - o The capacity and capabilities of the team to execute the project including management, staffing and necessary technical and other skills.
  - o The current and expected partners making firm commitments that will help the team achieve the project goals. This may include collaborations with other teams.
  - o A description of the project elements and activities that will contribute to integrating efforts among or across projects to achieve track success.
4. Any additional topics provided by the NSF prior to the oral Pitch Presentation.

The above topics should successfully address the Merit Review Criteria of Intellectual Merit and Broader Impacts, as well as the solicitation specific criteria, set forth previously in this solicitation.

#### **Convergence Accelerator Expo 2023**

The Convergence Accelerator Expo (Expo) is a separate public event that provides the teams the opportunity to pitch and demonstrate their project and answer questions from an invited audience of potential partner organizations from industry, foundations, other government agencies, and other members of the investment community, as well as the broader public (press, etc.). The Expo will be presented to an invited audience of other potential funders and funding organizations from industry, foundations, other government agencies, and other members of the investment community, as well as the broader public (press, etc.). The Expo will be held as an in-person event, virtual, or a combination of the two depending on restrictions on in-person meetings. The Expo presentation format will be determined by the Expo format (e.g., in-person, virtual or a combination of the two). The formats may be a timed pitch with Q&A or an exhibit booth, virtual or in person to be operated by the team, or some combination of these. Additional Expo information will be provided when the Public Executive Summaries are made available on the NSF Convergence Accelerator website.

The date of the Expo will be held approximately 4-6 weeks after the full proposal due date and 2-4 weeks after the pitch panel review.

**Note:** Teams are encouraged to prepare different presentations, one for the Pitch Review and another for the Expo.

#### **Presentation Media**

Proposers shall prepare all materials to be used in the oral presentations using electronic presentation tools. The proposer shall provide electronic copies of the oral pitch presentation one week in advance of the presentation.

#### **Overall Evaluation for Phase 2 awards**

NSF will develop a list of recommended Phase 2 awards based on all review information available, including the written proposal reviews and the pitch presentation reviews. Proposing teams can choose if and how to engage with any organization that seeks to interact with them directly. Proposers potentially receiving support via those agreements will have a role in defining the list of materials that would be shared with any organizations providing support. NSF will consider the extent to which these interactions complement NSF goals, seem likely to assist project success, are desired by the project team, and seem likely to increase the success of the overall track.

## B. Review and Selection Process

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Proposals submitted in response to this program solicitation will be reviewed by Ad hoc Review and/or Panel Review.

Reviewers will be asked to evaluate proposals using two National Science Board approved merit review criteria and, if applicable, additional program specific criteria. A summary rating and accompanying narrative will generally be completed and submitted by each reviewer and/or panel. The Program Officer assigned to manage the proposal's review will consider the advice of reviewers and will formulate a recommendation.

After scientific, technical and programmatic review and consideration of appropriate factors, the NSF Program Officer recommends to the cognizant Division Director whether the proposal should be declined or recommended for award. NSF strives to be able to tell applicants whether their proposals have been declined or recommended for funding within six months. Large or particularly complex proposals or proposals from new awardees may require additional review and processing time. The time interval begins on the deadline or target date, or receipt date, whichever is later. The interval ends when the Division Director acts upon the Program Officer's recommendation.

After programmatic approval has been obtained, the proposals recommended for funding will be forwarded to the Division of Grants and Agreements or the Division of Acquisition and Cooperative Support for review of business, financial, and policy implications. After an administrative review has occurred, Grants and Agreements Officers perform the processing and issuance of a grant or other agreement. Proposers are cautioned that only a Grants and Agreements Officer may make commitments, obligations or awards on behalf of NSF or authorize the expenditure of funds. No commitment on the part of NSF should be inferred from technical or budgetary discussions with a NSF Program Officer. A Principal Investigator or organization that makes financial or personnel commitments in the absence of a grant or cooperative agreement signed by the NSF Grants and Agreements Officer does so at their own risk.

Once an award or declination decision has been made, Principal Investigators are provided feedback about their proposals. In all cases, reviews are treated as confidential documents. Verbatim copies of reviews, excluding the names of the reviewers or any reviewer-identifying information, are sent to the Principal Investigator/Project Director by the Program Officer. In addition, the proposer will receive an explanation of the decision to award or decline funding.

## VII. AWARD ADMINISTRATION INFORMATION

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### A. Notification of the Award

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Notification of the award is made to *the submitting organization* by an NSF Grants and Agreements Officer. Organizations whose proposals are declined will be advised as promptly as possible by the cognizant NSF Program administering the program. Verbatim copies of reviews, not including the identity of the reviewer, will be provided automatically to the Principal Investigator. (See Section VI.B. for additional information on the review process.)

### B. Award Conditions

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An NSF award consists of: (1) the award notice, which includes any special provisions applicable to the award and any numbered amendments thereto; (2) the budget, which indicates the amounts, by categories of expense, on which NSF has based its support (or otherwise communicates any specific approvals or disapprovals of proposed expenditures); (3) the proposal referenced in the award notice; (4) the applicable award conditions, such as Grant General Conditions (GC-1)\*; or Research Terms and Conditions\* and (5) any announcement or other NSF issuance that may be incorporated by reference in the award notice. Cooperative agreements also are administered in accordance with NSF Cooperative Agreement Financial and Administrative Terms and Conditions (CA-FATC) and the applicable Programmatic Terms and Conditions. NSF awards are electronically signed by an NSF Grants and Agreements Officer and transmitted electronically to the organization via e-mail.

\*These documents may be accessed electronically on NSF's Website at [https://www.nsf.gov/awards/managing/award\\_conditions.jsp?org=NSF](https://www.nsf.gov/awards/managing/award_conditions.jsp?org=NSF). Paper copies may be obtained from the NSF Publications Clearinghouse, telephone (703) 292-8134 or by e-mail from [nsfpubs@nsf.gov](mailto:nsfpubs@nsf.gov).

More comprehensive information on NSF Award Conditions and other important information on the administration of NSF awards is contained in the NSF *Proposal & Award Policies & Procedures Guide* (PAPPG) Chapter VII, available electronically on the NSF Website at [https://www.nsf.gov/publications/pub\\_summ.jsp?ods\\_key=pappg](https://www.nsf.gov/publications/pub_summ.jsp?ods_key=pappg).

#### Special Award Conditions:

##### Phase 1

This is a standard grant award. However, the innovation curriculum requires a significant time investment and frequent participation of all partners under the guidance of coaches (a link to a sample curriculum can be found [here](#)). Projects must ensure that they have set aside the necessary time for these activities. There is also significant engagement and oversight by the NSF Convergence Accelerator Program Directors during Phase 1 activities.

##### For Track I ONLY:

*In the event that a proposal with an Australian participant is selected by NSF for funding, the Australian Participant will submit the proposal to CSIRO so that CSIRO can proceed with the funding of the Australian portion of the award.*

##### Phase 2

NSF Convergence Accelerator Phase 2 awards will be made as cooperative agreements. The cooperative agreement awards will include Special Conditions relating to the period of performance, statement of work, awardee responsibilities, NSF responsibilities, joint NSF-awardee responsibilities, funding and funding schedule, reporting requirements, Senior Personnel, and other conditions. Within the first approximately 30 days of the Award, all Senior Personnel will be required to participate in an approximately two-day meeting at NSF or virtually. In addition, Senior Personnel will be required to attend an evaluation meeting for approximately two days at NSF or virtually near the end of year one. The purpose of the evaluation meeting is to assess progress the awardees have made towards advancing project goals via a well-functioning interdisciplinary and multi-organization team. Each awardee team will prepare briefing material (expected to be 10 pages or less) describing its accomplishments and make a short presentation which will be followed by questions and answers. The reviewers will evaluate the team's progress towards its stated goals and, in particular, progress towards creating deliverables. Taking into account reviewers' input, NSF will

decide whether the team will receive funding for the second year. As noted in "Budget Preparation Instructions," budgets for all projects must include funding for Senior Personnel to attend three meetings per year at NSF or virtually. At least one of these meetings each year is likely to focus on track integration.

No-cost extensions are **not** permitted except under clearly documented exceptional circumstances. Grantees must first contact the cognizant Program Officer prior to submitting a request.

Awardees will be required to include appropriate acknowledgment of NSF support (and partners if appropriate) under the NSF Convergence Accelerator in any publication (including World Wide Web pages) of any material based on or developed under the project, in the following terms:

"This material is based upon work supported by the National Science Foundation Convergence Accelerator under Award No. (Grantee enters NSF award number.)"

Awardees also will be required to orally acknowledge NSF support using the language specified above during all news media interviews, including popular media such as radio, television and news magazines.

**Any cooperative agreement awarded in response to this solicitation will contain the following term and condition:**

#### **Ensuring Adequate COVID-19 Safety Protocols**

(a) This clause implements Section 3(b) of Executive Order 14042, Ensuring Adequate COVID Safety Protocols for Federal Contractors, dated September 9, 2021 (published in the Federal Register on September 14, 2021, 86 FR 50985). Note that the Department of Labor has included "cooperative agreements" within the definition of "contract-like instrument" in its rule referenced at Section 2(e) of this Executive Order, which provides:

For purposes of this order, the term "contract or contract-like instrument" shall have the meaning set forth in the Department of Labor's proposed rule, "Increasing the Minimum Wage for Federal Contractors," 86 Fed. Reg. 38816, 38887 (July 22, 2021). If the Department of Labor issues a final rule relating to that proposed rule, that term shall have the meaning set forth in that final rule.

(b) The awardee must comply with all guidance, including guidance conveyed through Frequently Asked Questions, as amended during the performance of this award, for awardee workplace locations published by the Safer Federal Workforce Task Force (Task Force Guidance) at <https://www.saferfederalworkforce.gov/contractors/>.

(c) *Subawards*. The awardee must include the substance of this clause, including this paragraph (c), in subawards at any tier that exceed the simplified acquisition threshold, as defined in Federal Acquisition Regulation 2.101 on the date of subaward, and are for services, including construction, performed in whole or in part within the United States or its outlying areas. That threshold is presently \$250,000.

(d) *Definition*. As used in this clause, *United States or its outlying areas* means:

- (1) The fifty States;
- (2) The District of Columbia;
- (3) The commonwealths of Puerto Rico and the Northern Mariana Islands;
- (4) The territories of American Samoa, Guam, and the United States Virgin Islands; and
- (5) The minor outlying islands of Baker Island, Howland Island, Jarvis Island, Johnston Atoll, Kingman Reef, Midway Islands, Navassa Island, Palmyra Atoll, and Wake Atoll.

(e) The Foundation will take no action to enforce this article, where the place of performance identified in the award is in a U.S. state or outlying area subject to a court order prohibiting the application of requirements pursuant to the Executive Order (hereinafter, "Excluded State or Outlying Area"). A current list of such Excluded States and Outlying Areas is maintained at <https://www.saferfederalworkforce.gov/contractors/>.

## **C. Reporting Requirements**

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For all multi-year grants (including both standard and continuing grants), the Principal Investigator must submit an annual project report to the cognizant Program Officer no later than 90 days prior to the end of the current budget period. (Some programs or awards require submission of more frequent project reports). No later than 120 days following expiration of a grant, the PI also is required to submit a final project report, and a project outcomes report for the general public.

Failure to provide the required annual or final project reports, or the project outcomes report, will delay NSF review and processing of any future funding increments as well as any pending proposals for all identified PIs and co-PIs on a given award. PIs should examine the formats of the required reports in advance to assure availability of required data.

PIs are required to use NSF's electronic project-reporting system, available through Research.gov, for preparation and submission of annual and final project reports. Such reports provide information on accomplishments, project participants (individual and organizational), publications, and other specific products and impacts of the project. Submission of the report via Research.gov constitutes certification by the PI that the contents of the report are accurate and complete. The project outcomes report also must be prepared and submitted using Research.gov. This report serves as a brief summary, prepared specifically for the public, of the nature and outcomes of the project. This report will be posted on the NSF website exactly as it is submitted by the PI.

More comprehensive information on NSF Reporting Requirements and other important information on the administration of NSF awards is contained in the *NSF Proposal & Award Policies & Procedures Guide* (PAPPG) Chapter VII, available electronically on the NSF Website at [https://www.nsf.gov/publications/pub\\_summ.jsp?ods\\_key=pappg](https://www.nsf.gov/publications/pub_summ.jsp?ods_key=pappg).

## **VIII. AGENCY CONTACTS**

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Please note that the program contact information is current at the time of publishing. See program website for any updates to the points of contact.

General inquiries regarding this program should be made to:

- Douglas Maughan, telephone: (703) 292-2497, email: [dmaughan@nsf.gov](mailto:dmaughan@nsf.gov)
- Lara A. Campbell, telephone: (703) 292-7049, email: [lcampbel@nsf.gov](mailto:lcampbel@nsf.gov)
- Aurali E. Dade, telephone: (703) 292-7049, email: [adade@nsf.gov](mailto:adade@nsf.gov)
- Pradeep P. Fulay, telephone: (703) 292-2445, email: [pfulay@nsf.gov](mailto:pfulay@nsf.gov)
- Ibrahim Mohedas, telephone: (703) 292-4329, email: [imohedas@nsf.gov](mailto:imohedas@nsf.gov)
- Linda Molnar, telephone: (703) 292-8316, email: [lmolnar@nsf.gov](mailto:lmolnar@nsf.gov)
- Michael Pozmantier, telephone: (703) 292-4475, email: [mpozmant@nsf.gov](mailto:mpozmant@nsf.gov)
- Michael Reksulak, telephone: (703) 292-8326, email: [mreksula@nsf.gov](mailto:mreksula@nsf.gov)

For questions related to the use of FastLane or Research.gov, contact:

- FastLane and Research.gov Help Desk: 1-800-673-6188
- FastLane Help Desk e-mail: [fastlane@nsf.gov](mailto:fastlane@nsf.gov)
- Research.gov Help Desk e-mail: [rgov@nsf.gov](mailto:rgov@nsf.gov)

For questions relating to Grants.gov contact:

- Grants.gov Contact Center: If the Authorized Organizational Representatives (AOR) has not received a confirmation message from Grants.gov within 48 hours of submission of application, please contact via telephone: 1-800-518-4726; e-mail: [support@grants.gov](mailto:support@grants.gov).

## IX. OTHER INFORMATION

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The NSF website provides the most comprehensive source of information on NSF Directorates (including contact information), programs and funding opportunities. Use of this website by potential proposers is strongly encouraged. In addition, "NSF Update" is an information-delivery system designed to keep potential proposers and other interested parties apprised of new NSF funding opportunities and publications, important changes in proposal and award policies and procedures, and upcoming NSF [Grants Conferences](#). Subscribers are informed through e-mail or the user's Web browser each time new publications are issued that match their identified interests. "NSF Update" also is available on [NSF's website](#).

Grants.gov provides an additional electronic capability to search for Federal government-wide grant opportunities. NSF funding opportunities may be accessed via this mechanism. Further information on Grants.gov may be obtained at <https://www.grants.gov>.

## ABOUT THE NATIONAL SCIENCE FOUNDATION

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The National Science Foundation (NSF) is an independent Federal agency created by the National Science Foundation Act of 1950, as amended (42 USC 1861-75). The Act states the purpose of the NSF is "to promote the progress of science; [and] to advance the national health, prosperity, and welfare by supporting research and education in all fields of science and engineering."

NSF funds research and education in most fields of science and engineering. It does this through grants and cooperative agreements to more than 2,000 colleges, universities, K-12 school systems, businesses, informal science organizations and other research organizations throughout the US. The Foundation accounts for about one-fourth of Federal support to academic institutions for basic research.

NSF receives approximately 55,000 proposals each year for research, education and training projects, of which approximately 11,000 are funded. In addition, the Foundation receives several thousand applications for graduate and postdoctoral fellowships. The agency operates no laboratories itself but does support National Research Centers, user facilities, certain oceanographic vessels and Arctic and Antarctic research stations. The Foundation also supports cooperative research between universities and industry, US participation in international scientific and engineering efforts, and educational activities at every academic level.

*Facilitation Awards for Scientists and Engineers with Disabilities (FASSED)* provide funding for special assistance or equipment to enable persons with disabilities to work on NSF-supported projects. See the *NSF Proposal & Award Policies & Procedures Guide* Chapter II.E.6 for instructions regarding preparation of these types of proposals.

The National Science Foundation has Telephonic Device for the Deaf (TDD) and Federal Information Relay Service (FIRS) capabilities that enable individuals with hearing impairments to communicate with the Foundation about NSF programs, employment or general information. TDD may be accessed at (703) 292-5090 and (800) 281-8749, FIRS at (800) 877-8339.

The National Science Foundation Information Center may be reached at (703) 292-5111.

The National Science Foundation promotes and advances scientific progress in the United States by competitively awarding grants and cooperative agreements for research and education in the sciences, mathematics, and engineering.

To get the latest information about program deadlines, to download copies of NSF publications, and to access abstracts of awards, visit the NSF Website at <https://www.nsf.gov>

- **Location:** 2415 Eisenhower Avenue, Alexandria, VA 22314
- **For General Information** (NSF Information Center): (703) 292-5111

- **TDD (for the hearing-impaired):** (703) 292-5090
- **To Order Publications or Forms:**  
 Send an e-mail to: [nsfpubs@nsf.gov](mailto:nsfpubs@nsf.gov)  
 or telephone: (703) 292-8134
- **To Locate NSF Employees:** (703) 292-5111

## PRIVACY ACT AND PUBLIC BURDEN STATEMENTS

The information requested on proposal forms and project reports is solicited under the authority of the National Science Foundation Act of 1950, as amended. The information on proposal forms will be used in connection with the selection of qualified proposals; and project reports submitted by awardees will be used for program evaluation and reporting within the Executive Branch and to Congress. The information requested may be disclosed to qualified reviewers and staff assistants as part of the proposal review process; to proposer institutions/grantees to provide or obtain data regarding the proposal review process, award decisions, or the administration of awards; to government contractors, experts, volunteers and researchers and educators as necessary to complete assigned work; to other government agencies or other entities needing information regarding applicants or nominees as part of a joint application review process, or in order to coordinate programs or policy; and to another Federal agency, court, or party in a court or Federal administrative proceeding if the government is a party. Information about Principal Investigators may be added to the Reviewer file and used to select potential candidates to serve as peer reviewers or advisory committee members. See [System of Record Notices](#), [NSF-50](#), "Principal Investigator/Proposal File and Associated Records," and [NSF-51](#), "Reviewer/Proposal File and Associated Records." Submission of the information is voluntary. Failure to provide full and complete information, however, may reduce the possibility of receiving an award.

An agency may not conduct or sponsor, and a person is not required to respond to, an information collection unless it displays a valid Office of Management and Budget (OMB) control number. The OMB control number for this collection is 3145-0058. Public reporting burden for this collection of information is estimated to average 120 hours per response, including the time for reviewing instructions. Send comments regarding the burden estimate and any other aspect of this collection of information, including suggestions for reducing this burden, to:

Suzanne H. Plimpton  
 Reports Clearance Officer  
 Policy Office, Division of Institution and Award Support  
 Office of Budget, Finance, and Award Management  
 National Science Foundation  
 Alexandria, VA 22314

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 Tel: (703) 292-5111, FIRS: (800) 877-8339 | TDD: (703) 292-5090 or (800) 281-8749

[Text Only](#)



## DOSSIER: Research Materials (10% distribution of effort)

<https://www.uky.edu/~rsand11/dossier/research>

### Statement of Promotion and Tenure Expectations: STS Appointments<sup>1</sup>

As the DOE of STS faculty will not normally emphasize research but rather teaching or service, the department does not expect that faculty member will have a publication record like that of a Regular-Title Series colleague going up for promotion. The expectations will be commensurate with the effort represented by the DOE over the course of the probationary period. The department does expect, however, that the Special-Title Series faculty member will be able to show a commitment to philosophical or pedagogical research in the form of conference and workshop presentations and publications in journals as well as books. This achievement will be primarily demonstrated by (1) external letters of assessment solicited by the unit from leading authorities in the relevant field(s) and (2) the quality, quantity and regularity of the candidate's presentations and publications (already appeared or accepted for publication).

Faculty must demonstrate that they have established an independent research agenda and show evidence of a sustainable long-term commitment to scholarly research and publication. The department also expects successful candidates to have moved beyond the specific research they conducted in their Ph.D. dissertations (as evidenced by the contents of publications and presentations).

### 1. RESEARCH STATEMENT

#### 2. BOOK

- a. Sandmeyer, Bob. [Husserl's Constitutive Phenomenology: Its Problem and Promise](#). New York: Routledge, 2009.

#### 3. ARTICLES

- a. Sandmeyer, Bob. "The Idea of an Existential Ecology." In *Place and Phenomenology*, edited by Janet Donohoe, 39-55. London: Rowman & Littlefield, 2017.
- b. Sandmeyer, Robert. "Life and Spirit in Max Scheler's Philosophy." *Philosophy Compass* 7, no. 1 (January 2012): 23-32.

#### 4. REVIEWS

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## Sandmeyer – 1. Research

My academic research focuses on two distinct areas: the German philosophical movement of phenomenology, particularly Husserl and Scheler, and the philosophy of ecology and of life, most characteristically expressed in the writings of two disparate individuals, Hans Jonas and Aldo Leopold.

My work on Edmund Husserl's philosophy has been defined in my book, *Husserl's Constitutive Phenomenology: Its Problem and Promise* (**see document 2.a.**). In that work I argue in that Husserl's extant writings one can discern the promise of a unitary conception of phenomenology. The problem is that no such articulation exists in any of his published works, and his unpublished writings typically advance only fragmentary analyses. While Husserl understood the need to articulate a unitary conception of phenomenology and, indeed, set about to produce a "System of Phenomenological Philosophy" in the 30s, he failed to bring this effort to fruition. This is the great unfulfilled promise of his philosophy.

I remain committed to the scholarship of Husserl's philosophy, and this is evinced in my commentary to James Hart's paper before the 2022 Husserl Circle (**see document 6.a.**) However, since the publication of my book, I have focused my phenomenological research on the early history of the German phenomenological movement. I presented a paper to the North American Society for Early Phenomenology in 2018. In this paper, I favorably evaluated a contemporaneous critique of Husserl's analysis of Franz Brentano's theory of time and time-consciousness (**see document 5.b.**). In 2021, I presented a revised draft of this paper (online) to the Society for Phenomenology and Existential Philosophy (**see document 5.a.**). For several years now I have engaged the North American Scheler Society in my study of Max Scheler's concept of life and spirit. For an early articulation of this research, **see document 3.b.**, i.e., my *Compass* article titled "Life and Spirit in Max Scheler." Indeed, the philosophy of life is the preeminent philosophical theme tying all my work together. My review of Andrea Staiti's excellent book on the themes of nature, spirit, and life in Husserl's philosophy, which I published in the *Journal of the History of Philosophy*, exemplifies this concern (**see document 4.b.**) However, I hold that a philosophy of life which ignores the ecological context of relations constitutive of life, itself, remains inadequate to the phenomenon. This is clearly evident in my 2017 presentation before the International Association for Environmental Philosophy (**see document 5.g.**). In that paper, "An Ecological Understanding of Transcendental Subjectivity," I argue that not only is it possible to think of transcendental subjectivity in ecological terms, this, in fact, is the only proper way to think it.

Indeed, my research for the last several years is located directly at the intersection of the two areas stated above. My article in *Place and Phenomenology* titled "The Idea of an Existential Ecology" advances the basic thrust of my research program today (**see document 3.a.**). In that piece, I argue that Hans Jonas's existential interpretation of biological facts, which he articulates in *The Phenomenon of Life*, lacks an explicit ecological understanding of living entities. I seek to resolve this omission by extending Jonas's existential interpretation to the land concept as advanced by Aldo Leopold. What is most promising in this analysis, I show, is that this idea of an existential ecology coordinates well with certain evolutionary models of organism-environment interactions advanced today by neo-Lamarckian evolutionary theorists. There are several new publications which support such my research program. Thus, I reviewed Adam Konopka's *Ecological Investigations for Husserl Studies* in 2021. And I reviewed the new Library of America edition of Aldo Leopold's writings for *Environmental Philosophy* (**see documents 3.a. and 3.c.**, respectively).

Lastly, I have a well-documented history presenting on the concept of sustainability. These presentations relate directly to my pedagogical work in that area (**see section 6.a. of my Teaching**



**Portfolio** on my activities organizing pedagogy workshops). In 2018, Helen Turner and I presented our work on the sustain-able pedagogies faculty workshop here at UK before the American Association for the Advancement of Sustainability in Higher Education (**see document 5.e.**). I was invited to discuss the philosophical coherence of the concept of sustainability to the UK Symposium on Emerging Technologies (**see document 5.f.**) My 2019 presentation on the pedagogy of interdisciplinary education at the Kentucky Philosophical Association centered on my interdisciplinary coursework, particularly on sustainability education (**see document 5.d.**). Later in 2019, I presented my research on "The Animal in the United Nations Sustainable Development Goals" to the Living with Animals conference (**see document 5.c.**). The Living with Animals conference is a recurring conference occurring at Eastern Kentucky University, and I have been presenting my work there for a decade now.

As I have suggested, my future research centers developing the idea of an existential ecology. The *Encyclopedia of Phenomenology* article on Hans Jonas which I am currently writing fits into that project. The work I am doing here at UK to establish and develop an Environmental Humanities Initiative is immediately relevant to my research plans. Not only do I plan on developing a cluster of undergraduate and graduate courses on the philosophy of ecology, but also I intend to organize a nearly carbon neutral (NCN) International Conference on the theme of Cultivating Diverse Voices in the Environmental Humanities, on the theme "#ecologies: (**see my discussion of University Service** in my Service Statement and the recommendations outlined in UK-EHI draft report [**service document 4a**] for more details.)



## DOSSIER: Research Materials (10% distribution of effort)

<https://www.uky.edu/~rsand1/dossier/research>

### Statement of Promotion and Tenure Expectations: STS Appointments<sup>1</sup>

As the DOE of STS faculty will not normally emphasize research but rather teaching or service, the department does not expect that faculty member will have a publication record like that of a Regular-Title Series colleague going up for promotion. The expectations will be commensurate with the effort represented by the DOE over the course of the probationary period. The department does expect, however, that the Special-Title Series faculty member will be able to show a commitment to philosophical or pedagogical research in the form of conference and workshop presentations and publications in journals as well as books. This achievement will be primarily demonstrated by (1) external letters of assessment solicited by the unit from leading authorities in the relevant field(s) and (2) the quality, quantity and regularity of the candidate's presentations and publications (already appeared or accepted for publication).

Faculty must demonstrate that they have established an independent research agenda and show evidence of a sustainable long-term commitment to scholarly research and publication. The department also expects successful candidates to have moved beyond the specific research they conducted in their Ph.D. dissertations (as evidenced by the contents of publications and presentations).

### 1. [RESEARCH STATEMENT](#)

#### 2. [BOOK](#)

- a. Sandmeyer, Bob. [Husserl's Constitutive Phenomenology: Its Problem and Promise](#). New York: Routledge, 2009.

#### 3. [ARTICLES](#)

- a. Sandmeyer, Bob. ["The Idea of an Existential Ecology."](#) In *Place and Phenomenology*, edited by Janet Donohoe, 39-55. London: Rowman & Littlefield, 2017.
- b. Sandmeyer, Robert. ["Life and Spirit in Max Scheler's Philosophy."](#) *Philosophy Compass* 7, no. 1 (January 2012): 23-32.

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# Husserl's Constitutive Phenomenology

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**Husserl's Constitutive  
Phenomenology**

Its Problem and Promise  
Bob Sandmeyer



# Husserl's Constitutive Phenomenology

Its Problem and Promise

**Bob Sandmeyer**



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To Nell, who has given me wisdom and light.



# Contents

<i>Preface</i>	xi
<i>Acknowledgments</i>	xvii
<b>1 A Question of Focus</b>	<b>1</b>
<b>2 A Unitary Impulse: Husserl's Confrontation with Dilthey</b>	<b>31</b>
<b>3 The Development of Constitutive Phenomenology</b>	<b>68</b>
<b>4 The System of Phenomenological Philosophy</b>	<b>112</b>
<b>Conclusion</b>	<b>147</b>
<b>Appendix 1: Husserl's Publishing History</b>	<b>153</b>
<b>Appendix 2: The Husserl–Misch Correspondence</b>	<b>161</b>
<b>Appendix 3: Draft Arrangements for Edmund Husserl's     Time Investigations</b>	<b>171</b>
<b>Appendix 4: Systems of Phenomenological Philosophy</b>	<b>177</b>
<i>Notes</i>	187
<i>Bibliography</i>	229
<i>Index</i>	239



# Preface

Several years ago, I began a study of Edmund Husserl's philosophy whose original aim bears little resemblance to this finished project. Ironically, much—though certainly not all—of what I intended in my original project can be found worked out in this study, but it is presented here in a form not entirely recognizable in the terms of the original plan. There is a significant reason for this divergence. Indeed, to explain this reason is to introduce this work.

At first I hoped to study the roots of intentional life as explicated by Edmund Husserl. I intended to focus specifically on Husserl's late works, i.e., those writings he produced shortly before and then after he retired in 1928. The special question that dogged me concerned the self-constitution of the transcendental *I* and particularly the unique conception of historic constitution articulated in Husserl's last introductions. At first, my research proceeded smoothly. It is an exciting time for the scholar of Husserl's philosophy. Apart from the works Husserl published during his lifetime, a large number of his unpublished manuscripts are available today. Since the turn of the millennia, for instance, the Husserl Archive has produced more than sixteen volumes of Husserl's research. A good deal of this has even been translated into English. It seemed the full complement of materials in print would be more than sufficient for my research purposes, and so I had every intention of completing my work and never setting foot in the Husserl Archive.

During the course of my research, I was fortunate enough to receive funding for an extended stay in Germany, and this afforded me the opportunity to delve even deeper into Husserl's writings. Over the course of my stay in Germany, I traveled to Leuven, Belgium and on a number of occasions visited the central Husserl Archive. There I had the opportunity to consult Husserl's manuscripts in their raw form, so to speak.<sup>1</sup> That is, rather than approach Husserl's writings from the context of their presentation in the various volumes of *Husserliana*, I had now the opportunity to examine the bundles of Husserl's manuscripts for myself. This experience marked a change in my understanding of Husserl's investigations. Reading the manuscripts at Leuven was a revelation, and this revelation informs

the direction and content of this present work. Where before I encountered Husserl's writings as presented in clear and articulated contexts, his writings as housed in the Archive offered a chaos of investigative directions and results. I discovered that many of the *Husserliana* volumes, especially those recently published, presented his writings in such a way as to introduce an interpretation of the investigative dynamic at work in the writings, themselves.<sup>2</sup> It is not simply that the fluidity of Husserl's investigations suffered a "distortion," more so it seemed to me that a central direction at work in Husserl's investigations remained concealed in the *Husserliana* volumes. Of course, while at Leuven this was at best a vague presentiment. But this feeling stuck with me and hindered all my further research into the self-constitution of the transcendental *I*, my original project. How could I be assured that my special project would succeed if I remained uncertain whether I understood Husserl's philosophy *as a whole*.

Upon my return to the United States I recognized the need to change the orientation of my project. Rather than examine Husserl's late manuscripts, I decided instead to take up a broader task and seek to understand the complete system of Husserl's phenomenological philosophy—if such a system could be said to exist. Hence I devoted myself to a study of the full range of Husserl's phenomenological writings.

Initially I came to question whether Husserl expresses anywhere a systematic conception of his philosophy. In his published writings, he proffers only "introductions" and fragmentary studies. These provide little which would suggest a systematic frame to the multitude of writings contained in the Archive. My own presentiment favored the view that Husserl's philosophical development expresses a unitary development and, further, his mature investigations can be framed together coherently with the earlier. Husserl, himself, suggests such a conception at the end of *Ideas, First Book*, his first general introduction into phenomenology. The special constitutional studies that were to follow this general introduction were to form a systematic articulation of the total phenomenological problematic. Given that Husserl never published *Ideas II*, my questioning eye turned to his unpublished manuscripts. Can one find there a unitary conception of phenomenology anywhere articulated? This question underlies my present study.

To understand the inherent difficulties of this problem, though, it is necessary to comprehend the composition and organization of Husserl's extant manuscripts. Husserl's *Nachlass* or literary estate contains a wide ranging array of investigations, many of which are highly fragmented experimental studies. An examination of this *Nachlass*, irrespective of the general structure imposed on it by the archivists (including Husserl), exposes a dis-integrated whole. If we look at Husserl's general investigative method, however, it is possible to discern a unique dual orientation at work in his most substantial investigations. Husserl tended to investigate a domain of intentional life only by sketching out a general description of the phenomenon and so frame the correlative structure of the objectivity

as meant in consciousness intentionally. Later, perhaps months or even years later, he would return (and return again and again) to these problems. Rather than simply starting where he had left off, however, he would at once go beyond the frame of the earlier while retrospectively clarifying the investigation with results obtained in later investigations. His method was that of a “zigzag,” a descriptive term Husserl, himself, suggests.

Husserl’s investigations exhibit, then, as I argue, a progressive retrospection on the idea of phenomenology, itself. This methodological feature is relevant as one seeks to comprehend the total frame of Husserl’s research. If the most important part of Husserl’s philosophy is found in his unpublished manuscripts, which he says it is, and these manuscripts exhibit *in principle* a progressive retrospection of the idea of phenomenology, the question then turns on how properly to disclose the idea of phenomenology worked out in them. Seeing this as my goal, it became clear that I would need to begin my study with a statement regarding the unique focus of the study, itself. This is the task of my first chapter. Here I aim to articulate the structure of Husserl’s extant manuscripts quite generally while making clear the zigzag method at work in Husserl’s investigations. For this reason, the chapter is called “A Question of Focus.”

It would be foolhardy merely to presume that Husserl’s variegated investigations form a system of phenomenological philosophy. However strong one’s sentiment may be regarding the unity of Husserl’s investigations, to assume their unity only introduces the danger of seeing unity where none may, in fact, exist. We must remember that Husserl never published a comprehensive system of phenomenological philosophy. Perhaps he never published such a framework because phenomenology is, as he suggests in a number of places, simply anti-systematic. So it seemed reasonable after the first chapter to offer concrete reasons internal to Husserl’s work why this project is legitimate. This is the task of my second chapter. Here I turn to Husserl’s extensive *Briefwechsel* or extant collection of letters in an effort to find in them some statement which would confirm my original orientation. I discovered that Husserl thought the greatest and most important part of his work is found in his unpublished research manuscripts and that these writings express a unitary, if cyclical, line of inquiry. In his exchange with Wilhelm Dilthey and, particularly, with Dilthey’s student and son-in-law, Georg Misch, he argues that an impulse runs through all his writings from 1905 onwards. This impulse works its way through his unpublished writings but is barely discernible from the perspective of his published works alone. He suggests to Misch that phenomenology is “absolute human science,” and this conception of phenomenology is one which informs virtually all of his writings after 1905. In my second chapter, then, I bring together these materials to show that Husserl, himself, at least believes his many investigations express a unitary line of inquiry.

Unfortunately, in his letters Husserl remains quite vague how this impulse actually shapes his investigations after 1905. In chapter three, I take up the

task of constructing a plausible account of this. Tracing the advancement of his descriptions of intentionality and sense-constitution after his encounter with Dilthey, one can identify a significant, if slow developing, methodological revolution at work in his investigations. Quite generally, Husserl came to question the efficacy of the structural model of intentionality which he presented in his *Logical Investigations* and *Ideas, First Book*. The form-matter model of intentionality described in these works offers, he felt, an adequate description of spontaneous consciousness as it intends categorial objectivities, but it fails to account for the primordial constitution of the stream of egoic consciousness, itself. His focus during the teens and twenties thus shifts to the very life of consciousness whereby he sought in progressively deepening investigations to account for the unity of the stream of consciousness, itself. During these years, Husserl developed a new “genetic” model of intentionality. As I argue, this development arose on the basis of Husserl’s investigations into the formal temporal structuring of a singular consciousness, which Husserl initiated soon after his encounter with Dilthey in 1905.

In his time analyses, especially those occurring in 1917–18, Husserl formed the first inchoate articulations of the new genetic method of phenomenological analysis. Very soon after these writings, he came to see a dissonance between his earlier and later phenomenological analyses. This dissonance affects all Husserl’s late work and accounts in my opinion for the discontinuity of a large number of his extant writings. Husserl thus set about in the twenties and thirties to construct a systematic of phenomenology which would coherently articulate the two major frames of his investigations, i.e., the earlier developed method of eidetic description and the later method of genetic phenomenology. In chapter four, I sketch out Husserl’s various efforts in these decades to construct a system of phenomenological philosophy. As I show, the work on this problem occurred in fits and starts and culminated in his efforts—with his assistant, Eugen Fink—to produce a large scale publication entitled “The System of Phenomenological Philosophy.” For a number of reasons both internal and external to Husserl’s work, he never succeeded in completing this project. In chapter four, I sketch the content of this “system” on the basis of draft plans and notes written by Fink during the early thirties. This is only a brief sketch however. Nevertheless, I conclude the chapter by showing that Husserl had a definite plan by which to bring together the earlier, “ahistorical,” and later, temporal models of intentional consciousness into a single frame.

In conclusion, I argue that Husserl’s complete corpus of writings offers the promise of a unitary conception of phenomenology. That Husserl never published his “System of Phenomenological Philosophy” remains, therefore, the greatest unfulfilled promise of his philosophy. Yet even if he and Fink had published the “System,” the work, itself, would have only pointed to new domains of phenomenological research. As Husserl and Fink suggest, every phenomenological result is but a provisional articulation demanding



further work of clarification. It is well known that phenomenology demands absolute self-responsibility. Hence rather than signifying a failure, Husserl's unfulfilled promise imposes a responsibility upon those who follow after him not simply to complete his work but rather to take up this tasks imposed by the idea of rigorous science.

This study contains four appendices corresponding in the main to the four chapters of this study. The first offers a complete listing of the writings Husserl published during his lifetime. Given that our concern focuses primarily—but not solely—on Husserl's unpublished writings, it is useful to know exactly what he did publish and when he published it. The chronology is also important to dispel common errors regarding the exchange between Wilhelm Dilthey, who knew only Husserl's works published to 1911, and Husserl. The second appendix is a complete translation of the correspondence between Edmund Husserl and Georg Misch. Husserl's earlier correspondence with Dilthey has been available in English translation for many years. Given the significance of these later letters to Misch in defining an impulse at work from the time of his meeting with Dilthey in 1905 onwards, it seems prudent to make these available now to English speaking scholars of Husserl's work. The third appendix represents the draft arrangements of Husserl's Bernau time-investigations produced by Eugen Fink. These outlines are useful when considering the investigative dynamic at work in the Bernau time investigations—especially as Husserl's development of the time problematic informs the vaguely defined impulse disclosed in the second chapter. Lastly, the fourth appendix, entitled “The systems of phenomenological philosophy,” lays out the various plans produced by Husserl to articulate a systematic of phenomenological philosophy. These plans lie at the heart of this study. In this appendix one can compare the structure of the three major articulated draft plans for a systematic of phenomenology, the first produced in 1921 and the second two in 1930.<sup>3</sup> The appendix contains a composite sketch of the 1921 plan and a complete translation of both draft plans of the 1930 “system of phenomenological philosophy” produced by Husserl and Fink. As chapter four offers an explication especially of these latter two draft plans, they are included in full here.

## NOTES

1. Husserl wrote primarily in Gablesberg shorthand, a form of shorthand now out of use. I am not capable of reading this script, but virtually all of his manuscripts in the Archives are transcribed now. These transcriptions are available to the scholars who visit the Archive.
2. For a more precise articulation of this dynamic, see the section entitled “Husserliana Reconsidered II: The Bernau Manuscripts” in the third chapter.
3. Husserl's plan of the systematic of phenomenology dating from 1926 remained too vaguely formed to include in this appendix.



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# 1 A Question of Focus

The ideal of the philosopher—to work out systematically a completed logic, ethics, and metaphysics which he could justify to himself and others for all time on the basis of an absolutely compelling insight—is an ideal the author has had to renounce early on and to this day.

—Husserl. Epilogue to *Ideas I* (in *Hua V*, 159f).

Confronting Husserl's philosophy presents a serious interpretive problem as one is struck not merely with the question of *how* to enter into his philosophy but also with the more penetrating question of *where* to locate the proper expression of his philosophy. The obvious answer to this latter question points to his published writings, as these would represent its authorized conception.<sup>1</sup> In Husserl's case, unfortunately, this obvious answer is misleading. Even Husserl conceded that his published writings represent only partial and introductory studies and inadequate expressions of the total transcendental phenomenological problematic. Nowhere in these works does he adequately articulate the full range of problems which his philosophy opened up, and in none does he present a complete and systematic conception of his philosophy. It would seem, then, that one must look to Husserl's unpublished writings for such a conception. Happily, a very many of these writings are now available in the various critical collections of Husserl's manuscripts,<sup>2</sup> and these indeed contain ample useful materials in this regard.

Yet this is not to say that his published writings entirely lack any discussion of the full extension of the phenomenological problematic. Husserl concludes his *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie, erstes Buch* of 1913 (hereafter *Ideas I*)<sup>3</sup> with just such a discussion. But this sketch, explicated in paragraph 153, offers by his own admission only a fragmentary articulation of the full transcendental problematic.<sup>4</sup> Even so, even if Husserl's published writings contain only inadequate discussions of the systematic articulation of transcendental phenomenological philosophy, these would still represent explicit public statements by Husserl regarding the full scope of problems opened up by phenomenology. Before one looks to his unpublished writings for a systematic representation of the full field of phenomenological problems, which we will examine later in this study, it would be prudent, therefore, to begin here with these. So we will turn first to the explication of phenomenological problems in paragraph 153 of *Ideas I*, but given that this remains but a fragment, we will do so with some caution. We intend to use Husserl's explicit published statements of the total problem field of phenomenological

## 2 *Husserl's Constitutive Phenomenology*

inquiry as an initial guide for further investigations into his unpublished writings. Our later investigations will aim, therefore, to unearth materials within Husserl's literary estate—unpublished during his lifetime—that provide a more comprehensive expression of the “systematic” of Husserl's phenomenological philosophy.

In this chapter, we shall examine two things. First, we shall provide an account of Husserl's fragmentary sketch of the theoretically rational problem-field opened up by phenomenology in paragraph 153 while also laying forth the broader context of the *Ideas* project which underlies this discussion at the end of the first book. Our aim in this work as a whole is an understanding of the complete “system of phenomenological philosophy.” Paraphrasing Husserl's words in paragraph 153 of *Ideas* I, we could say our aim is an articulated understanding of the full extension of transcendental problems. Yet, as we have already suggested, this overall aim cannot be achieved without a foray into the mass of materials Husserl never published and, indeed, may never have intended to publish. Our second task in this chapter, therefore, will be to articulate the structure of Husserl's literary estate and the composition of the sorts of materials we intend to consult therein. Since much of our analyses in later chapters will center on these sorts of materials, it will be necessary to obtain some clarity as to the kinds of manuscripts with which we must deal in order to achieve the overall ends of this investigation.

### THE IDEAS PROJECT

*Ideas* I represents the first of Husserl's four introductions to a pure phenomenology.<sup>5</sup> From his earliest days Husserl spoke of phenomenology as descriptive science, indeed at first classifying it as a “descriptive psychology”<sup>6</sup>—although he eventually rejected this expression because of the confusions it produced.

Its descriptions do not concern the experiences or classes of experiences of empirical persons. It knows nothing and presumes nothing of persons, myself and others, of my own and the experiences of another. It poses no questions of such, attempts no determinations and makes no hypotheses. Phenomenological description looks to what is given in the strictest sense, looks at experience thus as it is, in itself.<sup>7</sup>

Yet even though Husserl rejected his own earlier characterization of phenomenology as a “descriptive psychology,” he seems nevertheless to retain even in the *Ideas* the view that “phenomenological analyses obtain the character of descriptive-psychological analyses; they function then as the supporting basis for the theoretical explanation of psychology and the natural science of psychic appearances [*geistigen Erscheinungen*].”<sup>8</sup> By

phenomenology, then, Husserl means the investigation and description of essential structures of that which gives itself in experience, that is, in consciousness. But, again, this assertion must be tempered with the acknowledgment that its descriptions concern nothing empirical, nothing worldly and so nothing individual.

As long as it is pure and above all makes no use of the existential positing of nature, pure phenomenology as science can *only* be an inquiry into essence and by no means an inquiry into existence <*Daseinsforschung*>. Every “self-observation” and every judgment based on such “experience” lies beyond its scope. The individual in its immanence can be posited and at best subsumed under the rigorous eidetic concepts that arise from eidetic analyses only as a This-here!—this onward flowing perception, memory, etc. For while the individual *is* not essence, it does “*have*” an essence that can be asserted of it holding evidently. But to fix it [objective-intersubjectively] as an individual, giving to it a place in a “world” of individuated being <*individuellen Daseins*>, such a mere subsumption obviously cannot be attained. For phenomenology, the singular is eternally the ἄπειρον.<sup>9</sup>

I can and Husserl suggests the phenomenologist does take as her example her own experiencing, but this “I” do so only to highlight descriptively the essential features of that sort of experiencing. For instance, on my desk at present stands before me a coffee cup. It is a squat, white cup one uses for cappuccino rather than the longer, broader cups used for standard American coffee. We can also examine this perceptual experience imaginatively to flesh out the manners by which an object is grasped, attended to and thematized perceptually in the ways a sensate objectivity quite generally appears to consciousness.

Before continuing, though, we must pause to note that phenomenological reflection, the reflection upon the act of sense perceiving, for instance, has a unique dual character. As Husserl indicates above, phenomenological reflection is no mere “self-observation” but rather a methodological analysis of the sense-bestowing acts in a consciousness attending to some sensate subject matter. Hence, according to our example, the focal point of our phenomenological reflection proceeds upon the analysis of synthetically linked appearances of an objectivity in consciousness, i.e., the coffee cup on my desk of which I am aware, with the aim to establish an eidetic description of the manners by which said consciousness holds that objectivity *as* such in its grasp. The phenomenon in question is thus the act and its object, and the method of phenomenology is a reduction to this correlative standing of consciousness intending some objectivity. For this reason, Husserl was apt to say that the method of phenomenology is essentially the method of phenomenological reductions. However, since we will more fully introduce the notion of phenomenological reduction later in this chapter, our

#### 4 Husserl's Constitutive Phenomenology

present examination remains preliminary here, lacking the methodological precision we can gain only later.

For the moment, though, let us continue our examination in a simple, or as Husserl might say, naive investigation of the quasi-perceptual experience at issue. (We say “quasi-perceptual” since we engage ourselves imaginatively in this exercise). As we reflect and examine an experience like this, that is to say, the current perception of some nearby object, certain essential features of the perception come into relief. Although my gaze is at present by and large unalteringly directed to the cup, my gaze can remain fixed on something and yet may vary with a simple movement of the head or body. The X at which my attention is directed nevertheless appears before me as a sort of enduring identity amidst and through changing aspects. Furthermore, the object, i.e., the perceptual object, never presents itself entirely all at once—to speak in the active voice—though the object stands there before me as a whole entity. The cup faces me, so to speak. And though the back of the cup does not appear, it nevertheless is somehow there along with that which appears to me. In fact, looking around to the obscured side of the object brings about a new perspective of it, indeed an expected view which was meant all along in the experience of the earlier imperfect perception of the cup. Where before the intuition of the back of the cup remained an empty but generally indeterminate expectation of what I would see if I were to look, now as I actually turn to look at the back my expectation is fulfilled in the new perspective. This is not to say, of course, that I had a clear expectation of what I would see. This is especially true if I had not actually looked at that other side of the cup. I may not be sure *exactly* what the back of the cup look likes, but I expect it to have features I had experienced earlier and, at least, features in common with the perceived front face.<sup>10</sup> As my indeterminate expectations are fulfilled when I turn the back side to face me, I can note that the object endures before me amidst and, indeed, because of the varying appearances. The imperfection of perceptual experience in itself does not diminish the experience of an object *as* something, *as*, in this case, a coffee cup. Rather, the very imperfection of sense perception colors my experience of the given X and is the essential condition that makes possible a harmonious string of appearances which, themselves, form a particular sense or meaning for me of the given object *as such and such*. In other words, if I were to look to the back side and not see the expected continuing curvature of the other face, for instance, but rather something altogether unexpected, I would see this X is indeed different from what I took it earlier to be. The sense of X as I held it earlier in my perceptual consciousness now changes to X as something else in its sense. Naturally, I do not disavow my previous experience of the X as meant earlier, i.e., *as* a cup. Precisely the opposite is the case. The object now stands before me as an “X which I believed was a cup but now see is not.” The phenomenological investigation of perceptual conscious is the analysis and description of just this dynamic, enduring character of this sort of experiencing—that



is to say, the ongoing act of attentive perceiving, on the one hand, and the object, on the other, *as* this X there before me in the transition of its appearings and retaining the sense of an identical X enduring in my view even as it is now grasped as different from what I had earlier taken it to be.

We need not continue with this example to note something striking and essential to perceptual experience as such. In consciousness of this sort, objects appear *to* me, and they appear *to* me imperfectly. That is to say, the object of experience manifests itself in a synthesis of appearings accruing in a temporal structuring in which the sense of it *as* such is instituted. Consciousness thus has a fundamentally temporal character.

Consciousness, that is to say more specifically, my consciousness is at once consciousness *of* that which appears *to* me. Our example has been that of a sensory perception *of* something, and we have been analyzing perceptual consciousness as a paradigm example. Under this aspect, we can see that phenomenology, then, is the analytical investigation and description of the essential character of this dative/genitive on-going sense structuring occurring in an enduring unity of experience. Husserl famously called for a return to the things, themselves—*zu den Sachen selbst zurückgehen*. The central theme of phenomenology, *die Sachen selbst*, is precisely this dynamic on-going sense-determining consciousness. The aim of phenomenology is, thus, an eidetic description of this wondrous dual structuring nexus. And so, broadly stated, it seeks to lay out in its investigations—at least as articulated in *Ideas I*—the structural features of this intertwining of sense (noema) and sense-bestowal (noesis).

Everywhere we track the forms of noeses and noemata. We sketch a systematic and eidetic morphology. Everywhere we bring into relief essential necessities and essential possibilities—the latter as necessary possibilities, i.e., forms of unions of compatibility which are prescribed in the *essences* and are delimited by essential laws. “Object” is for us everywhere a title for the essential connections of consciousness; it appears first as the noematic X, as the sense-subject of differentiating essence-types of senses and positions. Further it appears as the title “actual object” and is then the title for certain connections of reason, eidetically considered, in which the unitary X sensibly unified in them obtains its rational status.<sup>11</sup>

So the unitary X stands as an index of unfolding intentionalities building upon one another<sup>12</sup> in the unity of subjective experience. Husserl thus sets about in *Ideas I* to clarify the concepts sense, intention, fulfilled intention as well as corresponding essential differentiations between positionality and neutrality, and the thetic and material character of intentional acts as such;<sup>13</sup> and thereby his *Ideas I* represents a general study of intentionality. Indeed, “the problem-title which encompasses the entire phenomenology is called intentionality,”<sup>14</sup> though *Ideas I* as we shall see works within a

## 6 Husserl's Constitutive Phenomenology

self-imposed limitation necessary to its status as an introduction into phenomenological method.

*Ideas I* is the first volume of a proposed three volume work. As we have noted, Husserl sketched out a field of problems and so a hierarchy of re-investigations<sup>15</sup> in the last chapter that were to follow up this first volume. This fragmentary sketch, then, must be understood within the context of the aims of the *Ideas* project as a whole. The provisional explication of the general structures of intentionality in *Ideas I* was undertaken by Husserl to provide the necessary guide for a series of subsequent concrete constitutional studies.

At the same time, not to underestimate the range of necessary analyses in the most universal rational-theoretical stratum of which we speak here, we stress that the eidetic descriptions of the last chapters should hold as mere beginnings. As everywhere else, so here also we only follow through with the methodic aim of working up so much secure ground for each fundamentally new stratum that should be sketched as a field of phenomenological investigations to assure ourselves that the related problems of departure and of ground are formulated on the basis of it and in which we may cast a free view to the problem-horizon which surrounds it.<sup>16</sup>

Husserl hoped, in other words, to present a concrete, systematic presentation of the problematic of sense-constitution and to clarify the place of phenomenology as the science of science.

The first book, as we have just discussed, was meant to initiate the reader in phenomenological method in order to win “the free horizon of ‘transcendentally’ purified phenomena and, thereby, the field of phenomenology in our unique sense.”<sup>17</sup> *Ideas I* was never meant to be the last word. Rather it represents a first entrance into a problematic, one that would require further refinement as later concrete studies came to completion. *Ideas II* was meant to flesh out the constitutional differentiations between the fundamental material regions of natural, psychic and spiritual reality, which in turn delimit the domains of the various factual sciences of nature, psychology and the human sciences. *Ideas III*, then, was to revive the insight laid down in the first book:

that genuine philosophy, the idea of which is the actualizing of absolute cognition, is rooted in pure phenomenology; and rooted in it in a sense so important that the systematically strict grounding and working out of this first of all genuine philosophies is the incessant precondition for every metaphysics and other philosophy “that will be able to make its appearance as a *science*.”<sup>18</sup>

Thus *Ideas I* deliberately abstains from the task of presenting a fully worked out philosophy or even an adequate sketch thereof. Rather it represents a

bridge or invitation, if you will, into the starkly unnatural attitude of phenomenological philosophy.<sup>19</sup> In other words, Husserl consciously delimited the aims of the first book of the *Ideas* trilogy to that of introduction. It lacks the character of “a *framework* <or> comprehensive *plan* in terms of which one could systematically link the highest principles of phenomenological method and explanation with the most manifest and preoccupying features of real existence.”<sup>20</sup>

*Ideas* I is thus propaedeutic to concrete analytical work to follow. Husserl always felt phenomenology was an inherently difficult philosophy to grasp because of the demands it imposed upon the budding phenomenologist. One must withhold assent to the unthematic presumptions implicit in one’s scientific and pre-scientific experience, which requires the neutralization of intentional acts as they are made explicit in phenomenological reflection

In the natural attitude we quite simply *carry out* all the acts through which the world is there for us. We live naively in perceiving and experiencing, in those present <aktuell> thetic acts in which unities of the thing and realities of every kind appear and not only appear but also are given in the character of “at hand” and “actual.” Working within natural science we *carry out* acts of thinking ordered logically and experientially, in which these actualities—thus accepted as given—are determined conceptually, and in which also, on the basis of such directly experienced and determined transcendencies, are inferred new transcendencies. In the phenomenological attitude we *arrest* in thorough-going universality the *carrying out* of all such cogitative theses, i.e., we “parenthesize” the effectuated theses. “We do take part in these theses” for the new studies. Instead of living in them, carrying them out, we carry out directed *acts of reflection* upon them; and we comprehend these themselves <i.e., the acts reflected upon> as the *absolute being* which they are, with everything which is in them and is inseparable from their proper being that is meant as such, e.g., being-experienced as such. We live for all intents and purposes now in such acts of a second tier, whose givenness is that unending field of absolute experience—the *fundamental field of phenomenology*.<sup>21</sup>

As a methodological treatise which proceeds upon a radical “break” from natural experience, pre-scientific as well as scientific, the *Ideas* is a Cartesian project. The new science of phenomenology, to which Husserl refers as a radical “positivism in *Ideas* I,”<sup>22</sup> seeks to lay the foundation of the formal and empirical sciences on an apodictic ground of original experience in this uniquely broad sense. Of course, terms such as “positivism” and “empiricism” carry a special philosophical weight which Husserl is careful to highlight and in many ways to distance himself from. No philosophic or scientific theory, Husserl asserts—even that of a modern Humean

## 8 Husserl's Constitutive Phenomenology

style empiricism, can contravene the highest principle of phenomenological inquiry: that an originary intuition of some givenness—as it, itself, presents to consciousness—is a justifying source of cognition.<sup>23</sup> The first aim of *Ideas* I is, thus, to provide a precise articulation of this principle and, then, the methodological elements by which to free the apodictic ground of the empirical sciences. In this sense, then, phenomenology is first philosophy, the philosophy which seeks to ground and lay forth the lineaments of the kinds of investigation open to the myriad empirical sciences.

The method of phenomenology is one of *ἐποχή* and reduction, suspension and regressive inquiry. “The whole world actually pre-disclosed in experience and posited in the natural attitude, taken completely free from any theory, as it is actually experienced showing itself clearly in the nexus of the experiences, no longer holds for us. It is to be parenthesized without being tested, but it is also parenthesized uncontested.”<sup>24</sup> This sense of world as in-itself, there, at-present, is precisely that which must be put aside, “put out of play,” “placed in brackets.” Yet however Cartesian Husserl's method in his *Ideas* may be, he clearly cautions that the phenomenologist does not, as does Descartes, “suppose, then, that all the things I see are false” and “persuade myself that nothing has ever existed of all that my fallacious memory represents to me.”<sup>25</sup> Descartes' methodological extension of doubt to the principle of perception, itself, remains foreign to the method of phenomenological *ἐποχή*.<sup>26</sup> Whether or not a perceived object really exists (*as* perceived) or not is not precisely at issue here. That we may quite naturally doubt the veracity of particular perceptions, the soundness of our imaginations, the authenticity of our memories, etc., is not directly relevant to the parenthesizing that we, as worldly subjects, perform. Phenomenological descriptions concern the total systems of conscious intentions, including those whereby doubt becomes manifest. Hence, by bracketing the worldly station of egoic life, what the phenomenologist initiates is a very unique performance. In the phenomenological attitude, every objectifying act as well as every judging, striving, valuing or any intention quite generally which occurs in consciousness is neither denied nor averred. As a phenomenologist—*reflecting* on the total life of intentional consciousnesses unitarily occurring as “mine”—I *qua* phenomenologist aim to articulate in this neutralized consciousness precise descriptions of the thematizations of transcendental consciousness as I *qua* worldly subject live through them.

By virtue of the epoché, I institute methodologically a split in the egoic life of consciousness. I *qua* philosopher<sup>27</sup> reflect on that life, also mine, of egoic consciousness engaged in its living projects, i.e., in and amidst a world with values already marked out and goals already laid forth. This suspension, whereby we become capable of articulating the concrete life of consciousness, is thus of the most radical sort.

This concerns experiences of something worldly, not merely singly, one by one. Any single experience of something has essentially already

“its” universal horizon of experience which carries with itself, although not explicitly, the openly endless totality of the real world as a continuously jointly holding world. I inhibit precisely this antecedent validity <or holding> grounding my entire practical and theoretical life currently and habitually bearing me along in natural life, or one could rather say, I inhibit the antecedent being-for-me of “the” world. I take the force from it that gave me to this point the basis of the world of experience.<sup>28</sup>

Reflecting on conscious life, I *qua* transcendental onlooker—to use an expression Husserl took up only much later—seek in this reflection to disclose and make understandable the total system of conscious intentionalities going on therein—actively as well as spontaneously.

The exact nature of this reflection remains problematic, but Husserl clearly denies it is a sort of “self-observation.”<sup>29</sup> Neither does Husserl suggest that the world is somehow spun out of transcendental ego like a spider spins its web. Rather, the world is always already there for me. This is true in both the natural and the phenomenological attitude, and the suspension at issue here does not alter this fundamental *factum*. Rather, the “always already there” becomes problematized in the suspension. Hence I *qua* phenomenological observer neither deny “my” own mundane existence, the on-going pre-existence of the world, nor do I *qua* philosopher assert any fantastical ability on the part of transcendental subjectivity to create an outer world holding for all. Putting out of play my own worldly captivation, “I” seek rather to disclose once and for all the origin of the hold of reality (in its widest sense) in experience of the flow of appearances for cognition. “Phenomenology’s *telos* is not the truth of what we experience, judge, and declare to be true, the truth of the appearing being, but the truthfulness of being, being in its appearing, in its display, and therefore truth as it is inseparable from the revealing life of consciousness.”<sup>30</sup>

Opened up by the performance of this suspension, thereby, is not merely a new sense of this or that reality holding for me *as* real-for-me (or even *as* unreal-for-me). I find that even I, myself, *qua* real, psychological worldly subject disclosed by this radical method of thetic suspension have a mundane sense in principle the same as for every other mundane being. “Only the intentional structure of the acts whose objective sense refers to the ontic kernel ‘man’ is more complicated than the intentional structure of the acts which mean the ‘table’.”<sup>31</sup> Even if I may at times accidentally mistake a mannequin for a person or a person for a mannequin, that I am essentially dissimilar from a mannequin is, itself, obvious from the standpoint of everyday experience. Obviously, the mannequin is life-less. Or perhaps better said, when I realize my mistake, this difference appears an obvious one. Husserl’s point, however, is that this psychological, worldly I—which I *am*—is essentially similar to any worldly being in that it enjoys its status *as* worldly being precisely by virtue of a system of subjective

yet non-worldly intentions. "If we retain a pure I (and then for every stream of experiencing a fundamentally different I) as residuum of the phenomenological suspension of the world and of the empirical subjectivity which belongs to it, then there is presented with it a transcendence of a unique kind—not constituted—a transcendence in the immanence."<sup>32</sup> Everything worldly is, in other words, the constituted end-product of a system of non-worldly constituting intentions. It is this "reduction" to pure transcendental subjectivity which Husserl hoped in the first book of the *Ideas* to clarify.

The theory of reductions articulated in *Ideas I* is without question the most important aspect of Husserl's phenomenological method, but in many ways the reduction only initiates the first step within a broad investigative project. The reduction represents the essential move of establishing the attitude proper to the style of phenomenological investigation by which particular sense investigations can then proceed. It is for this reason that Husserl imposed an ambitious dual aim on this first book in the *Ideas* project.

In the *First Book*, however, we shall not only treat the general doctrine of the phenomenological reductions . . . we shall also attempt to acquire definite ideas of the most general structure of this pure consciousness and, mediated by them, of the most general groups of problems, lines of investigations and methods which belong to the new science.<sup>33</sup>

Not only is the first book of *Ideas* meant to clarify the precise nature of phenomenological reflection by a thoroughgoing discussion of the doctrine of phenomenological reductions, but secondarily *Ideas I* is meant to lay forth the first ground or essential problem-field opened up by the reductive method. This secondary goal of *Ideas I* is, as we have suggested, the necessary propaedeutic to the constitutional studies as planned in the succeeding volume.

With his *Ideas*, Husserl seeks to establish a new science of phenomenology as a science of essences.<sup>34</sup> Hence he initiates the entire project with a brief but necessary discussion about fact and essence and about the necessity of a fundamental science of essences to ground and make meaningful the systematic relations between the factual sciences. Indeed, without understanding this prevailing aim, the entire first part of the first book of *Ideas I* appears to have only accidental relation to the succeeding chapters.<sup>35</sup> So while it may be the case that phenomenological work proceeds—as Aristotle might say—from that which is most easily known to us, i.e., from "intuitive givens," to that which is of itself most easily known in itself, i.e., to that which is of greatest universality, there is in principle no schism between the two spheres in a phenomenological inquiry. We never in fact rend ourselves from that which is most easily knowable to us. "Within all eidetic spheres, the systematic way proceeds from higher to lower universality, even if the exploratory analysis is tied to something particular."<sup>36</sup> For

reasons of methodological necessity, every investigation of essence, which is the subject matter of phenomenology, is thus tied to the sensible experience of particulars. “Manifestly, the connection of the wider and the narrower, of the *supersensuous* concept of perception (i.e., categorial perception or perception built upon sensibility) and the sensuous concept of perception is neither external nor contingent but rather a matter grounded in the heart of things.”<sup>37</sup> The concrete sense-investigations of *Ideas* II, following upon the general investigation of intentionality in the first book, refer back for methodological reasons, in other words, to sensibility as the ultimate founding investigative stratum. Thus the eidetic investigations of nature, psychic and spiritual reality of the second book could never reach heights of universality without actual consciousness as ground.

Having some account of the goals and methodological framework of *Ideas* I, we can look beyond it to a more thoroughgoing discussion of the writings which Husserl originally hoped to publish on its basis. Our aim here, once again, is to comprehend the full transcendental problematic encompassed in these writings. Although in the factual course of Husserl’s publishing history *Ideas* I turned out to be the first of several published “introductions to a pure phenomenology,” the entire *Ideas* project was always meant to have a much larger scope than the single volume that made it to print. The three volume plan was to present the complete systematic structuring of problems pertaining to phenomenology.

## HUSSERL’S WRITING AFTER IDEAS I

Husserl published *Ideas* I in 1913 as the lead to the *Jahrbuch für Philosophie und phänomenologische Forschung* (hereafter *Jahrbuch*), the journal spearheaded by Husserl and other founding phenomenological thinkers as a forum by which to present on-going phenomenological researches in Germany and abroad. By 1913, Husserl was already one of the most famous German philosophers for his *Logical Investigations*, published in 1900/01. Where the *Logical Investigations* initiated a “breakthrough of a newly grounded philosophy; grounded, actually, as phenomenology,”<sup>38</sup> the *Ideas* project was to be the systematic presentation of the program of phenomenological philosophy.<sup>39</sup> Sadly, the latter two volumes of the *Ideas* project never made it beyond Husserl’s desk—at least, that is, until after his death.<sup>40</sup> As with so many of his other planned works,<sup>41</sup> *Ideas* II (and to a lesser extent, *Ideas* III) remained an unfulfilled burden of his and his assistants’ dedicated labors.

Again and again, Husserl would delay the editorial work necessary to complete a publication, turning instead to new writing projects spurred by his encounter with his own earlier investigations. The picture is a frustrating one—both for Husserl and his assistants. Roman Ingarden, for instance, sympathetically describes the lot of Edith Stein, Husserl’s



## 12 Husserl's Constitutive Phenomenology

assistant during the editing of *Ideas* II (among other projects) as she strove to edit and arrange the manuscripts for publication.

When one reads the letters of Edith Stein, written while she worked as Husserl's assistant . . . it is apparent what efforts she took to induce Husserl to work in a more orderly fashion, and to elaborate the "Ideas". But the same thing happens again repeatedly: he promises to read the manuscript she has prepared for him, and even actually begins to do so, but after several days he starts on something entirely different—new ideas, new conceptions have already occurred to him, new plans of great, unrealized publications.<sup>42</sup>

As we know, Husserl never published the second or third volume of the *Ideas* project, and we can garner only a vague sense of the concrete structure of problems to be worked out from an examination of the concluding pages of *Ideas* I. Yet from the vantage point we have today, now that all three volumes have been published—not necessarily as finished works but rather as editorial constructions—we can see that the last paragraphs of *Ideas* I represent an incomplete précis of volume II.

What is surprising, though, is that in all of Husserl's published writings, there is no more detailed discussion of the systematic scope of phenomenology than is found here at the end of *Ideas* I. Even his *Méditations Cartésiennes*, published in 1931 (hereafter *Cartesian Meditations* or *CM*), which has been aptly described as a deeper reworking of *Ideas* I, concludes without proffering a serious outline of such. Interestingly, Husserl adamantly believed that "in the systematic work of phenomenology, which progresses from intuitive givens to the heights of abstraction, the old traditional ambiguous antitheses of the philosophical standpoint are resolved—by themselves and without the art of an argumentative dialectic, and without weak efforts and compromises."<sup>43</sup> He held fast to the view, in other words, that a fully articulated and worked out phenomenological philosophy would obtain the true and absolute ground by which to resolve the outstanding riddles plaguing every philosophy heretofore. One is left to wonder, then, just how to evaluate this claim, since Husserl never published these succeeding studies nor a complete outline or even what he felt was an adequate characterization of the system of his phenomenological philosophy.

From the vantage point of Husserl's contemporaries, it seemed Husserl had virtually given up writing after 1913—at least until the late twenties. The promised concrete phenomenological studies never surfaced, though his *Ideas* I had made their completion possible. Indeed, during his teaching career, first as *außerordentlichen Professor* at the University of Göttingen and then as *Professor Ordinarius* at the University of Freiburg, Husserl published almost nothing. Apart from some unchanged reprints of the *Logical Investigations* and *Ideas* I and a number of editorial forwards he wrote



for the *Jahrbuch*, as well as a few brief essays—mostly reminisces of colleagues or reviews—he published nothing in Germany. In the early twenties, he did publish a series of articles centered on the theme of “renewal,” yet these came out only in Japan and all but the first of these was published in Japanese translation.<sup>44</sup> To this day, even, Husserl’s phenomenology is interpreted largely according to the conception put forward in the first book of *Ideas* and to a lesser extent with reference to the other writings he published before his death in 1938.

From the vantage point of his close colleagues and students, though, the situation appeared quite differently. While teaching, Husserl worked tirelessly toward the concrete fulfillment of phenomenology, achieving major innovations of method in these years. Yet this work remained out of the view of the contemporary German philosophical public by and large. Though, as Ingarden describes Edith Stein’s activity as Husserl’s assistant, “it cannot be said that Husserl was uncreative during the whole of the twenty-five years which followed the publication of the *Ideas* I.”<sup>45</sup> Indeed, Husserl exhibited an intense creativity throughout his philosophical career. Although perhaps too great a perfectionist, he was a man of great self-discipline and a prolific writer during his adult life. With at times manic dedication he committed himself daily to his researches, that is to say, to his writing—pursuits which were for him practically equivalent. He was so devoted to his own studies that his personal life atrophied. Malvine Husserl recounts how the young couple gave up virtually all cultural and social activities after Husserl’s first major publication, the *Philosophy of Arithmetic*.<sup>46</sup> She understood his personal and professional devotion and allowed her husband to devote himself fully to his “continuous research on logical studies” that culminated in the *Logical Investigations* ten years later.<sup>47</sup> This all-out devotion remained a constant trait of Husserl’s character. Throughout his life, even if mood or external circumstance worked against him, Husserl compelled himself to his writing desk, setting himself to task until the words flowed. He thus established within himself the habit of working out his ideas on paper to such a degree that it can be said that he thought through writing.<sup>48</sup> Yet, unfortunately, his publishing history conceals this fact. To read his published writings is thus to encounter only a fraction of Husserl’s total literary output and a partial view of his philosophy. To understand his complete philosophy, then, one must look beyond the work he published and delve into this sea of his unpublished writings. These writings, more than anything else, attest to the picture of a great analytical thinker working out the multiplicitous problems of his philosophy. They are far more than a mere testament of the man, however, for they contain the most comprehensive expression of his transcendental phenomenology.

It would be misleading to suggest, as might be gathered, that *Ideas* I is the last great work Husserl published. As his retirement approached in the late twenties, Husserl took up the task of publishing once again. As before, though, almost all of what he would publish would be new introductions

or special studies.<sup>49</sup> In 1927 he published an article in the 14<sup>th</sup> edition of the *Encyclopædia Britannica* entitled “Phenomenology.” In 1928 he published his “Lectures on the Phenomenology of Inner Consciousness of Time,” and his *Formal and Transcendental Logic* appeared at the end of July, 1929. 1931 saw the publication of his *Cartesian Meditations* in French translation; and in 1936 Husserl published his final work, one hundred pages under the title *The Crisis of the European Sciences and Transcendental Phenomenology*. Yet in none of these later “introductions” or special studies can one find a systematic statement or a comprehensive outline of the problems opened up by his general analysis of intentionality in *Ideas I*.

We should pause here, however, to consider two of these later “introductions” in more detail as their unique history is pertinent toward understanding the final developments of Husserl’s philosophy. The *Encyclopaedia Britannica* article of 1927 is especially interesting not merely because it was one of only two works expressly meant by Husserl to be a collaboration<sup>50</sup> but also because of choice of philosopher with whom Husserl meant to collaborate: Martin Heidegger. On this particular project, Husserl and Heidegger, who at the time Husserl considered his spiritual heir, worked together to produce a single article of introduction into phenomenology for the *Encyclopædia Britannica*. Unfortunately, the two men could not reach agreement, and the collaboration failed. Husserl published a final draft of his own work without inclusion of Heidegger’s comments or additions.<sup>51</sup> Although brief, the “Phenomenology” article remains one of the most concise, readable and mature statements of Husserl’s transcendental phenomenology.

The *Cartesian Meditations*, on the other hand, is an exceedingly dense work and the most complete and mature introduction Husserl published after *Ideas I*. It is perhaps the most interesting of all his “introductions” as much for its content as for its genesis and discontinuation. Husserl published the *Cartesian Meditations* in 1931, but only under a French publisher and in French translation.<sup>52</sup> Ostensibly, the *Meditations* is a publication extrapolated in large part from Husserl’s lectures presented at the Institut d’Études germaniques and the Société française on May 23<sup>rd</sup> and 25<sup>th</sup>, 1929. Of the five meditations published in 1931, however, only the first four can be said to be reflective of the lectures Husserl gave two years earlier. Indeed, the so-called “Paris lectures” contain only the briefest mention of empathy and intersubjectivity found in the more robust *Cartesian Meditations*. So even though the French translation of the *Cartesian Meditation* has its origin in the lectures Husserl presented in 1929, Husserl produced virtually half of the total work published, i.e., the entire fifth meditation, after the Paris lectures as he was revising these for publication.<sup>53</sup>

Between these years, i.e., between 1929 and 1931, Husserl became more and more obsessed with addressing the rise of existential phenomenology and life-philosophy in Germany. Not only does his publishing spike at about this time, but also he engaged himself in a series of lectures abroad

which were intended both to provide introduction to his philosophy and to highlight the differences between his transcendental phenomenology and the existentialist philosophies circulating throughout Europe at that time.<sup>54</sup> After Heidegger's *Being and Time* came out in 1927, Heidegger's reputation catapulted to the highest ranks within Germany academic philosophy. In 1929, Georg Misch, the influential student (and son-in-law) of the Wilhelm Dilthey, wrote and published his influential *Lebensphilosophie und Phänomenologie*—just as Husserl was completing his *Formal and Transcendental Logic*—comparing the phenomenological philosophies of Husserl and Heidegger in light of the work of Misch's teacher, Wilhelm Dilthey. After reading Misch's work, Husserl concluded that existential philosophy—and particularly Heidegger's existential analytic of *Dasein*—all but eclipsed his own transcendental phenomenology in Germany (and abroad). In response to Misch's *Lebensphilosophie und Phänomenologie*, Husserl reread Heidegger's major work, *Being and Time*, as well as three other works by Heidegger: his *Kant and the Problem of Metaphysics*, "On the Essence of Ground" and "What is Metaphysics?" Upon this reading, the earlier feeling of spiritual kinship Husserl had enjoyed with Heidegger, which was the original motivation behind his attempt to collaborate with Heidegger on the *Britannica* article in 1927, faded away. "I came to the conclusion," he writes to Roman Ingarden in December of 1929, "that I cannot place his [Heidegger's] work within the framework of my phenomenology, and unfortunately that I also must reject it completely as regards its method, and in the essentials as regards to its content. For this reason do I place great weight upon the full development of the German edition of the *Cartesian Meditations* as my systematic magnum opus."<sup>55</sup>

Why, then, understanding the need to redress the decline of transcendental phenomenology in German academic circles as well as the misunderstanding of his own writings, or at least its misunderstanding as Husserl perceived it, did Husserl not produce a serious systematic account of his own philosophy in Germany? We know that he was conscientiously updating and finishing his *Cartesian Meditations* between the years 1929 and 1931; and we know that he did engage upon the project to revise, expand and update these *Meditations* for the German public.<sup>56</sup> Yet after the French publication of the *Cartesian Meditations*, Husserl only published his *Nachwort* (or *Epilogue*) to his *Ideas I* in 1930<sup>57</sup> on the occasion of the first English translation (until his "Crisis" writing).<sup>58</sup> He did travel to Frankfurt, Berlin and Halle to lecture on "Phenomenology and Anthropology" on June 1<sup>st</sup> and 2<sup>nd</sup>, 1931—at about the same time the *Cartesian Meditations* appeared in France. This lecture represents a serious attempt by Husserl to confront the philosophies of Heidegger and Max Scheler, philosophies that Husserl felt lacked the philosophical rigor of his own transcendental phenomenological philosophy. However popular these lectures were, though, they were only limited engagements. They were not followed up by Husserl in any systematic way either in print or in person. Of course, Husserl's

philosophical isolation paralleled his personal isolation as an assimilated Jew in Nazi Germany, and thus there are good reasons why he felt it difficult to respond adequately to the decline of his influence.

Without delving into a detailed analysis of Husserl's chronology of writing and speaking between 1929 and 1931, though, we can at least take note of some of Husserl's reasons to withhold publication of a *German Meditations* during this strained time.<sup>59</sup> None of his previous writings, it seemed to him, could stand as an adequate response to the rise of existentialism and life-philosophy developing at this time in Germany (and abroad). *Ideas I*, although always held by Husserl to represent a precise, if limited, introduction to his phenomenology, remained the only major (introductory) work of Husserl's philosophy in Germany. And this—if we are to believe Husserl—was wholly mis-interpreted almost as soon as it was published. Nevertheless, it was sorely in need of supplementation by the thirties. Written in 1913, it included none of the developments Husserl made in the late teens and early twenties. Even the French *Cartesian Meditations* contained within them really only a passing assessment of Husserl's developed views, views arising from his work on time and temporality in the late teens and early twenties. Further, the famous fifth meditation, which deals with the transcendental problem of intersubjective constitution, proceeds from a style of analysis typical of the *Ideas I*.<sup>60</sup> Husserl even felt that the French translators of the *Cartesian Meditations* had not fully understood his work.<sup>61</sup> Hence after publication of the *Cartesian Meditations* in France, Husserl decided the best choice was to commission his assistant, Eugen Fink, to work with him to create in essence a wholly new and significantly expanded *German Meditations*. Each Meditation was to be seriously revised and two wholly new Meditations attached. But even this idea succumbed to Husserl's pessimism. He felt that even a *German Meditations* could not stand up as an adequate foil against the rise of life-philosophy and existentialist phenomenology. So he eventually abandoned the idea of a *German Meditations* altogether.<sup>62</sup> Instead, Husserl opted to embark on a bold new presentation, a new "System of Phenomenological Philosophy," that would finally include the full scope of his unpublished researches and reflect the highest level of rigor he had achieved in these writings.

In order to understand the importance and breadth of this new "System" that Husserl had in mind, which—we must add—never really made it beyond the drawing board, we should first examine Husserl's earlier efforts to generate a concrete corpus of phenomenological studies. One must always bear in mind that Husserl's thinking, that is to say, his writing, took place in a definite context. Husserl was by no means the solitary thinker he is often made out to be, just as his philosophy is less solipsistic than his published writings would seem to suggest.<sup>63</sup> Though not naturally gregarious, Husserl conscientiously engaged himself with the broader philosophical world around him as his career progressed. His vast correspondence attests to this fact and so offers a virtual who's who

of German and European academia. Additionally, as an educator, Husserl showed himself to be a devoted teacher spending hour upon hour in his home with his best students. During his retirement, the elder philosopher made it a point of personal character to get away from his desk each afternoon in order to spend time strolling in the gardens surrounding Freiburg engaged with either his assistant, one of his students, or one of his many visitors. During these walks, which were more discussions than anything, he would immerse his companion in the matters of his morning writing. Often times, after his afternoon rest, he would accept visitors and engage them in penetrating but convivial philosophical discussion. In these activities, he showed himself to be a philosopher dedicated to the careful articulation of his own insights, but with the understanding that if these insights were to have any scientific merit they would have to be truly communal ideas.

Of course, the German political situation in the 1930s affected the Husserls. Edmund and his wife, Malvine, both of whom converted to Christianity from Judaism in the 1880s, were designated by the Nazis as “non-persons”. By the end of 1935, Husserl, the most famous and in many respects still the most influential German philosopher in Europe, was stripped entirely of his academic affiliations. Only his assistant, Eugen Fink, and his most dedicated friends and colleagues stood with him in these dire times. Nevertheless, Husserl stuck to his habit of writing. The manuscripts that make up the “Crisis” writings,<sup>64</sup> his last and perhaps most famous publishing effort, stem from this period, for instance.

Through this sustained creative activity, not just during his retirement but throughout his entire career, Husserl generated a substantial literary corpus—the vast bulk of which went unpublished during his lifetime. All of this work represents Husserl’s thinking through the years, the whole of which was threatened at the end of his life with destruction as the anti-Jewish policies of the Nazis intensified. And so with his teaching career slipping further into the past and, then, as his familiar world disintegrated around him, Husserl, himself, came to realize that only his *Nachlass*, his complete literary corpus, contained within it the true, if unorganized, expression of his philosophy.

Two letters from the early thirties underscore Husserl’s stance toward his own *Nachlass*. On March 5th, 1931, he wrote to his friend and former student, the then Prussian minister of education, Adolf Grimme: “In fact, the greatest and most important part of my life’s work, I believe, still remains in my manuscripts, which because of their compass are barely manageable.”<sup>65</sup> This unwieldy body of work—to which, it must be remembered, he continuously added until the last months of his life—weighed more and more on the mind of the aging philosopher. Its significance was outmatched only by its expanse. He poignantly felt a great burden to transform this corpus into a living and coherent *opus*. With no surprise, then, do we find him confessing his burden in a very personal letter he wrote to Alexander

Pfänder. This letter is written only two months earlier than the letter to Grimme cited above. To Pfänder, he acknowledges his own inability to bring the all-to-many manuscripts of his *Nachlass* to a proper cohesion and suggests something of the emotional strain this has caused him over the years. "This impassioned work," he writes, "led to repeated states of depression. In the end what I was left with was an all-pervasive basic mood of depression, a dangerous collapse of confidence in myself."<sup>66</sup> Understanding that his philosophy lay for the most part buried in his papers, Husserl struggled until the time of his death to bring forth from this complex mass a final and adequate articulation of his philosophy. It is an unfortunate fact of history that he never succeeded in this endeavor.

### HUSSERL'S NACHLASS AND ITS PUBLICATION

At the time of his death, Husserl's *Nachlass* came to over 40,000 handwritten and some 10,000 typewritten pages.<sup>67</sup> These are all presently housed at the Katholieke Universiteit in Leuven, Belgium along with his extensive library<sup>68</sup> of approximately 2,700 texts and 2,000 articles.<sup>69</sup> During the ten year period following Husserl's death, a time during which the archive also established a secure funding source for the maintenance and continuation of the Husserl Archive itself, the archive directors put a transcription plan into effect. The work of editing and publishing Husserl's manuscripts was interrupted, of course, by the Second World War. Hence it was not until the 1950s that the archive actually began publishing Husserl's works and selections of his manuscripts contained in his *Nachlass*.

In 1935, as Husserl was negotiating with the Cercle Philosophique de Prague and the Masaryk-Institut to transfer his many manuscripts to Prague in order to save them from destruction by the Nazis, he and two of his assistants, Ludwig Landgrebe and Eugen Fink, established a preliminary classification system<sup>70</sup> for the *Nachlass*.<sup>71</sup> "[This] classification plan worked out in 1935 is of a systematic sort in sections A to E."<sup>72</sup> These divisions are composed as followed: (A) mundane phenomenology, (B) the reduction, (C) constitution of time as formal constitution, (D) primordial constitution or *Urkonstitution*, and (E) intersubjective constitution. Indeed, this structure makes up the central torso of the classification system in use by the archives today.<sup>73</sup>

Regardless of this arrangement, however, Husserl's *Nachlass* can be divided basically into two kinds of materials.<sup>74</sup> The first sort, itself divisible into two sub-categories, includes all of Husserl's manuscripts which form coherent wholes. Within this category are the works Husserl published during his lifetime, revisions and new editions of the same as well as works and writings unpublished by Husserl which are nonetheless self-standing wholes. The second and more extensive category of materials include the complete set of his (singular) research manuscripts,



investigations and explorations. This latter class of writings can itself be divided in two: first are those writings whose investigative paths follow upon lines laid out in Husserl's published writings or unpublished lecture courses, and second are those investigations which provide the leading foci for further research, writings that go beyond or, better, probe under the surface area of his major works.<sup>75</sup> One cannot emphasize enough the fluid and oft times inchoate state of the investigations within this second broad grouping of writings, especially those of the sort which delve into uncharted regions within transcendental phenomenology.

From the beginning there was never any plan to produce an exhaustive publication of Husserl's *Nachlass*.<sup>76</sup> To date, over thirty-five volumes have been critically edited and published by the Archive. These volumes constitute the ongoing series: *Husserliana*, *Edmund Husserl Gesammelte Werke*. The *Werke* series, in essence, then, represents but a selection of Husserl's total literary output. In fact, this series has been recently supplemented by the introduction of the *Husserliana*, *Materialien* series, initiated in 2001 and now containing eight volumes already published and two more in advanced stages of preparation.<sup>77</sup> Additionally, a crucially important ten volume collection of Husserl's *Briefwechsel* or exchange of letters, which Husserl generated over the course of his life, has been published as elements of the *Husserliana*, *Dokumente* series.<sup>78</sup> With such a diversity of primary sources, regardless of the classificatory scheme in place, a certain dis-order appears in the published materials now available, which is—to be honest—not entirely uncharacteristic of Husserl's thinking as well.

## THE ZIGZAG INVESTIGATIVE METHOD

Although the classification system of Husserl's *Nachlass* suggests a thematic partitioning of manuscripts rather than a developmental assessment of Husserl's thinking, Husserl, himself, was keenly aware of the development of his own phenomenological insights; and he placed great importance on this development in the very method of his work. He, in fact, referred to his own investigative style as a sort of zigzag. He meant by this to indicate the manner by which his thinking would begin either from certain presuppositions or from relatively uncritical insights to further and more profound articulations. From these later articulated stances, Husserl would consciously return again to his earlier insights in order to reformulate the earlier description on the basis of the critical standard established in these later investigations. As he explained it to one of his students, "One starts out, goes a certain distance, then goes back to the beginning, and what one has learned one applies to the beginning."<sup>79</sup>

Again and again Husserl asserts that his philosophy is presuppositionless. How is one to understand this claim? Husserl was a unique thinker who devoted himself to his own extant corpus at least as much as to the

works of others as he developed his philosophy. In point of fact, transcendental phenomenology is presuppositionless only to the degree that every supposed beginning, i.e., every phenomenological investigation, demands a methodological return and re-examination of that *de facto* expression of its subject matter as insights into the very heart of the matter develop and deepen. This is why Husserl devoted so much time and energy to his own body of writings. One begins within the natural attitude, for instance, to return to it again from the quite unnatural stance of the phenomenological attitude in order to make clear and bring to expression the position-takings going on quite naturally and anonymously within the phenomenologically uncritical attitude. The difficulty is to apprehend this movement while immersed in concrete work. Phenomenology demands, in other words, a moment of return with every advance.

If this sort of circular regressive inquiry is endemic to Husserl's philosophy, as I believe is the case, then the content of his writings will reflect in some measure this developmental process of re-examination and intensification. Husserl's very style of philosophizing should thus provide us a means internal to his investigations by which to discover within them the systematic development of analyses within the total problem field of transcendental phenomenology. Admittedly, this sort of approach to Husserl's writings is no easy task, and it is one that demands special devotion to the whole of Husserl's corpus. Yet this manner of interpretation is, I believe, the surest means by which to understand Husserl's philosophy of transcendental phenomenology.

Before we take on this task, though, it is worthwhile to examine Husserl's express assessment of his zigzag method. Two such statements can be found in his published writings. The first comes at the beginning of his career in his *Logical Investigations* and the second at its end in the *Crisis* essay. While the two statements have as similar intent, which is to illustrate the circularity of his method of regressive inquiry, they nevertheless come from such radically different retrospective vantage points in Husserl's writings as to carry with them quite different connotations. Though these differences ought not be overlooked, it would be wrong as well to overlook the striking continuity of style underlying the two claims. In other words, that the two statements come at the two ends of Husserl's career, in itself, speaks to a kind of continuity of approach which is all too often overlooked.

In the "Introduction" to the second volume of his *Logical Investigations*, Husserl makes the following claim: "Our great task is now to *bring logical ideas, concepts and laws to epistemological clarity and definiteness*."<sup>80</sup> Yet this great task itself encompasses a special problem which needs addressing if the Investigations are, themselves, to complete their larger task. This problem centers on the very language Husserl must fall back on to signify and explicate methodologically the logical phenomena at issue. Husserl's aim in the *Logical Investigations* is to bring the concepts and ideas which make up the content and the sense of pure logic to fundamental clarity.



In order to do so he must proceed, at least initially, by using a terminology which stands in direct need of clarification. He is faced with the pernicious difficulty of presupposing what needs clarification before he even begins his phenomenological investigations.<sup>81</sup> Some methodological turn is needed in order to face this difficulty in its seriousness. "Our investigation can, however, only proceed securely," Husserl assures us, "if it repeatedly breaks with such systematic sequence, if it removes conceptual obscurities which threaten the course of investigations *before* the natural sequence of subject-matters can lead up to such concepts. We search," he continues, "as it were, in zigzag fashion, a metaphor all the more apt since the close interdependence of our various epistemological concepts lead us back again and again to our original analyses, where the new confirms the old, and the old the new."<sup>82</sup>

The hermeneutical import of this statement is striking. Husserl's methodological tactic is precisely to revert back upon his own analyses at significant junctures in the sequence of his investigations in order to clarify and fix those concepts he has been using throughout and which are essential to his ongoing investigation. Terms such as "experience," "act," "intention," and "meaning," itself, all have long histories of use and express various specialized meanings within the field of philosophy. They demand serious attention, if they are to be at all meaningful within a consistent science of logic. Quite clearly, however, Husserl rejects the claim that his phenomenology can be reduced to the mere analysis of the meaning of words. "Since the logical element in logical phenomena is given to consciousness and since the logical phenomena are phenomena of predicating and thus of a certain meaning, the investigation [i.e., the entire *Logical Investigations*] begins after all with an analysis of these phenomena."<sup>83</sup> So the clarification of terms, which occurs as a necessary element in the logical project, can proceed only upon the results of the antecedent descriptive enterprise special to the phenomenological investigation. According to Husserl, then, terminological discussions point to a field of phenomenological analyses, analyses which bring to evidence the apriori relations between meaning and knowing, or more to the point, between meaning and clarifying intuition.<sup>84</sup>

The real effort at clarification, therefore, lies not in the analysis of word meanings but rather in the phenomenological investigation of the intentional acts of signifying and of meaning-intentions in their full scope. Husserl, of course, had the choice to circumvent this bewitching problem simply by inventing a new terminology, but he chose to avoid this course. The answer, he believed, lay not in a new language but in the rigorous analysis of the logical phenomena to which the terms refer. A new terminology would only introduce a new level of unclearness and incomprehensibility to his investigation and, in the end, do little in effect to avoid his central difficulty.<sup>85</sup> It is for this reason quite customary to find curious paragraphs peppered throughout his programmatic writings in which Husserl attempts not merely to fix his terminology but also and more importantly to explain

## 22 Husserl's Constitutive Phenomenology

why the need to fix terminology is so central to the very nature of his phenomenological investigations.<sup>86</sup> Clarity does not prohibit an initial lack of definiteness but does demand a progressive fixing of sense as the phenomenological investigations proceed.<sup>87</sup>

While Husserl's zigzag methodology seems limited to the researches of the *Logical Investigations*, Husserl employs and extends its scope, we believe, throughout all of his later writings. The very notion of "bracketing" or "parenthesizing," so famously brought forward by Husserl as an expression of the phenomenological ἐποχή, is closely related to and in many respects an extension of the zigzag methodology he employs in the *Logical Investigations*. Phenomenology, as Husserl understands it, is no mere intuitionism, but rather a much more complicated attempt to analyze and describe the essential structures of the variegated systems of cognitions involved in any subjective intending of some objectivity appearing to consciousness. One *must* at times break from the systematic course of discovery pursued methodologically within phenomenology precisely so as not to fall sway to the naïveté and prejudices philosophical language quite naturally begets.<sup>88</sup> "That signifies that I may accept such a proposition," Husserl explains in *Ideas I*, "only in the modified consciousness, the consciousness of judgment-excluding, and therefore *not as it is in science, a sentence which claims validity and the validity of which I acknowledge and use*."<sup>89</sup> No term within phenomenology stands immune from the problem which the zigzag method is meant to address. Every sentence in natural (i.e., non-phenomenological) discourse demands re-interpretation. Indeed, this demand stands at the heart of Husserl's famous principle of all principles that every originary intuition of some givenness—as it gives itself in consciousness—is a justifying source of cognition.<sup>90</sup>

"For all that, we see that each <conceptual theory> can again only draw its truth from originary data. Every statement which does no more than give expression to such data through mere explication and precisely conforming meanings is actually, as we said in the introductory remarks to this chapter, an *absolute beginning*, a *principium*, called upon to serve as a foundation in the genuine sense of the word."<sup>91</sup>

Every phenomenological investigation begins with a break from our natural life. Our very language has its home in this situation and appears in this natural life to be the absolute foundation, the true beginning, from which phenomenological investigation *must* proceed. But this natural language, itself, is only that selfsame stonework of natural theoretical life that must be carefully taken over in the new phenomenological attitude.

He must *take over from the constituting I* the habituality of language and *participate in* the latter's constitutive life, against his own wish to be non-participant. But this participation is merely *apparent*

[*scheinbar*], inasmuch as in taking over language the phenomenologizing onlooker *transforms* its natural sense as referring to what is existent. If this kind of *transformation* did not occur, then the phenomenologist would *slip out of the transcendental attitude* with every word he spoke.<sup>92</sup>

Hence, if one understands this zigzag investigative method as applying to Husserl's writing as a whole, this method—or we can say more broadly, Husserl's phenomenological method—aims not merely at a return to matters as they show themselves in consciousness [*zu den Sachen selbst*]. It also concerns itself most intimately with the manners by which these matters find proper expression as they show themselves in a rigorously methodic phenomenological analysis.

Viewed in this way phenomenology implicitly holds within itself a philosophy of its own language, a conception brought to clarity only much later by Husserl's assistant, Eugen Fink. "Phenomenological sentences can therefore only be understood if the *situation of the giving of sense* to the transcendental sentence is always *repeated*, that is, if the predicative explicating terms are always verified again by *phenomenologizing intuition*. There is thus no phenomenological understanding that comes simply by reading reports of phenomenological research; these can only be 'read' at all by re-performing the investigations themselves."<sup>93</sup> Meaning and expression are, therefore, consciously understood *problems* underlying the entire phenomenological enterprise. They at once presuppose the paradox not only of the circularity alluded to above, i.e., the circularity of employing the self-same terms in an analytical description of that phenomena to which those terms refer. But they also point to express limitations of phenomenological intuition. As every phenomenological sentence is meaningful only insofar as it is repeated originarily by the engaged phenomenologist herself, phenomenological sentences will not be genuinely understood prior to the *activity* of phenomenological investigation.

It is important to point out, furthermore, that the intuitions arising out of this phenomenologizing activity, to which Fink refers above, are not momentary, self-enclosed cognitional atoms. That is to say, they do not completely fall away within consciousness as soon as the phenomenologizing activity itself ceases. They endure as a sort of *habitus* with the phenomenological investigator. Husserl discusses this very feature of phenomenological investigation with Eugen Fink, which is recorded in Dorion Cairns' excellent source, *Conversations with Husserl and Fink*. The substance of this brief but relevant discussion provides important enlargement on the nature of phenomenological activity which is left generally under-discussed in Husserl's programmatic writings.

When I came in, Husserl was telling Fink how, when one has attained the phenomenological *Einstellung* <attitude>, the phrase "I was in the

## 24 Husserl's Constitutive Phenomenology

natural *Einstellung*” has a totally different sense than it would have were it possible to be said in the natural *Einstellung*. Furthermore when one has once attained the phenomenological *Einstellung*, one can never fall back completely into the natural *Einstellung*.<sup>94</sup>

The understanding of phenomenological sentences requires at least some background work on the part of the budding phenomenologist as necessary condition for their comprehensibility. But we are not exchanging labor merely for transient rewards, if we sincerely engage in phenomenological investigation. Nor do we seek in phenomenology, however much we do abstain from the implicit thematizations, strivings, and valuing on-going daily, to exchange our daily life for an ethereal life of mere observation—as if phenomenological reflection were a source of inner observation.

The pertinent concrete experiences, let us repeat, are indeed that to which the attentive regard is directed: but the attentive I, qua philosophizing I, practices abstention in regard to the intuited. Likewise in experiences of similar sort everything *having been meant* in the validating consciousness (the respective judgment, the respective theory, the respective value, or what have you) is still retained completely—but with the modification of holding [as] “sheer phenomena.”<sup>95</sup>

Once phenomenologizing activity has been carried through even initially, the insights that result as well as the phenomenologizing activity as past are retained and sedimented in the consciousness of the phenomenologist. As the activity deepens, current phenomenologizing draws upon sedimented retentions of old to flesh out the possibilities of discovery insinuated by the new insights. As phenomenologizing activity deepens, phenomenological understanding potentially deepens in like manner.

Executing the phenomenological method with the intent to bring out its τέλος, i.e., to bring the phenomenological intuitions forward in language, the phenomenologizing philosopher faces a unique situation. The I, methodologically uncovering its own transcendental life “from within” the abstaining situation, has before it not only itself, that is, the transcendental I that anonymously constitutes itself in the world as a natural member, but also the I *qua* reflecting phenomenological philosopher abstaining from this thematic constitutive participation. “At the hitherto highest level I have therefore the third I, the third I-life, perceiving, etc., eidetically—the eidetics of the I that phenomenologizes, that constitutes the universe of monads, and that thereby constitutes the world.”<sup>96</sup> As such, “I” must account for this fact in my investigation as well.

If we are to understand this zigzag method Husserl employs, we have to understand it from within the life-long regressive inquiry which Husserl, himself, carried through. For Husserl, at once, both enacted phenomenology and interpreted it. What is clear, then, is that this express interpretation

that one finds occurring as early the *Logical Investigations*, exemplified by the provisional zigzag style of investigation taken up therein, intersects with and amplifies the enactment of phenomenological method. There is, in other words, no non-self-interpretative phenomenologizing activity. The ultimate τέλος of the phenomenological method is as such not personal insight but scientific expression. We seek not merely phenomenologizing intuitions but expressions thereof which are valid for the total phenomenologizing community. The aim of the phenomenological method is, thus, the understanding of living experience with scientific objectivity and full philosophic accountability. Phenomenological insight without interpretive expression is dumb just as phenomenological expression without methodologically guided insight is blind. Phenomenology seeks to be, in other words, a fully credible *seeing-telling*.

We can now turn to the second of Husserl's statement of zigzag methodology which, as we shall recall, occurs in the context of Husserl's last writing, the *Crisis*. At this stage in our disquisition we can as yet do no more than presume an organic link between the first and second statements of method occurring at the bookends of Husserl's career. Yet we have made enough of an advance to see that while Husserl radically broadens the notion of zigzag methodology in the *Crisis* when compared against the *Logical Investigations*, he does so on the basis of the more profound insight into phenomenological methodology itself. Where the *Logical Investigations* proceed from a reluctant acceptance of the initiating phenomenologizing situation, the *Crisis*, on the other hand, embraces this recognition as a fundamental feature of phenomenologizing activity. In other words, Husserl of the *Logical Investigations* seeks to fix his terminology in the *Investigations* as they proceed, all the while acknowledging with a kind of perfunctory acceptance the necessity of the circularity to his proceeding. But no real historical critique of meaning exists in the *Logical Investigations*. The *Crisis* is on this account radically more profound.

The understanding of the beginnings is to be gained fully only by starting out with science given in its present-day form, looking back at its development. But without an understanding of the *beginnings*, this development as *development of meaning* is mute. Thus we have no other choice: we must proceed forward and backward in a zigzag pattern; in the interplay the one must help the other. Relative clarification on one side brings some elucidation to the other, which in turn casts light back on the former.<sup>97</sup>

The historical critique that Husserl takes up in the *Crisis* proceeds from a much more profound comprehension of the historical situation that, in a sense, pre-exists and pre-conditions phenomenologizing activity (or for that matter, any scientific activity). Where the beginning phenomenological situation remains a mute background within Husserl's *Logical*

*Investigations*, the *Crisis* makes it mark by expressly posing the question of beginnings, especially in terms of the situation from which phenomenologizing activity necessarily originates and finds worldly expression, as a problem. Paradoxically, I *qua* transcendental observer find myself a product of an intentional history that I disclose in a radically “solitary” philosophical investigation. “Phenomenologizing therefore is only *one among the other* transcendental activities that are constituted and apperceived *as human* by the self-constitution of the transcendental subject into man in the world.”<sup>98</sup> The phenomenological I, when committed to the aims of responsible science, must recognize that an account of the meanings it takes up in its own scientific activity have a history of origin preceding that activity. As such, this recognition pushes at the very heart of the phenomenological method itself. Phenomenologizing, as a coming to full self-knowledge of transcendental subjectivity, finds itself in the precarious situation not merely of questioning *who* is this transcendental subject but also *whence* comes to “be” this subject?

Our aim at present is an understanding of the development and systematic of Husserl's philosophy. Husserl's zigzag method, which presses unrelentingly against the limits of language, at one and the same time proffers a potent tool for the astute reader. This zigzag approach, which was originally intended by Husserl to redress the deficiencies of the ordinary or philosophical language, developed into a robust interpretive technique as he amplified the research field of phenomenology. Husserl thus sets guideposts along a certain path of thinking for the co-phenomenologist reading him. His later works, in other words, bear within themselves the core of his earlier investigations. This zigzag method, since it stands as a method of investigation which Husserl favored quite generally, sets down a system of cairns by which the fledgling phenomenologizing wanderer may follow. Husserl, as we have pointed out, was a thinker that came back again and again to well tread avenues of thinking. He did this, that is, retrospectively turning his investigative eye to his earlier hard-won insights and the manners of their expression, not so much for lack of imagination, but rather because the matters themselves demanded it of him. Somewhat disappointingly Husserl does seem to lack an imaginative variation in the manner by which he expresses himself. All too often he employs worn and weary manners of expression. But these well-tread phenomenological expressions are ever framed anew with certain “brackets” or valences imposed upon them from within Husserl's continuing investigations. Perhaps one can fault Husserl for a lack of expressive imagination. But Husserl did not lack the philosophical acuity to see the expressive problem which his method opened up. Every phenomenological sentence enjoys only provisional validity, which, on the one hand, has to be obtained by hard-won investigations into the essential matters of cognition but requires, on the other, further clarification in future philosophical work. The very zigzag approach Husserl employs, which finds



expression as early as the *Logical Investigations* and as late as the *Crisis*, points *in nuce*, we believe, to the larger philosophical problem implicit to transcendental phenomenology, i.e., the problem of its own language, which Fink explicates in his phenomenology of phenomenology.

The question we are pursuing at present is not so much *if* one can find strong thematic currents running through all of Husserl's writings, but rather how to articulate these currents such that in doing so one uncovers the organic development of his thinking reflective of this zigzag methodology. Of course, we are not completely left to our own devices here. Eugen Fink has written a wonderful essay entitled "Husserl's late philosophy in the Freiburg period," which is quite helpful in this regard.<sup>99</sup> Fink asserts, among other things, that there is a very real sense in which the published writings of Husserl's Freiburg period, i.e., the *Formal and Transcendental Logic*, the *Cartesian Meditations* and the 'Crisis' article, each pursues themes and extends the boundaries of the major published works of Husserl's earlier career. One can say that Husserl published works focus on but a few main themes, all of which are found in a limited group of deepening studies. "The *Formal and Transcendental Logic* transcends the *Logical Investigations* as the *Cartesian Meditations* transcends *Ideas I*. The 'Crisis' writing transcends the famous essay, 'Philosophy as rigorous science'."<sup>100</sup> Indeed, these six writings are Husserl's major published works. The *Logical Investigations* represents Husserl's breakthrough to phenomenology in 1900/1901. The article "Philosophy as Rigorous Science" of 1911 represents the extension of the phenomenological problematic beyond the central concern of logic and critique of natural scientific methodology to a critique of the methodology of human sciences or *Geisteswissenschaften*. Husserl's *Ideas I* represents his first real attempt toward laying the ground of the phenomenological method. As we have seen, though, we find a long hiatus after the publication of *Ideas I*. This occurred as a result of a deep re-consideration by Husserl of phenomenological method. Finally at the time of his retirement Husserl published his *Formal and Transcendental Logic* and then, later, the French translation of the *Cartesian Meditations* in 1931. Here Husserl again takes up the themes of his earlier writings but from a new standpoint. Then again, after 1931 there is another hiatus from publication until appearance of the article in the journal *Philosophia*, "The Crisis of European Sciences and Transcendental Phenomenology." On the face of it, this last writing by Husserl seems to institute a break from virtually his entire earlier corpus of writings. If Fink is correct, however, we can then trace the development of Husserl's thinking by a close examination of these most significant of Husserl's publications and find in them a thread of continuity and development. We can and should use these works, therefore, as guideposts by which to trace the development of Husserl's thinking, especially as this finds its expression in his unpublished writings, in order to comprehend the system of his philosophy.

# **HUSSERL'S NACHLASS RECONSIDERED AND THE PROBLEM AT HAND**

When we consider the full scope of Husserl's writings, we note, paradoxically, that Husserl was at once exceptionally fruitful but also terribly impotent. He seems impotent when comparing the fecundity of his *Nachlass* against the body of his published works. Although "it is only in these <unpublished> papers that one can find a complete revelation of his philosophical ideas,"<sup>101</sup> it is important to understand what Husserl himself published and when he published it for no other reason than to provide an open and objective gauge by which to measure the significance of these unpublished writings. If one thing is true in Husserlian scholarship, it is the incessant difficulty to adjudge the importance of this or that writing in regard to the total scheme of his thinking. "A precipitous sortie into the manuscripts of the *Nachlass* can lead only to the crassest misunderstandings."<sup>102</sup> However, one can and ought to take the works Husserl published in his lifetime as a guide to the developments working their way through his unpublished manuscripts.

As it stands today, nothing Husserl published during his life represents the hoped-for systematic articulation of his phenomenological philosophy. Isolated from his peers with the desperate knowledge that his age and his circumstances worked unflaggingly against him, he clearly felt the demand to complete his work.

I simply cannot die in peace, if I haven't brought my work <the "Crisis"> to completion. I must unfortunately furnish still some more researches without which the lately published essay will remain useless. This will become ultimately a substantial book, a work in itself, which I also hope to be published later, perhaps after but a year. Of course, not in Germany. Not a single journal is open to me here (they are all equally shut off), and as I am sure, also not at Niemeyer or for that matter any other publisher. And so I must hold out and dedicate every precious moment to work.<sup>103</sup>

Sadly, he died less than two years later—having published none of these promised researches.

Husserl spent years of vacillating effort attempting to bring his *Nachlass* to systematic order for eventual residence in some sort of archival setting. But the systematic conception of his philosophy, that is, the systematic laying out of the field of problems with which phenomenology had to deal remained for Husserl an ever distant goal. In despondency over this failure, he wrote as early as 1922 to Paul Natorp,

I am in a far worse situation than you, since the greatest part of my work is found in my manuscripts. I almost curse my inability to come



to finality with myself. And it is so late, just now, to be coming to universal considerations which are demanded in all my particular investigations up to this moment and which also now necessitates them all to be reworked. Everything is in a state of re-crystallization. Perhaps I am working with all humanly possible effort only for my *Nachlass*.<sup>104</sup>

Twelve years later, the situation seemed only slightly better, but this is less from a sense of accomplishment than from the belief he placed in his ability—along with the efforts of Eugen Fink—to create and publish his “system.” When these plans dimmed, Husserl could only hope—with the help of his most dedicated students—to obtain a suitable and secure setting for his life’s work necessary for further work to continue. He wrote to his close friend, Gustav Albrecht, in 1934: “Among a small circle of my loyal students a plan is underway to arrange the international means to establish an archive (like the Brentano archive in Prague) for my manuscripts (several thousand pages, stenographic) and these as soon as is possible to bring to publication after Fink brings the systematic plan to fruition.”<sup>105</sup> Alas, even this plan failed to come to realization.<sup>106</sup> Fortunately, however, Edith Stein and H.L. van Breda managed to smuggle Husserl’s *Nachlass* out of Nazi Germany amidst the anti-Semitic fervor during the late thirties after Husserl’s death. In 1938, Father van Breda established the Husserl Archive in Leuven, Belgium.<sup>107</sup>

What is most interesting about Husserl’s hopes which he expressed to Albrecht in 1934, however, is that he only published one work of significance after this date. This, of course, is the “Crisis” article of 1936.<sup>108</sup> Although barred from publishing and lecturing in Germany after the Nazi’s came to power, Husserl did present lectures in Prague and Vienna in the mid-thirties. These lectures would form the basis of the “Crisis” writing we have today.<sup>109</sup> The “Crisis” work, then, has to be viewed in the context of Husserl’s desire to produce a systematic presentation of his philosophy, one that would provide the framework of the multiplicitous investigations contained in his *Nachlass*. Yet if one can say anything uncontroversial of that work, it is that Husserl presents anything there but a systematic conception of his philosophy. He died with full knowledge of this fact.

If we are to take Husserl at his word, to understand his philosophy is to comprehend the tangled contents of this *Nachlass*. Looking at his work from within, that is to say, from the reference point of his ubiquitous research manuscripts available today, a serious set of problems confront the scholar of Husserl’s work. Even today after so much work on Husserl’s *Nachlass* has been completed, a virtual chaos presents itself when approaching Husserl’s writings.<sup>110</sup> It is obvious, even to one working with a clear conception of the classification system and conscientiously attending to the editorial comments within the respective volumes of *Husserliana*, that Husserl wrote his *Einzeluntersuchungen* or individual research manuscripts more *for himself*, or better, *to himself* than he did for an outside audience. By and large, the

many manuscripts that make up the bulk of Husserl's writings are neither connected to one another nor necessarily refer internally to one another. There is no denying that these manuscripts, the research manuscripts as well as Husserl's course lectures and drafts of writings, can be categorized and thematically articulated. Indeed, they have been, and the organization plan at work in the Husserl Archive reflects this broad categorizing possibility. Furthermore, the *Husserliana* series provides significant contextualization of the more sustained pieces of writing found within the *Nachlass*. But there is also no denying that the myriad and unique manners of expression found within Husserl's unpublished studies have generated a cottage factory of scholars who seek to trace the history of usages by Husserl. This is no rebuff against the fine editorial work undertaken at the Husserl Archive or against any particular writer on a topic special to Husserl's philosophy. The many editors of the *Husserliana* volumes have contributed much to our understanding of Husserl's philosophy both by bringing together these significant collections of writings *and* explaining why these manuscripts ought to be ordered in the way they are. Indeed, there is no better resource for understanding the development of Husserl's philosophy than the editorial introductions found within the *Husserliana* series. And the work of historical analysis of Husserl's thought is without question important to an understanding of his development and indeed of his philosophy as such. But most of Husserl's research investigations are individual investigations. They stand and fall as singular investigations written by a conscientious philosopher to better grasp a particular thematic more clearly *to himself*. So even a single manuscript may present a variety of investigations, often jumping from topic to topic with almost no literary connection, sometimes with little attempt to conform to minimum standards of grammar even. The proffered descriptions may be considered and rejected with no resolution obtained or attempted in the manuscript. Within the *Nachlass* as a whole, Husserl quite often pursues his theme fragmentarily. To the researcher who chooses to wade into Husserl's *Nachlass*, as to anyone who wishes properly to understand his philosophy, these works provide little secure ground from which to comprehend the underlying current to the whole of Husserl's philosophy. Husserl's literary corpus is for the most part dis-integrated. So although Husserl's *Nachlass* literally bursts forth with originality, it also manifestly lacks systematicity.

One can ask, indeed, one must ask, is Husserl's philosophy anything other than a collation of individual investigations [*Einzeluntersuchungen*]? Is there nothing motivating Husserl's variegated detailed investigations other than the particular aims of the respective writings? Husserl is and was always highly respected as an analytical genius, but in his myopia of the issue at hand did he not also lose the forest for the trees? Or were the plethora of individual investigations meant to fit together by Husserl eventually to form a systematic conception, a working though of implications implicit within the methodology of a transcendental phenomenology?

## 2 A Unitary Impulse

### Husserl's Confrontation with Dilthey

Dilthey, the completed, debates with Husserl, the becoming, who was but an in-between form at this stage in his middle age. To the Husserl now at the final form, the old dispute appears curious. For the people, though, Husserl is Husserl.

—Husserl to Georg Misch, June 7<sup>th</sup>, 1930.

At issue in this investigation is not a special problem of Husserl's philosophy—such as the role of historicity in his “Crisis” writings—but rather the very essence of transcendental phenomenology as Husserl conceived it. If Husserl's writings do not encompass anything more than introductions and special studies, what then is his philosophy *for us*? What indeed is transcendental phenomenology? We know by Husserl's own admission that transcendental phenomenology finds its most complete expression in his literary corpus unpublished in his day. Even amongst these papers, however, there is little that offers a comprehensive framework tying together all of his most significant studies into a single vision. Indeed the publication plan of Husserl's collected writings as well as the organizational structure of Husserl's estate itself suggest not merely that a systematic conception of transcendental phenomenology does not exist, but rather that a system of phenomenological philosophy may be an unattainable ideal. If one looks only to his numerous research manuscripts and lecture course materials in the estate, one despairs of ever finding anything but partial investigations. Further, these research works are often tentative in their results. However, if one looks beyond these writings to his letters one discovers an interesting fact. Husserl not only acknowledged the need to produce a system of phenomenological philosophy but also expressed his commitment to complete this work in the last decade of his life. That he never completed this project remains the greatest unfulfilled promise of Husserl's life and philosophy.

Regardless of Husserl's intentions, fulfilled or no, we can and should ask whether it is reasonable to believe that a “system of phenomenological philosophy” can be adequately articulated within Husserl's total corpus of writings? This is not an empty question. For although there are materials in the Husserl Archive in which he proposed and to some degree worked out the idea of such a system, these are, at best, sketches and incomplete drafts.

In the late twenties and early thirties Husserl with his assistant, Eugen Fink, worked up a plan and produced a number of manuscripts for a major publication having the title “system of phenomenological philosophy.”<sup>1</sup> For reasons which we will go into later, the two men eventually abandoned

this project. It appears, though, that in 1930, perhaps as early as 1929, Husserl wrote up a provisional plan of the system to be published in a five volume work,<sup>2</sup> which he then gave to his assistant to edit and upgrade. This was a pivotal time in Husserl's work. He was working at the time also on a German edition of the *Cartesian Meditations*, a work in which Husserl sought explicitly to redress the misinterpretations of his new science of phenomenology. Deciding now to abandon this latter project, he shifted his energies to this new, even more ambitious plan. The proposed "system" was to be a massive work that would encompass the full range of the phenomenological problems articulated in his *Nachlass*. Importantly, it would tie all of the various investigations into one inclusive whole. This "system" is detailed in the outlines produced by Husserl and Fink in the early years of the 1930s.<sup>3</sup>

Yet matters are complicated here because the revised draft outline of the "system," which Fink gave to Husserl on August 13, 1930,<sup>4</sup> bears only the slightest resemblance to Husserl's first draft.<sup>5</sup> Though Fink's plan is quite different, there is some reason to believe that it retains a tie to Husserl's first draft. The work appears to be the product of a loose collaboration between the two men.<sup>6</sup> Nonetheless, where Husserl earlier described a plan having five volumes, Fink now conceived a simpler, more comprehensive (but likely as massive) project of two books. We will closely examine these two drafts in the final chapter of this work.

The matter is further complicated by the fact that there are two distinct episodes in Husserl's career during which he worked to produce a "great systematic work." In addition to the work in the early thirties just mentioned, Husserl also struggled a decade earlier to produce a major systematic presentation of his philosophy.<sup>7</sup> Naturally, these two projects proceed from different motivations arising from the different periods during which Husserl was working. It thus remains questionable how commensurate the two broad systematic conceptions are together, and this is addressed in the latter chapters of this work.

However, before taking up this important question, we are first required to examine why it is reasonable to believe that Husserl's phenomenological investigations can be fitted together systematically. We ought not simply presume that Husserl's writings present something more than an aggregate of individual investigations or mere introductions to a vaguely defined philosophy. The fact of the matter is that Husserl felt compelled to produce a systematic of phenomenology and failed ever to publish one. Perhaps he failed because his methodological approach precluded the systematization of his investigations. As we have suggested, Husserl's research manuscripts in the archives present open-ended analyses. Very many of these lack any internal connection to one another. Indeed, Husserl's own writings seem to indicate a general abhorrence on the part of their author against ordering these into a single philosophical frame.

Perhaps, also, phenomenology is simply anti-systematic. Husserl is well known to have publicly expressed his deep mistrust of philosophical systems. In the 1910 *Logos* essay, "Philosophy as rigorous science," he characterizes system building, for instance, as antithetical to the proper task of philosophy *qua* phenomenology. He would rather, as he was fond of saying, exchange the large bills of the system philosophies for small change.<sup>8</sup> But as important as this sentiment is in Husserl's work, it is essential not to overstate its importance. Even in the early *Logos* essay Husserl points to the sort of systematic work which he sees himself capable of undertaking one day.

And what is the "system" to mean to us for which we yearn, which as ideal is to light the way in the depths of our inquiring work? A philosophical "system" in the traditional sense? As though it were a Minerva that springs already completed and armed from the head of a creative genius—in order then in later times to be preserved in the quiet museum of history alongside other such Minervas? Or [is it] a philosophical system of doctrine that *after the tremendous spadework of generations actually begins from the ground up* with an indubitable foundation and rises into the heights like any sound construction [*Bau*], wherein stone is set upon stone, each as solid as the other, in accordance with guiding insights?<sup>9</sup>

He sees, in other words, his own work bearing a unique and integral relation to the work of an entire community of scientists reaching back as far back as the great philosophers of ancient Greece. As Husserl expresses it here, the ground of any personal philosophical work is co-determined by both natural experience and historical traditions. Under this light, philosophical analysis seeks not merely to extend the work of earlier generations but rather more so to achieve a greater clarity of the matters at hand by a renewal and re-commencement of the ideals which lay at the root of this earlier work. For this reason Husserl will years later urge a renewal of philosophical spirit. "But it must still be made clear that a "renewal" of essential necessity belongs to the development of a man and a mankind toward true humanity."<sup>10</sup>

If we could thus characterize Husserl's antipathy for systems philosophy, it is that he remains adamantly opposed to the conception of science or a system of philosophy as the work of any one individual. Husserl understands a system of philosophy to be an ethos and a community of striving toward clarification of endless, open-ended problems. This ethos and this striving have a history and a teleology, and he sees himself a participant in this intra-historical striving. He remains, in other words, "fully conscious that science can never again be the complete creation of an individual, nevertheless <the individual worker> devotes the greatest energies in cooperation with others imbued with the same ethos to

helping a scientific philosophy make its breakthrough and develop further step by step.”<sup>11</sup>

Though the historical progressiveness of development may represent the ideal of scientific achievement in Husserl's eyes, this vision does nothing to negate the fragmented character of much of his own research work. Perhaps Husserl's legacy lies, then, in his many individual investigations *as* individual efforts. This is a highly appealing standpoint. For it allows the researcher, when approaching his literary estate, to dip in and out of his corpus of writings and to mine Husserl's unique and often trenchant observations for certain special purposes. Yet this approach, itself, bespeaks a prejudice regarding Husserl's philosophy. If one does not actually look systematically at his philosophy, then one cannot reasonably expect to find it to be systematic. To assert, then, that there is no system of phenomenological philosophy without actually seeking to disclose in his manuscripts a inner systematicity seems patently fallacious; especially since we know of a number of different efforts later in his career<sup>12</sup> where Husserl sought to articulate his philosophy systematically.

As we have suggested, we are today aware of his attempts in the twenties and thirties to construct a system of phenomenological philosophy. We also have the outlines of the 1930's system he and Fink produced. Even if Husserl never actually worked up a publication on the basis of these outlines, most especially the last outline of a “system of phenomenological philosophy,” we are obliged as responsible scholars to take these claims seriously and to understand them as fully as possible before either accepting or discounting them.

Our aim at present is, thus, to examine his correspondence in order to highlight those statements by Husserl in which he speaks of the inner unity of his philosophy and in which he articulates the system of his phenomenological investigations. By looking through this correspondence, we seek to cut a path through all of Husserl's investigations without disemboweling the whole. In this way, we hope to show whether his legacy extends beyond his individual investigative research efforts to a something more coherent. We seek, to use Husserl's own metaphor, to espy the promised land of the “infinitely open land of the true philosophy”<sup>13</sup> that can be unearthed within his literary estate.

## HUSSERL'S PHILOSOPHY AND PERSON

Husserl has very often been caricatured as a man almost pathologically indrawn and his philosophy derided as the study of a mere solipsistic immanence. To gauge the truthfulness of this portrait, both of the man and his philosophy, we can test it against the conception of solipsism Husserl advocated in his writings. As we have already noted, transcendental phenomenology proceeds upon the performance of a radical *ἐποχή* or suspension

of belief. Every "reality" falls to this act of bracketing, including my own factual psychic reality. Yet nothing is denied by the *ἐποχή*. One does not deny the existence of the world, worldly egoic existence, or any "transcendent reality." So in essence the fulfillment of this bracketing is really nothing negative.

Husserl tried what on the face of it appears absurd, that is, as a thinker to escape the power of the universal faith in being, to break the formidable spell which holds already for everything in the ceaseless impression of all things and happenings between heaven and earth "to be existing objects" *<seiende Gegenstände>*. The thinking subject does not effect thereby his power of negation which would in this case be illusory. He seeks a middle ground between assertion and denial. He holds himself back abstaining from the goings-on in the faith of being. He practices "epoché."<sup>14</sup>

The epoché is thus an opening to an entirely non-worldly or "immanent" constituting subjectivity. This is indeed how Husserl's late assistant, Eugen Fink, describes it. "Here a process takes place in which thinking man loses his familiarity with the world and a new dimension is won, the dimension of original beginnings (Ursprungs)."<sup>15</sup> This newly disclosed dimension is at once an absolutely distinct and autonomous mode of "being."

Even if performing the phenomenological reduction then gets us out of the restrictedness of the natural attitude and opens up for us the never suspected dimension of world-constitution, we gain the insight that what we commonly understand as the totality of that which is existent represents in truth only a stratum in newly discovered world-constitution, that is, precisely the stratum of constituted end-products.<sup>16</sup>

This "I," or transcendental subjectivity, or whatever we wish provisionally to name this constituting "being," becomes disclosed to phenomenologizing consciousness, which had remained hidden to natural consciousness, by virtue of the epoché and reduction. "The ego which is so reduced," Husserl thus argues, "performs now a kind of solipsistic philosophizing. It seeks apodictically certain ways through which an objective outwardness can be disclosed in its pure innerliness [*Innerlichkeit*]."<sup>17</sup>

Though brief and altogether too quick, this explication of the epoché and reduction suggests that transcendental phenomenology is a philosophy of solipsism. Obviously, though, it is solipsism of a unique sort. For this constituting source, i.e., transcendental subjectivity, "is" something fundamentally different from every being in the mundane sense. "If everything existent—according to the transcendental insight of phenomenology—is nothing other than a constitutive *having-come-to-be* [*Gewordenheit*], then the *coming-to-be* [*werden*] of the existent in constitution is itself not



already existent.”<sup>18</sup> So, the transcendental I is nothing, i.e., not a being (*ein Seiende*). What is most important to recognize at this stage, though, is that Husserl does not shy away from calling his method solipsistic. In fact, many times over in his career Husserl argued that the solipsistic starting point is the standpoint of genuine philosophy. And it is this stance which informs to a large degree his conception of philosophy as a philosophy without presuppositions—which Husserl held to consistently throughout his career. “Anyone wishing to philosophize seriously must ‘once in their life’ withdraw into oneself and within oneself overthrow all sciences holding any validity prior to this move and attempt their new construction.”<sup>19</sup> Genuine philosophy *qua* rigorous science can rely on no opinion nor any “scientific” theory as having epistemic priority over that which is disclosed descriptively-analytically in this move. The famous principle of all principles in §24 of *Ideas I* expresses this ideal: “that every originally presenting intuition is a justifying source of knowledge,”<sup>20</sup> and no theory can make us err with respect to this. As scientists *qua* philosophers we may and do live under the spell of philosophical prejudices which, in fact, date from the intellectual revolutions that marked the modern era of scientific inquiry and earlier. Yet we can seek to dispel these prejudices by a rigorous devotion to the matters genuinely at issue. Husserl was quite insistent that transcendental phenomenology is genuine philosophy insofar as it begins from this radical starting point, that is to say, from that which shows itself in “intuition” originally and within the restriction of the manner of apprehension within which it shows itself.<sup>21</sup>

But is it not the case that Husserl contradicts himself when he demands, on the one hand, the overthrow of all science as one begins to philosophize, while calling his own philosophy, on the other hand, a neo-Cartesianism and a truly rigorous science in the tradition of Plato? How can philosophy be at once radically self-responsible *and* the exemplary of a factual philosophical tradition? This is a conundrum Husserl acknowledged and addressed early in his career. In “Philosophy as rigorous science” he explicitly accepts that philosophy, as a human endeavor, never take place from a standpoint on high, so to speak, but rather necessarily begins within humanly developed means. This recognition informs his concept of system put forward in that essay. Though phenomenology finds its impulse in Descartes philosophy, the phenomenologist misconstrues her proper task if she takes it to be the historical analysis of this or any extant philosophical system.

Certainly, also, we need history. Naturally not in the manner of the historian, losing ourselves in the contextual development in which the great philosophies have matured, but rather to allow it to stimulate us according to its own spiritual content. In reality, out of these historical philosophies philosophical *life* streams toward us as we delve into them to understand the spirit of their words and theories in the whole richness and force of living motivations. . . . <But> the impulse for inquiry



must proceed from the matters and the problems at issue, not from philosophies.<sup>22</sup>

Rather than escaping from the greater context of philosophical life or the tradition of modern science generally, Husserl sought to understand it. Unlike the historian of ideas, the philosopher ought not to busy herself solely with the vicissitudes of any particular philosophy as its factual inquiry develops. This may be a valid field of study, but it is not one, Husserl argues, for the philosopher. Rather, as philosophizing subjects we ought to disclose and make understandable the matters that ground any and every factual scientific inquiry. The idea of science and not the factual development of science is what guides us as philosophers.

We naturally obtain the universal idea of science from the factually given sciences. If they have become for us in our radical critical attitude merely presumed sciences, then their universal goal-idea must also in like sense become one that is merely presumed. Thus we do not yet know whether it can at all become actual. . . . We take it as an anticipatory presumption, which we give ourselves over to as a kind of trial from which we allow it to lead us in a tentative way in our meditations. . . . Quite naturally we fall at first into alienating circumstances—but how would we avoid these if our radicalism were not an empty gesture but rather is to become actual.<sup>23</sup>

Husserl sees his own work, therefore, as a project in step with the tradition of science rooted in the work of philosophers going as far back as the time of ancient Greece. For this reason, he begins his 1927 work, the *Formal and Transcendental Logic*, with a discussion of the origin of the idea of science rooted in the work of Plato as impulse to his own investigations. “In a new sense, science arises first from the Platonic grounding of logic, as a place for the research of the essential demands of ‘genuine’ knowledge and ‘genuine’ science and therewith the emergence of norms in accordance with science aiming consciously at the universal justifiableness of norm, one where its method and theory can be formed in a warranted manner.”<sup>24</sup> Thus, for Husserl, to deny history would be absurd. Science has its roots in this Platonic grounding of logic; and transcendental phenomenology, he believes, has its place in the (intentional) history of this science.

Though Husserl was a man who placed enormous demands upon himself *qua* philosopher, he in no way denied the philosophical tradition in which he worked. Just as one does not deny “reality” with the performance of the phenomenological *ἐποχή*, one does not deny the tradition of science by this method either. We need this tradition! As he says, “we find the seed of transcendental philosophy historically in Descartes.”<sup>25</sup> To construct science anew—as Husserl demands one must do in his *Cartesian Meditations*—is precisely to allow the spirit of Descartes’ inquiries—or Plato’s, for that

matter—in the whole richness and force of their living motivations to act as impulse to a genuinely philosophical standpoint. The factual composition of these philosophies only speak to our personal responsibility to bring to actuality the striving for the supra-temporal truths which motivate these inquiries.

Though *de facto*, as science must ultimately see, it does not attain actualization of a system of “absolute” truths and is required to modify its truths again and again, it nevertheless follows precisely the idea of absolute or scientifically genuine truth and lives within this idea accordingly in the infinite horizon of approximations tending, tending toward this idea.<sup>26</sup>

Seen in this way, Husserl’s “philosophy of solipsism” pretends not that the world is but a shadow of one’s own being. Rather it suggests an imperative: the imperative to see for oneself and to construct a system of knowledge expressed in propositions established ultimately on authentic (i.e., less and less inauthentic) manners of apprehension.

Husserl was a man of such intense concentration on the working out a transcendental phenomenology that he seemed at times almost incapable of extricating himself from his own research. His publication history, for instance, when compared against the total output he produced over his lifetime, attests to the fact that he found it difficult to find proper expression for his insights. Further, the very notion of a philosophical epoché, which urges “in respect to doctrinal content [that] we abstain completely from any judgment of every pre-given philosophy and achieve our demonstrations in the boundaries of this abstention,”<sup>27</sup> sounds on the face of it almost troglodytic. Yet Husserl was a man deeply engaged not merely with the substance of his tradition but also with philosophers of his time. The so-called monological Husserl left a voluminous *Briefwechsel*<sup>28</sup> or set of collected letters which evinces this engagement. Ironically, given Husserl’s publication history, this repository stands as one of the best, if not the best, source by which to follow the inner development of his investigations. Here we find not a solitary thinker but a man of wit and wisdom sincerely at work with (and against) his contemporaries in an effort to make himself and his philosophy comprehensible. It is to these materials, then, that we now turn in order to understand Husserl’s philosophy. Not only did Husserl document his own vision of phenomenology in them, often in contradistinction to the position of his correspondent, he also examines very many of the pressing problems raging in contemporary German philosophy in his many detailed responses to colleagues, students, friends, and family members. “These documents evince the individual as an intersection of effective productivities which he both exerts and experiences.”<sup>29</sup> One discovers in them a unique picture of the man unobtainable in his scientific writings. Where in his scientific writings Husserl sought quite consciously to eradicate any

expression of his own individuality, one finds in his correspondence the picture of a full bodied man grappling to fructify his vision, to address the deficiencies of its expression and to confront the developing cultural crisis in his land. And one encounters a determined man expressing himself in ways not found in his published writings, pointing to areas of development in his philosophy he never made accessible to the public. So our concern now shifts to this treasury of materials.

What shows itself in these letters is Husserl's growing discomfiture with the reception of his philosophy as he grew older which spurred his urgency to articulate a comprehensive presentation of the transcendental phenomenological problematic. In his letters we find the suggestion, in other words, of a systematic comprehension of the transcendental problematic which remained inadequately addressed in his published writings.

## HIS CORRESPONDENCE

The ten volume collection of Husserl's *Briefwechsel* or extent letters ranges over almost fifty years and is nearly exhaustive in scope. This is a truly enormous resource for the scholar of Husserl and so poses special difficulties. Its very breadth demands a special study—as of yet unrealized in the secondary literature. Do we not find ourselves, then, sinking beyond our depth simply by entering into this variegated collection of letters? We do not believe so. If we limit ourselves to uncovering a thread that leads us through the maze of Husserl's research in his letters, then we can safely answer no to this question. We do not enter into his correspondence, in other words, to survey its vast breadth. Rather we delve into it to discern within it a number of interconnected letters whose subject-matter concerns the special distinctiveness of Husserl's philosophy as a whole.

If the letters are to provide an authoritative portrayal of Husserl's views over time, they should span a sufficient number of years. Looking at but a single year or set period in Husserl's development would be too restrictive. This kind of chronological constraint may work if one seeks only to clarify the development of a particular problematic at some point in a career. For our purposes, though, the ill effects of such a move would be all too apparent. Not only would it run counter to our declared aim, i.e., to uncover Husserl's own views regarding the nature of his philosophy as a whole, but also it would likely present a skewed portrayal of his philosophy by couching its point of reference to a single frame in his development as a thinker. The letters should thus span a good portion of Husserl's career. They ought additionally to be connected in some way together. Rather than jumping from problem to problem, the letters should—when taken together—revolve in their essential thrust around a single motif—even if the articulation of this is presented as a contrast to something else. Furthermore, Husserl's interlocutors—as there may be more than one—should

bear a strong philosophical kinship among themselves in order to maintain consistency among the letters. As we have said, our aim as we delve into his letters is intensive focus, not exhaustiveness. Perhaps we shall discover in our examination that Husserl, like “every original thinker [*Selbstdenker*] must properly change his name after every decade since he himself has changed.”<sup>30</sup> Perhaps, also, we shall discover that in this fluctuation there is an unchanging impulse shaping Husserl's investigative path.

## HUSSERL'S CONFRONTATION WITH WILHELM DILTHEY AND GEORG MISCH

There is a set of letters—in reality, two sets—which have the brevity, richness and range we seek. These are letters, first, between Husserl and Wilhelm Dilthey, the famous philosopher of the human sciences. All of these were written in 1911. Second are the letters between Husserl and Dilthey's student, Georg Misch, written almost twenty years later. Although separated by many years, the two exchanges stand well together with the following caveat. The Misch-Husserl correspondence can be subdivided into three distinct groups: (i) two letters by Misch written in the late teens and early twenties, (ii) a collection of six important letters from 1929 and 1930—all written by Husserl except one, and (iii) one very brief letter to Misch written in 1937.<sup>31</sup> The two earliest letters are of but parochial interest.<sup>32</sup> However, the seven later letters reflect a genuine *Auseinandersetzung* or confrontation and mutual acknowledgment between Husserl and the school of Dilthey. As such, these seven letters bear direct thematic relation to Husserl's earlier letters to Dilthey.

In Husserl's later letters to Georg Misch, he and Misch explicitly frame much of their discussion in reference to Husserl's earlier letters to Dilthey. To make clear the context of these later letters, we will, then, begin with a sketch of the earlier exchange between Husserl and Dilthey. As we then compare the later to the earlier, we will see Husserl reflects on the development of his philosophy in a way impossible in the earlier. Indeed, in his later letters to Misch he explicitly identifies an impulse—originating with Dilthey—which has worked its way through all his major methodological developments through the years.

You do not know that the few discussions with Dilthey in Berlin of 1905 (not his writings) signified an impulse that runs from the Husserl of the *Logical Investigations* to the Husserl of *Ideas*. The phenomenology of the *Ideas*, which was incompletely expressed <as published in 1913> and only properly perfected from 1913 to sometime around 1925 has led, by a differently formed method, to a most close community with Dilthey. That must become somehow cleared up. I don't yet know where and how.”<sup>33</sup>

As we can see here, the encounter of which Husserl speaks above is not the exchange that took place in letters between the two men during the summer of 1911. The 1911 letters must therefore be understood in the context of this earlier encounter between the two men. Yet Husserl's identification of an impulse in his philosophy going back to 1905 allows us to understand why the confrontation of 1911 resonated so deeply with him. Husserl's admission here, in other words, makes it clear why the two sets of letters, i.e., the letters between himself and Dilthey, on the one hand, and Misch, on the other, are so intimately connected. One can only understand the import of the later letters to Misch by reference to the earlier exchange with Dilthey, and the significance of this earlier exchange is in turn ultimately made clear by the role Husserl assigns it in the later letters to Misch. For the significance of the earlier exchange had only been worked through and understood by Husserl later.

### *The Letters to Dilthey*

The Dilthey-Husserl exchange is well known, and its place within Husserl's development as a thinker has long been established. In editorial remarks preceding the letters, Walter Biemel explains that they have importance "not so much as a personal exchange of views, but rather as a discussion between both thinkers, in which their respective conceptions of the essence of philosophy come to light."<sup>34</sup> This assessment is equally true of the Misch-Husserl correspondence. For in these later letters Husserl takes great pains to reiterate his conception of the essence of philosophy along lines consistent with the views he put forward in the earlier dialogue.

The letters between Dilthey and Husserl revolve around criticisms which Husserl articulates in his *Logos* essay of 1910, "Philosophy as rigorous science." In this essay, Husserl appears to disparage Dilthey as an exponent of historical relativism and casts his philosophy as a representative of historicizing world-view philosophies generally.

Dilthey . . . likewise rejects skepticism of historicism, but I do not understand how he believes to have won decisive grounds against skepticism from his very instructive analysis of the structure and typology of world-views. For as we have detailed in the text above, an empirical human science can argue neither *for* nor *against* something that asserts a claim to objective validity. The matter differs—and this seem to move immanently in his thinking—when the empirical attitude, which aims at empirical understanding is confused for the phenomenological essential attitude.<sup>35</sup>

After publication of the *Logos* essay, Dilthey wrote to Husserl in order to defend himself against what he deemed an inadequately considered critique of his philosophy. This letter initiated the exchange between the two men.

The extant exchange consists of three letters total: Dilthey's first letter, Husserl's reply, and a follow up by Dilthey. The correspondence unfortunately ended between the two men with Dilthey's death in 1911, not long after he penned his last letter to Husserl.

Dilthey, for his part, argues that Husserl has missed the central meaning of his work in his *Logos* essay. "I am not without some guilt in this misunderstanding,"<sup>36</sup> he explains. For the work cited by Husserl, i.e., the "The Types of World-View and their Formation in Metaphysical Systems,"<sup>37</sup> had originally been a larger work, but considerations of space compelled him to publish only the first half. Hence it appears in the article that his views as published represent the whole of his thinking on the subject, which is not the case. He then refers Husserl to another published work, "The Essence of Philosophy,"<sup>38</sup> which would clear up the confusions regarding his thinking in this matter. "From this treatise it becomes wholly clear that my standpoint does not lead to skepticism and excludes your interpretation of my sentences."<sup>39</sup> Although his method is historical, Dilthey held that the analysis and formal articulation of historically determined world-views has its place in the systematic effort to establish a vital but universally valid theory of knowledge. "So you see, we are actually not so far apart from each other,"<sup>40</sup> he urges. Dilthey aims in his "Types of World-Views" essay to disclose the living ground of fundamentally different philosophical world-views that have developed historically. In this effort, he seeks also to show that it remains impossible to construct a purely logical picture of the world's coherency. However, the conflicts between philosophical world-views articulated in this sort of typology do not thereby deny the very possibility of metaphysics as such. "The conflict of systems and the hitherto existing failure of metaphysics occur <in The Types of World-View> as historical facts which have led philosophical thinking to the dissolution of metaphysics but does not serve as the basis of their impossibility."<sup>41</sup> The proof for this must be sought instead in the nature of metaphysics itself, he argues.

I, of course, certainly believe that, in the context of the foundation of my philosophical thinking which is represented in <my writings>, the method which makes use of the historical analysis of world-view, of religion, art, metaphysics, the development of human spirit, and so on, shows the impossibility of such concepts and <it> can solve the question of the truth-content of world-view philosophy.<sup>42</sup>

The two men, in other words, share an important goal of establishing a "universally valid science which should produce a secure grounding to the human sciences" and they both agree that "when viewed quite generally, there is a universally valid theory of knowledge."<sup>43</sup> It appears, then, that their disagreement centers on the possibility of metaphysics.

Yet Husserl eventually agrees with the main thrust of Dilthey's arguments. "Naturally," he says near the end of the letter, "the impossibility of a metaphysics—namely in that false, ontological sense in particular—can only be illustrated by such "analyses pertaining to the human sciences."<sup>44</sup> But Husserl's assurance does nothing to resolve the central debate between them in Dilthey's view. "Our difference as I have indicated in my previous letter may remain in place until I obtain from you new publications, which I only hope will not come too late for me."<sup>45</sup> Unfortunately, such supplemental writings never arrived, as Dilthey died only months after writing his last letter to Husserl.

His student, Georg Misch, however, takes up the central disagreement between the two men in his letter of August 9, 1929. The problem, he urges Husserl to consider, is less the question of the possibility of metaphysics than the eidetics of Husserl's phenomenological method.

Surely you are correct: that against which Dilthey struggled as metaphysics is not the same as what you recognize as metaphysics.<sup>46</sup> This is an easily resolvable equivocation. But then the difference, which Dilthey pointed out near the end of the first letter (p. 4 in the copy) and also again in the second—is obviously meant in the sense as <the criticism> in his handwritten note to your *Logos*-essay concerning the Platonic turn. And here arises yet again a principle difficulty regardless of the particularities of explanations in your response, i.e., the sense in which apriorism ought and must be grasped thanks to your new phenomenological ground laying, how the constitutional analysis of the "conditions of possibility" are to be squared with the supplementation [*Nachträglichkeit*] of the idea seen hermeneutically. Yes, these are difficult questions.<sup>47</sup>

What is this "Platonic turn" to which Misch is referring here? Obviously, it is an opinion by Dilthey of Husserl, but it does not seem to have been one publicly admitted by Dilthey. The first citation of this expression that we can find occurs in the editorial introduction to volume five of Dilthey's *Gesammelte Schriften*, which Misch authored. Discussing the development of historical consciousness in Dilthey, Misch identifies the influence of two competing sources in Dilthey's thinking, i.e., the tension between a transcendentalist essentialism whose origin is traceable to Plato's thought and the "confrontation with the Christian-religious form of transcendence in which the knowledge of the historicity of life was awakened."<sup>48</sup> Dilthey's struggles in his writings to give articulation of the structure of life compelled him, Misch explains, to fight against a transcendentalism which identifies the structure of life as the underlying conditioning ground of life, itself. And here in his editorial introduction, Misch inserts the handwritten criticism—though it is not made clear that in this context it is meant



to be directed against Husserl. "Genuine Plato! who first moored fast the flowing-becoming things in the concept and then posited after the fact the concept of flowing."<sup>49</sup>

This is an ancient opposition, as Otto Friedrich Bollnow suggests, reaching as far back as the opposition between Heraclitus and Parmenides.<sup>50</sup> The charge of Platonism by Dilthey here could even be, in other words, "Genuine Parmenides!" rather than Plato.<sup>51</sup> In essence, Husserl denies life, Misch suggests (for Dilthey), in favor of the non-living concept. However, Dilthey never published his remark, and Misch resurrects it here in his letter likely knowing that Husserl would be aware of the reference.<sup>52</sup> Only now the true object of the charge is made clear.<sup>53</sup>

While it remains unclear if Dilthey considered Husserl's phenomenology a metaphysics in the traditional sense, he did feel that Husserl's "descriptive psychology" exemplified a specious logicism—if Misch's critique is an authentic portrayal. Indeed, Husserl's eidetic phenomenological "psychology," at least as it was expressed in the first edition of his *Logical Investigations*, might be construed in such a manner. But we must be cautious here, for the question has to be understood in a historical context relevant to Dilthey, which it is all too often not. That is to say, we should seek to avoid adducing more to Dilthey's understanding of Husserl's philosophy than was really possible. To this end, we shall turn again to the letters between the two men while remaining cognizant of the express character of Husserl's phenomenology available to Dilthey at that time.

In his editorial comments to the Dilthey correspondence, Walter Biemel is indeed correct to assert that both men sought to articulate their respective conceptions of the essence of philosophy in their letters together. Much of Husserl's reply to Dilthey focuses, then, on explaining the intent of his *Logos* essay in this context. First, he reiterates the fundamental role of pure phenomenology in the system of sciences. Phenomenology is not one science among others, he argues. It is rather the one science in which every particular science finds clarification. "All natural knowledge of actual being <*Daseinserkenntnis*> . . . leaves open a dimension of problems on whose solution depends the ultimate definitive determination of the sense of being and the final evaluation of truth that has been already presumably acquired in the "natural" (1<sup>st</sup>) attitude."<sup>54</sup> With its investigation into the constitution of being in intentional consciousness, phenomenology offers the means to provide this ultimate clarification of the roots of all knowledge, i.e., of nature and "natural" spirit.

Given that the subject of phenomenology is intentional "consciousness," Husserl remains adamant that pure phenomenology is unlike any empirical science. It is neither a psycho-physics nor a psychology in the usual sense, for its subject matter is neither any factual process nor any factual ego. Intentional consciousness investigated by phenomenology is rather the essential structures of consciousness as it intends an objectivity. Here, however, we must pause to point out two things. First, Husserl does not assert this last point clearly in his letter to Dilthey. He only mentions



consciousness twice in the entire extant letter, and in these instances he merely frames his discussion of consciousness in terms of its constituting function. His most robust discussion in his letter concerns the great task of a phenomenological theory of nature.

It is the task of a phenomenological theory of nature to submit nature-constituting consciousness to an investigation of essence with regard to all of its forms and correlations. In this <investigation>, all principles under which being—in the sense of nature—stands apriori are brought to ultimate clarity and all problems, which in this sphere concern the correlations of being and consciousness, can find their resolution.<sup>55</sup>

Husserl obviously conceives intentional consciousness as “sense-constituting consciousness” in this passage. And just as obviously he characterizes phenomenology as a science of essences here. To this extent, his statements in the Dilthey letter stand in agreement with the first edition of the *Logical Investigations*. His manner of expression, in other words, does not suggest that he conceives the ego at issue in these investigations to be a transcendental ego. Although Husserl’s position on the transcendental ego is well known today, we must bear in mind that Dilthey would have been unaware of this development. Husserl’s transcendentalism only became explicit with the publication of *Ideas I*, a work published after Dilthey’s death. And Dilthey would not have recognized Husserl’s transcendentalism from any of the writings Husserl published to that point, most especially the *Logos* essay. Husserl, himself, admits that the phenomenological reduction is neither mentioned nor put to use in this essay.<sup>56</sup> Lastly, given that Husserl only began to develop his ideas regarding a transcendental ego after 1905, Dilthey could not have been apprised of these developments during their personal conversations.

We know from Dilthey’s published writings and unpublished manuscripts that he had studied Husserl’s *Logical Investigations* with greater intensity than perhaps any non-phenomenologist at the time. Nevertheless, he only ever saw the first edition of this work. Between 1901, the publication date of the *Logical Investigations*, and 1911, the year of their correspondence, Husserl published very little and virtually nothing which would have suggested a new orientation in his thinking. These works include minor logical studies and the *Logos* essay. Yet between these years, he introduced some of the most important innovations of method into his phenomenology, most particularly the phenomenological reduction. Although there is some evidence to suggest that Dilthey knew Husserl no longer thought of phenomenology as “descriptive psychology,”<sup>57</sup> it is highly unlikely that he ever became aware of the methodological development of the reduction, let alone, the “transcendental” turn in Husserl’s thinking. At the time of the *Logos* article, Dilthey would easily have believed that the intentional consciousness at issue in phenomenology was an empirical consciousness

considered eidetically. Even these words from the *Logos* essay would not have shaken greatly this belief.

As long as it is pure and above all makes no use of the existential positing of nature, pure phenomenology as science can *only* be an inquiry into essence and by no means an inquiry into existence <*Daseinsforschung*>. Every “self-observation” and every judgment based on such “experience” lies beyond its scope. The individual in its immanence can be posited and at best subsumed under the rigorous eidetic concepts that arise from eidetic analyses only as a This-here!—this onward flowing perception, memory, etc. For while the individual *is* not essence, it does “*have*” an essence that can be asserted of it holding evidently.<sup>58</sup>

Every statement by Husserl during these early years made it plain that he thought of phenomenology—as an eidetic science—in close affinity with mathematics. As such, it remains absolutely distinct from any science of factual matters. The conceptual content of its theoretical statements finds confirmation not in any worldly example or in any worldly process but in the intuition of the essential sense-constituting structures of pure consciousness. Hence its truths are relative not to any epoch or point of view which anchors a particular ego but instead have universal validity for all times and settings for *any consciousness whatsoever*. It is no wonder, then, that Dilthey would have thought Husserl a modern Plato.

It is essential to the proper understanding of Dilthey's relation to Husserl that one bear in mind the fact that Husserl never proffers the explicit statement of his transcendentalism in the *Logos* essay. In §33 of *Ideas* I, Husserl indeed articulates a distinction between, on the one hand, the eidetic analysis of consciousness, which by its focus on the essence of *any consciousness whatsoever* delimits the pure field of consciousness as a “a fundamentally unique region of being which can in actuality become the field of a new science—phenomenology,”<sup>59</sup> and, on the other, the phenomenological *ἐποχή*. The *ἐποχή* and reduction remain unexpressed in the *Logos* essay. In that essay, Husserl restricts himself to an explanation of the eidetic analysis of consciousness which makes clear the “limited” field of phenomenological inquiry. His aim, at least in the first “psychological” part, is to show that phenomenology is neither a psycho-physics nor a psychology in the usual sense. In many respects, therefore, the *Logos* essay represents Husserl's first widely disseminated rejection of the phrase “descriptive psychology” as a title appropriate to phenomenology. He limits himself, therefore, to arguing for the necessity of a phenomenological grounding of any empirical study of the consciousness, for “all psychological knowledge in the ordinary sense *presupposes* the knowledge of the essence of the psychical.”<sup>60</sup>

This strikes a marked contrast to the attitude taken up in *Ideas*. In this text, a central aim is to make clear the specifically non-natural attitude at work in every phenomenological investigation.

So long as the possibility of the phenomenological attitude is not recognized and the method not formed which brings to originary acquisition the corresponding objectivities within that attitude, then the phenomenological world must remain an unknown, indeed, hardly suspected world.<sup>61</sup>

It is precisely this distinction that remains absent in the *Logos* essay. The *Logos* essay remains fixed on the level of an eidetic reduction or eidetic analysis of consciousness leaving aside any mention of transcendental consciousness. Since this distinction between the eidetic and phenomenological *qua* transcendental remains absent in the *Logos* article, the transcendental phenomenological attitude thus remains at best only a vague ideal there. In reality, the *Logos* article would have been the sole means by which Dilthey could have become aware of this distinction. Since there is no indication of it there, Dilthey would likely have understood phenomenology as an essentialist "psychology"—which is indeed how he suggests he understands it in his published writings and unpublished manuscripts. Though it may be that after 1903 Husserl may have only grudgingly accepted that phenomenology is a psychology of a most unusual sort, there is nothing in what he published during Dilthey's life for the latter to believe it to be a *transcendental* science.

This is an important point because it is Husserl's eidetics that Dilthey rejects. Where Husserl's phenomenology falters is not to be found in his descriptive psychology *per se*. Dilthey, rather, believes that Husserl remains philosophically tone deaf to history. This is not say that he takes no cognizance whatsoever of history in his writings. Obviously, he does; and there are many important remarks to be found in the *Logos* essay on this subject. But, in Dilthey's eyes, Husserl simply lacks a genuine understanding of the historical development of European thinking. Husserl does not see, in other words, that his attempt to construct a new theoretical science, a science of essences, is a doomed striving. This effort at formulating universally valid cognitions, Dilthey argues, must be grounded in the historical awareness of the living subject, that is, in the living striving for values and goals inherent to the setting in which such a theoretical effort begins. The hallmark of metaphysics is its detachment from the roots of purposiveness which guides science in its historical development, Dilthey holds. Thus metaphysics offers only a logical picture of the world's coherency which is represented as valid for all time. "But what is given in the totality of our nature can never be wholly resolved in thought."<sup>62</sup> He thus criticizes Husserl in the letter of June 29, 1911 precisely on the metaphysical aims of his philosophy.

We are in agreement that, when viewed quite generally, there is a universally valid theory of knowledge. We also agree that the way into this is opened up only by investigations which make clear the sense of the terms which theory at first requires and are necessary for the

furtherance of all areas of philosophy. Our ways part in the further formation of philosophy. It appears to me that metaphysics is impossible which undertakes to express in a valid way the contextual connection of the world <Weltzusammenhang> by a contextual connection of concepts.<sup>63</sup>

For Dilthey, then, pure phenomenology does indeed represent a sort of metaphysics and hence a regress to a theoretical effort that has played itself out in European thinking.

It is no wonder, then, that Husserl felt the need to reiterate and defend his new science against Dilthey's attacks upon his eidetic methodology. Yet the important issue Husserl presses in his letter is not merely the importance of phenomenology as a science of essences aiming thus to ground every inquiry into actual being. It was also his intent to illustrate that this aim follows in essential agreement with Dilthey's philosophical project, even if the two philosophical projects proceed upon a different ground and so express a different conception of metaphysical knowledge.

Every science of actual being <Daseinswissenschaft>, e.g., the science of physical nature, of human spirit, and so on, changes of itself *eo ipso* into "metaphysics" (according to my concept), insofar as it is related to the phenomenological [constitutive] doctrine of essences and experiences from its sources a final clarification of sense and thus a final determination of its truth content.<sup>64</sup>

According to Husserl, the truth which every factual science expresses is, itself, understandable within or as a "constituent of 'metaphysical' truth, and its knowledge is metaphysical knowledge, namely knowledge of actual being <Daseinserkenntnis>."<sup>65</sup>

In later letters to Misch, Husserl would take up this same theme and seek to defend his philosophy to Dilthey's student and son-in-law by anchoring it within the framework of Dilthey's own philosophical project. "In spite of the oversimplifying *Logos* article,<sup>66</sup> which should be thought as "popular!," I conceived phenomenology *as radical and universal "human science,"* incomparably more radical than Dilthey—more radical through the phenomenological reduction (first presented explicitly in lectures of 1907<sup>67</sup>).<sup>68</sup> This is admittedly a novel conception of phenomenology. Yet however novel this might sound, it is—at least according to Husserl—not new to his thinking. For Husserl, this view of phenomenology as radical and universal human science is a consistently held conception ranging over almost the full frame of his development as a thinker. True, this is a mature articulation of phenomenology, but it is a view also made by a much younger Husserl in his letter of July 5/6, 1911 to Dilthey. "After all, don't we really mean the same thing in all this," he writes in conclusion. "When you speak of an analysis that pertains to the human sciences (an analysis by which you might lead

up to the proof the impossibility of metaphysics), this coincides, to a great extent, with what I consider—limited and formed only by certain methodological viewpoints—to be phenomenological analysis.”<sup>69</sup>

The question immediately arises, however: why would Husserl think that phenomenology and Dilthey's critique of historical reason were really so similar? Surprisingly, the answer may have as much to do with the development of the phenomenological method of reduction as it does with Husserl's understanding of Dilthey's work. By his own admission, Husserl first presented the method of reduction explicitly in his 1907 lectures, *The Idea of Phenomenology*.<sup>70</sup> Yet we know from his notes that he, in fact, developed the concept and its proper application two years earlier. This dating corresponds quite closely with his first encounter with Dilthey in March, 1905.<sup>71</sup> Certainly, the time at which he met Dilthey was pivotal in the development of transcendental phenomenology. We need only recall his letter to Misch of 1929 to remind us of this. “You do not know that the few discussions with Dilthey in Berlin of 1905 (not his writings) signified an impulse that runs from the Husserl of the *Logical Investigations* to the Husserl of ‘Ideas.’”<sup>72</sup> If we are to take him at his word, then his meeting with Dilthey had the effect of a spur, if not *the* spur, toward the first conceptualization of transcendental phenomenological method by Husserl. If true, the irony here is palpable. For, as we saw, Dilthey died unaware of this development in Husserl's thinking.

### *The Letters to Misch*

Although the exchange of letters between Dilthey and Husserl is quite brief, as one reads their letters it is apparent that each man responds to the other genuinely and with great attention to detail. In the Misch-Husserl exchange of 1929 and 1930, the exchange of letters is significantly larger—even if there appears far less discussion in these later letters. Husserl wrote all but one of the six extant letters of the exchange. However, this is not so much a deficiency inherent in this later exchange as it is a reflection of the sorts of letters that have survived between the two men. In many of his letters, Husserl seeks to defend transcendental phenomenology against its critique presented in a three-part series of essays by Misch entitled “*Lebensphilosophie und Phänomenologie*” or “*Life-philosophy and phenomenology*.” All of these essays were published in the *Philosophischer Anzeiger* between 1929 and 1930, and Misch eventually published the entire work as a single monograph in 1930.<sup>73</sup> The debate within the later letters between Husserl and Misch occurs, then, in the context of Misch's influential work (hereafter *Life-philosophy*), and the most important of Husserl's letters parallel the publication history of this work in the *Philosophischer Anzeiger*.

There is, however, a decisive difference between the Dilthey and the Misch letters to Husserl which highlights the importance of this later exchange. With Misch, Husserl expressly reflects back on his philosophy

and discusses his development from a position of philosophical maturity. This was an impossibility for the Husserl of 1911, since his philosophy was still very much taking shape at that time. So when examining the two sets of letters together, we find in them, therefore, not merely an *Auseinandersetzung* between Husserl and the school of Dilthey but also and, more importantly, a confrontation between Husserl, the elder, coming to terms with Husserl, the younger.

Most of the letters between Husserl and Misch from the twenties and thirties are philosophical in tone. All contain the customary niceties one would expect to find between two German academic mandarins at this time. Some also divert to the topic of Misch's ongoing efforts to publish Wilhelm Dilthey's *Gesammelte Schriften*, especially volume VIII on "the doctrine of world-intuition (or worldview philosophy) and essays on the philosophy of philosophy."<sup>74</sup> But, as we have said, the bulk of the correspondence from this period revolves around the three installments of Misch's *Life-philosophy* and Husserl's reactions thereto.

When Misch published the first installment of his *Life-philosophy*, he sent Husserl a special reprint copy of the work dedicated to the elder philosopher. Ostensibly, this first installment represents an *Auseinandersetzung* or confrontation between Heidegger and Dilthey, but as Husserl notes in his letter of June 27<sup>th</sup>, 1929 the "confrontation with Heidegger, or rather the Dilthey—Heidegger confrontation concerns me also, <and> as much implies the necessary confrontation with Dilthey—Husserl."<sup>75</sup> Within the first third of the work, then, the stage is set between the two men. Husserl recognizes that the work actually offers a critique of his own transcendental phenomenology, and he further sees that Misch sides with Heidegger in a comparative critique of the two phenomenologies. In his letters, Husserl thus reacts with this orientation in mind. Yet he still believes—more strongly now, or even more strongly than during the years Dilthey was alive—that transcendental phenomenology "fits together and belongs together"<sup>76</sup> with Dilthey's philosophy.

Husserl's first letter after the publication of Misch's *Life-philosophy* concerns a number of topics, not just merely his relation to Dilthey's philosophy. He takes pains to note the writings on which he is presently working. He indicates to Misch, for instance, that his *Formal and Transcendental Logic* is just coming to completion. Also, having recently completed his "Paris Lectures," he informs Misch that he is revising these for publication in a French translation to be known as the *Cartesian Mediations*.<sup>77</sup> For by the time Misch published the first installment of *Life-philosophy*, these works had yet to be published. Given that the *Formal and Transcendental Logic* came out during the time Misch was publishing his later installments, it remains questionable to what degree these later writings affected Misch's understanding of Husserl's philosophy, though we know that Misch makes note of the *Formal and Transcendental Logic* in the forward to the 1930s printing of the monograph.<sup>78</sup> Husserl, in this

letter to Misch of June 27, 1929, expresses a keen desire to continue with a number of new projects, all of which weigh heavily on him. "At 70 years of age," he writes, "in the same 'helpless situation' (Groethuyesen's expression) as the Dilthey of old amidst the mountains of manuscripts, one can 'have no time'."<sup>79</sup> Yet he remains vague what these projects might be other than those already mentioned. Finally, he concludes with the rather remarkable admission of the impulse running through his thinking from the time of his first meeting with Dilthey up to the present. After this, the letter then ends rather abruptly. In this letter, Husserl clearly does not respond to Misch's criticisms in any great detail. The tone of the letter makes clear, however, that Misch's *Life-philosophy* has affected him deeply.

Before examining this influence in more detail, we might turn to the very last letter to Misch written in 1937. Only a few lines long, its import far outshines its brevity. Written almost a year to the day before Husserl's death, the note is highly suggestive and bears repeating in full here.

Your objections are wonderful. My thinking and my analytically directed work have revolved around these central questions *for decades*. I believe to be able to satisfy you still. This is to follow in further articles by the actual carrying out of that which has been pre-delineated in the first article of the overture. I am for this reason quite pleased with your letter. Were I already so clear in 1905<sup>80</sup> over the sense of my method as I am in my old age, the unforgettable Dilthey would have seen that the ultimate fulfillment of his intentions lay in *this* transcendental idealism. But I still needed endless work to become clear in myself over all that which I had begun.<sup>81</sup>

Clearly, Husserl is responding here to something, some letter or reprint, which Misch sent to Husserl which lays out a set of objections to Husserl's "Crisis" essay (published in 1936).<sup>82</sup> Unfortunately, no copy of these objections has survived, and Husserl does not detail them here. If Misch's objections do in fact concern Husserl's "Crisis" essay, as is likely, they presumably dealt in some way with the novel "sort of clarification of history" at work in the "Crisis."<sup>83</sup> Whatever Misch objections were, Husserl felt sure he could accommodate all these problems in future publications. Indeed, the "Crisis" essay of 1936 was but the first two parts of a much larger planned work. Husserl placed great hope that this extended set of writings would finally and unequivocally underscore the vitality of transcendental philosophy within the contemporary philosophical scene. In many respects, then, this brief letter encapsulates the content and tenor of all the earlier five letters by Husserl to Misch. Once again, he likens his work to Dilthey's and expresses, as before, the view that his philosophy represents a genuine working out of Dilthey's earlier philosophy of life. If only, he opines, there were enough time to make this clear.



What happened, though, to strike such a chord of insecurity in Husserl during this last decade of his life? In 1927, Martin Heidegger published his groundbreaking work, *Being and Time*, and the work became an instant classic. The meteoric rise of Heidegger's prominence within Germany meant, however, Husserl's own declining philosophical status—a decline he became very much aware of. Furthermore, the last several years of Husserl's life were punctuated with the rise of National Socialism in Germany. And so in the last years of his life, he was dogged by the derogatory attitudes and policies of the Nazis. Husserl, one must recall, was a Jew by birth, though he converted to Christianity many years earlier. Non-Aryan philosophies generally and Husserl's transcendental phenomenology in particular came under increasing threat by the Nazi authorities. With the rise of the life- and existentialist philosophies in his last years and the frenzy of daemonic anti-Semitic German nationalism, Husserl came to see a crisis occurring not merely in his homeland but also within scientific culture generally.

In the "Crisis" writings, Husserl sought to address directly the philosophical crisis he saw developing. He also hoped to redress the criticisms of his philosophy as anti-historical and devoid of a sense of life. To do this he presented a new—or at least as it appeared to the public at large, a new—method of phenomenologizing. This method took the form of a regressive historical investigation of sense-establishments. He saw this effort as something of a therapeutic effort by which to make clear the living aims of scientific activity. The themes of the new "Crisis" writings were not in this respect essentially dissimilar from his earlier statements about the living motivations at work in scientific inquiry which he expressed in his *Logos* essay. By clarifying the structure of these original sources of scientific pursuit, the philosopher could function as a cultural leader, Husserl argued. He could thus act to counter the present crisis of irrationality spreading through Europe and, most markedly, in German life- and existentialist philosophies coming to dominance at that time.

To Misch, this historical method of regressive sense-investigation—which Husserl explicitly linked to Dilthey's method of philosophizing—may well have seemed a revolution in Husserl's philosophy, if not a rejection of all his earlier philosophical writings. Indeed, with the exception of the 1910 *Logos* essay, the topic of history, let alone any discussion of a method that could be described as historical, remained absent in Husserl's published work. Husserl, in fact, rejected outright the factual study of history as the basis of any sort of scientific inquiry in the *Logos* article. Yet his method in these last writings has precisely this character of historical reflection and so seemingly represents a radically different methodological approach than that taken earlier. "We are attempting," he says in §15 of the *Crisis* essay, "to understand and bring out <herauszuverstehen> the unity perduring in all the historical positing of goals amidst the conflict and concurrence of their metamorphoses."<sup>84</sup>



Indeed, the innovation at work in “Crisis” writings constitutes more than merely a shift to a historical style of reflection. Where the principal theme of Husserl’s “Cartesian” writings, such as *Ideas I*, centers on the *ego cogito*, the starting point of these last phenomenological reflections is the world, i.e., the world underlying every living interest and project that man takes up. This is especially clear in §43 of the *Crisis*, a text which it should be noted that was not published with the original materials in 1936, called “The Characteristic of a New Way to the Reduction as Opposed to the “Cartesian” Way.” The piece highlights the novelty of Husserl’s approach in these writings as well as its advantage over the earlier taken path.

Thus we consequently make the world thematic now as the basis of all our interests and life projects under which the theoretical interests of the objective sciences form only a particular group. . . . I note additionally that the much shorter way to the transcendental reduction in my *Ideas Pertaining to a Pure Phenomenology and phenomenological Philosophy*, which I call the “Cartesian” way (namely as is thought to have been achieved by mere reflective absorption in the Cartesian epoché of the “Meditations” and critical purification of the prejudices and errors at work in Descartes’ thinking) has a great handicap. It proceeds as if one could arrive in one leap at the transcendental ego.<sup>85</sup>

To be sure, the “Crisis” essay seems quite alien to any of his earlier presentations of phenomenological method. It would be wrong to suggest, however, that he now simply rejects his earlier methodological articulations of the reduction. Rather, looking at his notes and letters from this period, it is clear that Husserl sees the entire “Crisis” project as a culmination of long, depth probing investigations going back decades. This is, in fact, confirmed in an unpublished manuscript Husserl wrote close to time of his last letter to Misch. Here he criticizes his earlier Cartesianism while never entirely rejecting its efficacy. It seems that in his Cartesian works, Husserl felt it necessary to put to one side difficult questions about the temporal and historic fluidity of the life world in order to make as clear as possible the proper methodological nature of the phenomenological reduction. “Fortunately we can leave out of play,” Husserl writes in §81 of *Ideas*, “the riddle of time-consciousness in our preliminary analyses without endangering their rigor.”<sup>86</sup> Now in his later years, he explicitly criticizes the abstraction from this fundamental ground spring. Though he remained convinced of the essential validity of the “Cartesian” way of phenomenologizing throughout his life, he came to recognize it remained limited and provisional in character.

This world [of the natural attitude], the everyday self-understood existing (*seiende*) world, long-familiar in its universal form and in its typicality, which has become familiar to us out of our very life was

delineated in the *Ideas* only in the rawest characteristics—although it was expressly stressed therein that the task of a systematic analysis and description of this world of *Heraclitean* flux [*Heraklitisch-beweglichen Welt*] is a great and serious problem. It is true that I was already engaged with this problem for years before [the *Ideas*], but I was still not far enough along to penetrate it in its universality. We will see that this life-world (omni-temporally taken) is nothing other than the historical world. One can notice that from this introduction [i.e., the *Ideas*] a complete systematic introduction which introduces phenomenology begins as a universal historical problem and is as such to be executed. If one introduces the epoché without the historical [*geschichtliche*] thematic, then the problem of the life-world, or rather, the problem of universal history [*Geschichte*] follows along after the fact. The introduction of the *Ideas* certainly retains its correctness, but I now hold the historical way to be more fundamental and more systematic.<sup>87</sup>

It is striking how these lines at once reflect the change of approach at work in Husserl's last writings while also highlighting his long engagement with this problem. Realizing the Cartesian approach taken in his *Ideas* and the later *Cartesian Meditations* abstracted from the fundamental ground of philosophical life, i.e., from the formal and most general structures of the temporal-historical life-world,<sup>88</sup> he sought now in his last years to present a more concrete method of phenomenologizing in the "Crisis" writings.

### *A Closer Examination of Husserl's Encounter with Dilthey in 1905*

What is most intriguing when comparing these late statements by Husserl, i.e., both his comments to Misch and his own critique of *Ideas*, is the intimate relation they assert between his philosophy and the philosophy of Wilhelm Dilthey—even if this is only implied as is the case in his critique of *Ideas*. In the letter of June 27<sup>th</sup>, 1929 to Misch, Husserl maintains directly and unequivocally a unique motive force shaping his philosophy ranging back to his discussions with Wilhelm Dilthey. From Misch's perspective, however, this connection must have appeared most startling. For, as we have seen, there was little either in his published writings or his personal history to suggest such an intimacy. Hence this "impulse" deserves greater attention.

When Husserl first personally encountered Dilthey in 1905, he was a younger man and his philosophy fresh in bloom so to speak. He had only published his *Logical Investigations*, the work for which he was most famous, four years earlier. And though Husserl eventually reputed the title "descriptive psychology" for his phenomenology, there are strong affinities between the self-described "descriptive psychology" articulated in the *Logical Investigations* of 1901 and Dilthey's own psychology. Indeed both Husserl and Dilthey recognized this affinity, yet Husserl never expressed

this recognition in any of his published writings. Until his retirement in 1928 his major writings remained limited to his *Logical Investigations*, *Ideas I*, and the *Logos* essay, "Philosophy as rigorous science." Of these, only the 1910 *Logos* essay speaks directly of Dilthey; and as we have shown no one would easily see an affinity between Dilthey's work and Husserl's in this essay. As he wrote to Misch in the thirties, though, Husserl was also quite active producing major new works for publication. In 1928, for instance, he published his "Lectures on the Phenomenology of Inner Time-Consciousness" in the 9<sup>th</sup> volume of the *Jahrbuch für Philosophie und phänomenologische Forschung*.<sup>89</sup> The *Formal and Transcendental Logic* appeared a year later in the 10<sup>th</sup> volume of the *Jahrbuch*. Yet even in these, Husserl leaves unmentioned any direct or indirect relation of his philosophy to Dilthey's. If one includes the "Crisis" essay of 1936, then the only published statements expressing any relation between phenomenology and Dilthey's philosophy remained those found in the *Logos* essay. Rather than affirming any relation to Dilthey, however, he seems much more clearly in this writing to attack Dilthey's philosophical orientation. If Husserl meant to compliment Dilthey here, it is a seriously backhanded attempt.

If I therefore regard historicism as an epistemological aberration that, owing to its countersensical consequences, must be just as brusquely rejected as naturalism, then I would nevertheless like to emphasize expressly that I fully acknowledge the tremendous value of history in the broadest sense for the philosopher. For him the discovery of the common spirit is just as significant as the discovery of nature. Indeed, the immersion in the general life of spirit provides the philosopher with more original and therefore more fundamental material for inquiry than does the immersion in nature. For the realm of phenomenology, as a doctrine of essence, stretches from the individual spirit soon over the whole field of universal spirit, and although Dilthey shows in such an impressive way that psychophysical psychology is not the one that can serve as the "foundation of the human sciences," I would say that it is solely the phenomenological doctrine of essence that is capable of justifying a *philosophy* of spirit.<sup>90</sup>

Perhaps Misch simply could not make sense of Husserl's assertions regarding an impulse in his thinking leading back to Dilthey. This would be understandable. However, we have today—unlike Misch—Husserl's unpublished writings available for our perusal and so the means to make sense of this suggested link. To make sense of these writings, however, we need to look more closely at Husserl's first encounter with Dilthey in 1905.

There are but a few places outside of Husserl's letters where he expressly addresses the alliance of his own work with Dilthey's and the relevance of Dilthey's project to phenomenology. Not only did Husserl fail to discuss in any detail Dilthey's work in any of his published writings—apart, of course,

from the critical *Logos* essay, but he also only rarely mentions him in his lectures or unpublished manuscripts. However in his university lectures at the University of Freiburg on “Phenomenological Psychology (1925)” he takes up this issue in an unparalleled way. These lectures are perhaps Husserl’s most strongly Diltheyan work. In them he seeks to establish the limits and methodology proper to a study of psychic phenomena.

He begins the lectures with an “historical” introduction into the subject matter. At issue here is precisely Dilthey’s polemic—with which he agrees—against the tendency to explain mental life<sup>91</sup> by the method of theory construction. Any psychological theory which proceeds naturalistically, Husserl explains, attempts to construct a theory of consciousness by reference to theoretically simple non-experiential elements.<sup>92</sup> A psychological constructionist, in other words, seeks to form a theory of consciousness in the same manner as a physicist might explain the movement of heavenly bodies through the cosmos. “On the basis of experience, therefore, it conceptualizes hypothetical substructions of non-experiential causal systems [*Zusammenhänge*] and the hypotheses of laws relating to these.”<sup>93</sup> For both Dilthey and Husserl, this methodological approach, whereby the occurrence of complex psychic phenomena are explained by reference to a system of conceptualized “substructions,” is completely antithetical to a methodology properly fitted to the human sciences.

In the human sciences, on the contrary, the nexus [*Zusammenhang*] of psychic life constitutes originally a fundamental datum. For in inner experience the processes of one thing acting on another, and the connections of functions or individual members of psychic life into a whole are also given. The experienced nexus is primary here, the distinction among its members only comes afterwards.<sup>94</sup>

For both Dilthey and Husserl, then, the investigative ground of either psychology or of phenomenology, respectively, is the immediate inner experiencing of the whole nexus of psychic life. In this affirmation, the two men seem to hold the same view.

Yet in his 1925 lectures Husserl sought to raise the science of psychic life, which Dilthey had initially sketched in his 1894 essay, *Ideas Concerning a Descriptive and Analytic Psychology* of 1894 (hereafter “Ideas” or “Ideas of 1894”), above the level of a vague inductive empiricism [*Empirie*] to that of a rigorous science—establishing laws of essence which govern its domain a priori and thus prior to every consideration of the contingently factic.<sup>95</sup> Though Husserl generally approved of Dilthey’s descriptive-analytic methodology as expressed in the latter’s *Ideas Concerning a Descriptive and Analytic Psychology* of 1894 as well as his earlier *Introduction to the Human Sciences*, he nevertheless sought to radicalize Dilthey’s “unbiased empiricism” with a methodology founded on the intuition of essences and of essential relations. Though Husserl understood clearly his disagreement

with Dilthey, he remained in the lectures expressly allied with Dilthey in his view that “psychology must embark on the opposite path as that taken by the representatives of the method of construction. Its way must be analytical, not constructive.”<sup>96</sup> For Husserl, this new descriptive-analytical psychology is, in fact, the science of phenomenology. Indeed, it is for this very reason that he would call phenomenology a descriptive psychology in §6 of the first edition of his *Logical Investigations*.<sup>97</sup> Of course, he later rejected this appellation, since it invited naturalistic confusions.

After Husserl published his *Logical Investigations*, he came to see a strong similarity of method between his own phenomenology and Dilthey's influential and controversial essay on psychology, the *Ideas* of 1894. Dilthey, as we have already noted, had already come to recognize Husserl's *Logical Investigations*, most especially the second volume, the “Investigations Pertaining to Phenomenology and the Theory of Cognition,” as an extremely valuable contribution toward the proper expression of his own descriptive philosophical methodology. He was, in fact, one of the first—in Germany or abroad—to offer a seminar on Husserl's *Logical Investigations* to students outside of Göttingen.<sup>98</sup> As a consequence of Dilthey's interest in Husserl's work, the two men met in 1905. According to the scant evidence available, the meeting took place in Berlin sometime after the Easter break in March of 1905. This personal encounter allowed each man to introduce himself to the other. Sadly, no reliable third party record of their discussions exist. We know, however, that they met at least once at Dilthey's home, but it remains unclear exactly what took place between them. It is unclear how long Husserl remained in Berlin and where else—other than Dilthey's home—they met. We do know from Husserl's correspondence that he also met with Dilthey's assistant, Bernhard Groethuysen, during this visit. This may or may not have occurred in Dilthey's home. He may have met separately with Groethuysen, since he appears to have given Groethuysen his latest reports on contemporary logical studies published in the *Archiv für systematische Philosophie* in 1903–1904.<sup>99</sup> These would have included the important review of Th. Elsenhans' “Das Verhältnis der Logik zur Psychologie,” in which Husserl expressly disavowed his earlier designation in the *Logical Investigations* of “descriptive psychology” as a title for phenomenology.<sup>100</sup>

Husserl went to Berlin sometime between the 3<sup>rd</sup> and the 27<sup>th</sup> of March, 1905. The trip likely took place during the middle rather than the early days of the month. These dates are significant when compared against Dilthey's own work at the time. On March 2<sup>nd</sup>, Dilthey delivered an important lecture entitled, “The psychic structural context.” In this talk, Dilthey's praise towards Husserl's *Logical Investigations* can only be called effusive. Though the lecture would later be published in the March 16<sup>th</sup> “Sitzungsbericht der Königlich Preussischen Akademie der Wissenschaften Berlin,”<sup>101</sup> it remains unclear if Husserl obtained a copy. He was almost certainly was aware of the study. Meeting with Dilthey so soon after its presentation, it seems highly likely Dilthey would have mentioned it. Husserl did

eventually obtain the study when it was published in 1927 as a first of three psychological studies in the 7<sup>th</sup> volume of Dilthey's *Gesammelte Schriften*, "The Formation of the Historical World in the Human Sciences" (hereafter "Dilthey's GS 7").

In the March 2<sup>nd</sup> study, Dilthey leaves no doubt that he believes his own work finds supplementation and essential clarification in Husserl's. He acknowledges that Husserl's *Logical Investigations* "have achieved a new philosophical discipline which is 'a rigorously descriptive foundation' of the theory of knowledge [*Wissen*] as a "phenomenology of cognition."<sup>102</sup> Then, further, in a footnote later in the text he expresses his debt to Husserl's "epoch-making *Logical Investigations* in the utilization of description for epistemology."<sup>103</sup>

Later, on March 23<sup>rd</sup>, directly after Husserl's visit, Dilthey held another lecture or "study on the groundlaying of the human sciences," which he presented to the philosophical-historical faculty at the University of Berlin. This second lecture would form the basis for the second of the three studies published in Dilthey's *Gesammelte Schriften* VII. Unlike the first study, though, Dilthey did not publish this second study during his lifetime. Where the first study dealt with the task, method and classification of the human sciences, this second study treated objective apprehension and sought to make clear the structural character of the experiences of apprehension and the relations between them, by which a nexus is composed.<sup>104</sup> Its affinity to the *Logical Investigation* both in content and method are unmistakable. Indeed, Dilthey quotes explicitly from the first and fourth of Husserl's *Logical Investigations* in this second "Study."<sup>105</sup>

Recently published manuscripts show clearly that Dilthey spent considerable energy studying Husserl's *Logical Investigations* between 1904 (at least) and 1906. This reading took place as Dilthey worked to publish a new edition of his *Introduction to the Human Sciences*.<sup>106</sup> By the time of their meeting in 1905, therefore, there is little doubt that Dilthey enjoyed a thorough understanding of Husserl's *Logical Investigations*. For this reason that we can presume that their discussions during the 1905 meeting likely centered on the importance of Husserl's work for Dilthey's own methodology and vice à versa—probably something along the lines laid out in Dilthey's two psychological studies from this time.

On the other hand, it appears that Husserl was generally unfamiliar with Dilthey's researches at that time. We know this because Husserl suggests as much in his 1925 lecture, "Phenomenological Psychology." There he asserts that his influence in taking up the tasks and method of a descriptive psychology were to be located more squarely with Franz Brentano than with Dilthey. This indeed accords with the fact that he took up the title of descriptive psychology only to drop it years before he met with Dilthey. In his 1925 psychology lectures, Husserl attributes to Brentano almost exclusively the turn in Germany and in Great Britain—and indeed his own turn—toward a descriptive methodology within the discipline of psychology. Yet



he also highlights the impressive, independently garnered achievements by Dilthey in the lectures as well, specifically citing Dilthey's "Ideas of 1894. Comparing Brentano's and Dilthey's role in the development of psychology during the latter decades of the 19<sup>th</sup> century, he takes pains to highlight Dilthey's originality. Though Brentano proposed a unique theory of intentionality and developed a descriptive method appropriate to the understanding of psychic phenomena in his *Psychology from the Empirical Standpoint*, Dilthey, Husserl argues, was not influenced by Brentano's studies. "Rather he had come to the demand for a pure description wholly by himself, namely vis-à-vis his sphere of interests in the human sciences. The central meaning of intentionality played no significant role."<sup>107</sup>

In making this last claim that intentionality played no role in the development of Dilthey's descriptive methodology, it is worth noting that Husserl is not discounting here the role intentionality would eventually play in Dilthey's work. As he relates it in his lectures, he, himself, did not at first recognize the commonality of his own phenomenology *qua* descriptive psychology with Dilthey's descriptive psychology. He in fact only became aware of it *after* the two men met in 1905. He explains that he was at first negatively influenced against Dilthey's *Ideas* by the strongly critical review penned by Hermann Ebbinghaus in the journal *Zeitschrift für Psychologie und Physiologie der Sinnesorgane*.<sup>108</sup> This review led Husserl quite uncritically to reject Dilthey's psychological treatise as inessential. Hence he did not even read Dilthey's *Ideas* until after meeting with Dilthey personally to discuss their respective work. In perhaps the only extant account of these conversations, Husserl expresses his shock and excitement as he came to learn of their shared interests and methods.

I was at first not a little surprised to hear personally from Dilthey that phenomenology, namely the descriptive analyses of the 2<sup>nd</sup>, specifically phenomenological part of the *Logical Investigations* stood in essential harmony with his own "Ideas." That they were to be viewed as a first fundamental piece in actual fulfillment of psychology, using a matured method, the psychology which had floated before him as an ideal. Dilthey always placed the greatest weight on this commonality of our researches arising from basically differing entry points; and in his old age took up again with a youthful enthusiasm his investigations pertaining to the theory of the human sciences that he had allowed to fall to the side. The result was the final, most beautiful of his writings in this regard, "The Formation of the Historical World" (of 1910) in the *Abhandlungen der Berliner Akademie*, which he was precluded from completing due to his death. The more I myself progressed in the working out of the phenomenological method and in the phenomenological analysis of the life of spirit, the more so had I to recognize that Dilthey in fact had been justified by the so very alien judgment regarding the inner unity of phenomenology and descriptive-analytical psychology. His

writings contain an ingenious pre-view and preliminary step toward phenomenology.<sup>109</sup>

Husserl then goes on to praise Dilthey's work in the strongest terms. Where Brentano had given a "strong impulse" in Germany and abroad for the turn toward a descriptive methodology within the discipline of psychology,<sup>110</sup> Dilthey had in fact achieved completely by himself something that eluded even the school of Brentano. He had brought about a transformation, albeit, an inchoate preliminary working out of the idea of a descriptive psychology to a new philosophical discipline, phenomenology. This was the achievement of which Husserl became aware in 1905.

### CORROBORATION AND CLARIFICATION

Let us assess what we know about the influence of Dilthey on Husserl. On the one hand, in his letters to Georg Misch, Husserl insists on a unitary impulse in his philosophy that reaches back to his first encounter with Dilthey. Yet however consistent he is to Misch about this, he is also maddeningly vague about the efficacy of this impulse. Rather than explaining himself to Misch privately, he wishes to clear this up in future planned publications. On the other, we can find no corroborating evidence of this impulse in any of Husserl's published writings. With the exception of the *Logos* article of 1910, Dilthey's name is not even mentioned in any of Husserl's published writings. Yet when we look to his unpublished scientific writings, especially his lectures on "Phenomenological Psychology" from 1925, we do find an appreciation of Dilthey's work there—though this relates somewhat narrowly to Dilthey's descriptive "intentional" psychology. Even this discussion, however, leaves vague the nature of the Diltheyan impulse on his thinking. While the tone in these later lectures differs starkly from his earlier *Logos* essay, they still do not provide corroboration of the "impulse that runs from the Husserl of the *Logical Investigations* . . . to sometime around 1925."<sup>111</sup> Are we then to rely solely on Husserl's letters to Misch for believing that such an impulse exists in his philosophy? This would be unwise, as they may merely represent the unctuous reply of a philosopher who sees his influence waning markedly in the world. Though Husserl repeatedly mentions Dilthey's influence in his letters to Misch, the fact remains that all these remarks occur in letters to Dilthey's son-in-law and most famous student. Furthermore, they occur in the face of a declining dissatisfaction with transcendental phenomenology and the rising popularity of life-philosophy. Heidegger's existential analytic of Dasein articulated in *Being and Time* is quickly overshadowing Husserl's analytical research program, and this is exemplified quite clearly in Misch's own *Life-philosophy*. Perhaps, then, Husserl is simply overstating the case of Dilthey's influence to Misch in order to reassert his relevance. The Misch



letters, alone, offer little more than the assertion of a linkage between Husserl and Dilthey.

Fortunately, we need not rely solely on Husserl's letters with Dilthey and Misch to find evidence of the long-lasting influence of Dilthey on Husserl's thinking. There is another source which corroborates Husserl's comments to Misch. These are found in letters Husserl wrote to his former student, Dietrich Mahnke.<sup>112</sup> Husserl penned these letters on the occasion of a review by Mahnke concerning the seventh volume of Dilthey's *Gesammelte Schriften*. Mahnke published an extensive review of the work in the journal *Deutsche Literaturzeitung* in late 1927.<sup>113</sup> In his review, Mahnke spends considerable energy comparing the philosophies of Husserl and Dilthey. The psychological studies leading off volume 7 of the *Gesammelte Schriften*, alone, suggest the connection between the two philosophical projects, but Mahnke insinuates a deep and penetrating affinity between the two philosophies ranging far beyond these two short writings. At the end of this analysis, he suggests the following:

I would like to believe that the doctrines of Husserl and Dilthey not only permit a synthesis, they, in fact, demand one: here mathematical determination and clarity of the formations of concepts, there historical multiplicity and fullness of intuitions; here universal cognition of timelessly valid eidetic laws, there individual understanding of human historical actualities of life and experience; here the unified identity of nature, of the absolutely objective core of all experiential worlds, there the inexhaustible richness of the world of spirit re-experienced through the infinite self-enlargement of the individual subject. Thus the mutual completion of Husserl's noetic-noematic phenomenology and Dilthey's "self-reflection of life" ought to occur for the multifarious further development of natural and human-scientific epistemology. This would be of extraordinary value for the natural and human-philosophical cognition of actuality itself.<sup>114</sup>

This demand for a "synthesis" of the doctrines of Husserl and Dilthey had an immediate impact upon Husserl. In fact, very soon after he obtained the offprint of this review from Mahnke,<sup>115</sup> he composed and sent off a lengthy letter to his dear friend about it. On December 26, 1927, Husserl writes: "For me there is no need for a particular synthesis between Dilthey and phenomenology."<sup>116</sup> He then goes on the recall that he had been working toward such a synthesis from very early on. He recalls how Dilthey made such an "enormous impression" on him at the time of their first meeting, and that his life's work really took a new turn at that time. "The first 'synthesis' between Dilthey and my endeavors took place in the winter of 1905/06,<sup>117</sup> namely in the form of a number of *personal* discussions during my visit to Dilthey's home."<sup>118</sup> These discussions were of such an importance to him that he "right away announced a series

of exercises in Göttingen on 'Natural and Human Science;' <sup>119</sup> and from then on, the related problems of a human scientific phenomenology [*geisteswissenschaftlichen Phänomenologie*] occupied <him> more than all others, although to date nothing has been published."<sup>120</sup> This last line is worth pausing over. For Husserl admits that "to date nothing has been published." Indeed, he never did publish any of these researches, even if we include the later "Crisis" writings—a fragment of which Husserl actually published during his lifetime.

Mahnke begins his review simply by detailing the contents the volume. This includes, he notes, two major groupings of materials. Each grouping of essays revolves around writings Dilthey wrote or published late in his career. The first grouping contains manuscripts under the title "Studies toward the foundation of the human sciences." These, as we have indicated, include the two lectures Dilthey presented in March of 1905 at about the time that Husserl visited him. The second grouping of materials contains Dilthey's famous essay, "The formation of the historical world in the human sciences," originally published in 1910. Among the manuscripts associated with this latter publication are included numerous sketches and related outlines from the same period "in which Dilthey put forward the final and most profound attempt to bring conclusively to completion his systematic major work, the 'critique of historical reason,' which since 1859 he had taken up again and again."<sup>121</sup>

Mahnke clearly limits the objective he takes on for himself in his review. Though the earlier "Psychological Studies" were strongly influenced by Husserlian phenomenology, he opts not to trace their development to Dilthey's encounter with Husserl's philosophy. He opts, instead, to detail the similarities and differences between Husserl's philosophy and Dilthey's. Rather than present a historical survey of these materials, he seeks to frame a question that—as he sees it—can only now find an answer with the publication of seventh volume of Dilthey's *Schriften*.

I wish, to the contrary, to attempt to answer in a detailed way the important question (which is first possible on the basis of Groethuysen's newly published drafts) of how successful had Dilthey been in his last years to complete the proper critique of historical reason in the context also of the doctrine of method and epistemology of the human sciences.<sup>122</sup>

This he considers the most important question one can ask of Dilthey's work, since it goes to the heart of whether Dilthey's systematic philosophy has genuine significance or whether it ultimately fails its broad ambition. According to Mahnke, Dilthey had seen the goal of his work since as early as 1859 to be a renewal of the Kantian critique of reason, but one which occurred on the ground of a historical worldview. In his psychology, Dilthey sought tirelessly to counter the epistemology of transcendental idealism and to establish in its stead an immanent 'realistically directed

epistemology' founded upon a universal self-reflection of life. This self-reflection was not to be one-sidedly restricted to the lawfulness of the intellect, but would rather encompass the full scope of mental life and the total content of psychic existence.<sup>123</sup> Dilthey's efforts to establish such an analytic of experience, whose method was to be primarily descriptive, led him, Mahnke asserts, to a stance much in common with Husserl.

As an aside, we should note, though, that Mahnke does not trace the development of Husserl's transcendental idealism in the review. Yet he does explicitly indicate Dilthey's rejection of the idealistic elements in Husserl's phenomenology.<sup>124</sup> This leaves open the impression that Dilthey rejected this aspect of Husserl's philosophy on the basis of those works published before Dilthey died. Yet, as we have argued above, by the time Dilthey died in 1911, Husserl had only published a few major writings, i.e., the *Philosophy of Arithmetic* of 1891, the famous *Logical Investigations* published in 1900/01, and the short essay of 1911 "Philosophy as rigorous science." None of these works offer clear representation of his later transcendental idealistic philosophy. Even though Husserl had made a clear turn to transcendental idealism by the time of Mahnke's review, this turn was in no way apparent to Dilthey at the time during which the works found in the seventh volume were produced. Dilthey's reading of the first edition of Husserl's *Logical Investigations*, as we have argued, fell in line to a large extent with the more realistic readers of Husserl's work and thus he saw his own efforts to establish a 'realistically directed epistemology' as one commensurate with the project of descriptive analysis at work in Husserl's *Logical Investigations*. Mahnke's discussion in this regard betrays a common but avoidable blindness to the actual historical relation between the two philosophies.

This misrepresentation aside, Mahnke is absolutely correct to point to an important difference which Dilthey saw between his own approach and that taken by Husserl. Though both men ground their analytic of experience from that which gives itself in direct "inner" experience, their ways seem to part soon thereafter.

The starting point of cognition is certainly to be found in nothing other than that which gives itself immediately, but not Husserl's shadowy timeless essences and not transcendent or transcendental ideas which "tie fast the becoming flowing things in a concept." The starting point <for Dilthey> is rather the livingly actual, continually streaming life whose "first categorical determination is temporality," whose real "essence" can be therefore described in the highest sense as an immanent connection [*Zusammenhang*] or a constantly active law of its enduring movement of form.<sup>125</sup>

Under this interpretation, Husserl's reflexive philosophy of ideal essences differs from Dilthey's realistic epistemology insofar as the former imposes a

withering logicism on the flow of living experience. Husserl's phenomenology, thus, lacks any real connection to living consciousness. As we have seen, this is precisely criticism taken up by Georg Misch in his *Life-philosophy*. Indeed, less than a year after Mahnke published his review, Misch would write that Husserl's transcendental reduction effects a de-actualizing reification <entwirklichende Realisierung> of the logical over the living.<sup>126</sup> Both men, Misch and Mahnke, thus appear to offer similar grounds for the rejection or, at least, modified acceptance of Husserl's phenomenology from the standpoint of life taken by Dilthey. For both considered Husserl's philosophy to be an intellectualist interpretation of direct experience.

Before we examine Husserl's response, we need a better grasp of the context and content of Mahnke's review. We must bear in mind that the review was published in 1927. Just as Mahnke was completing his review, he received the 8<sup>th</sup> volume of Husserl's *Jahrbuch für Philosophie und phänomenologische Forschung*. This, of course, is the volume in which Martin Heidegger published his monumental work, *Sein und Zeit* and Oskar Becker his mathematical treatise, *Mathematische Existenz*. In fact, Mahnke concludes his review with a discussion not only of Husserl's phenomenology but also that of Martin Heidegger's. Interestingly, Mahnke's assessment of Heidegger's hermeneutic phenomenology is not dissimilar to the thesis put forward by Misch in his *Life-philosophy*. Mahnke writes: "I find in this 'hermeneutic phenomenology'—although I have not yet wholly penetrated the Hegelian obscurity in Heidegger's manner of expression—the attempt at a synthesis of Dilthey's and Husserl's philosophy actually being carried through."<sup>127</sup> Though, in other words, he frames his analysis of Dilthey's philosophy in the context of Husserl's constitutive phenomenology and invokes the need for a synthesis of the two, he suggests that Heidegger's new work is that which seems to represent this very synthesis. Regardless of these deferential remarks, though, Mahnke concludes his review by pointing to what he sees as the unfinished work of phenomenology generally. The synthesis, he asserts, remains to be fulfilled, even taking account of Heidegger's new hermeneutic phenomenology.

Thus remains the great task of the future of a double-sided phenomeno-logie which unites Dilthey and Husserl. A philosophy which allows for the expression of eternally valid sense of the ever continuing flowing life its expression—according to the motto: 'And that which ever works and lives and grows / Enfold you with fair bonds that love has wrought, / And what in wavering apparition flows / That fortify with everlasting thought.'<sup>128</sup>

These are words which Husserl felt compelled to respond.

Turning now to Husserl's reply to Mahnke, we find in them a more concrete characterization of the Diltheyan impulse at work in his thinking than is found in the Misch letters. Regrettably, though, even here Husserl

remains vague. Hence we will be required to take up again the concrete development of Husserl's thinking in the next chapter, if we hope to really grasp the true nature of this impulse which defines his philosophy.

## CONCLUSION: "BEFORE ALL SCIENCE IS LIFE"

There is a tension in the reception of Husserl's philosophical writings occurring during his lifetime that we find occurring today. One naturally presumes Husserl's published writings present a generally complete and true account of his philosophy. Yet, again and again, Husserl rejected this presumption. The greatest and most important part of his life's work remained hidden away in his manuscripts, he suggests.<sup>129</sup> By looking only at the body of his published work, many of Husserl's contemporaries—as well as many today—leveled the criticism that his eidetic phenomenology represents but a specious form of intellectualism.<sup>130</sup> After Husserl published the *Logos* essay, for instance, he suffered a number of attacks in this vein.<sup>131</sup> Given that the *Logical Investigations* constituted his only significant work to that date, it appeared the central focus of phenomenology rested with logical experience. And the emphasis on the logical persisted throughout Husserl's career. Many of his contemporaries thus criticized him for the logicist orientation of his philosophy.

To Husserl, these criticisms quite seriously missed the point of his work, for they left out of view a whole range of problems with which phenomenology concerns itself. "Pure phenomenology encompasses all worlds and embraces the actual through the possible."<sup>132</sup>

It has to do with logic as much as it does with ethics, aesthetics and all parallel disciplines. *The Logical Investigations* offered tentative beginnings of a phenomenology of the logical, since it accomplished a first breakthrough to phenomenology generally. The scope of the phenomenological problematic extends to nature (the consciousness constituting nature and of nature as a constituted unity), a phenomenology of corporeality, of the spiritual, of social spirituality and its constituted correlate standing under the title culture, etc.<sup>133</sup>

Though Husserl here is writing to Eduard Spranger in 1918, these remarks bear a striking similarity to later statements Husserl would make of the same effect. Ironically, as we have noted, Husserl remained by and large silent to his critics publicly. Though they quoted his own words, most critics seemed to him to miss the point of his work. Perhaps if he had been able to bring to print his major researches over the years, there might have been less confusion.

In his response to Dietrich Mahnke, who we should recall is both a friend and former student of Husserl, the former master traces the development of

his thinking in terms almost identical to that in his letter to Georg Misch. To Mahnke, though, he describes in a detail lacking elsewhere the importance of his encounter with Dilthey and the relevance on the development of his work after 1905. "The fact that Dilthey identified my phenomenology with scientific [*geisteswissenschaftlichen*] psychology and brought it in line with his life's goal to find a philosophical grounding of the human sciences made an enormous impression on me."<sup>134</sup> After meeting with Dilthey, he continues, he turned immediately to a study of Dilthey's "psychology of understanding" and the work of Rickert and Windelband in a new course entitled, "Historical-philosophical Exercises (1905)".<sup>135</sup> In the letter, he then goes on briefly to trace the problematic of a human-scientific phenomenology at issue in the 2<sup>nd</sup> volume of *Ideas* while highlighting its root in the 1<sup>st</sup> published volume. He then pauses and makes a most interesting comment. Here he proffers to Mahnke a conception of phenomenology that, as he says, he has held since his first meeting with Dilthey. It is implicit, he asserts, in his *Ideas* I and has shaped all his analyses that come after it. "Already emerging from this <1<sup>st</sup>> part <of the *Ideas*> I came to hold the view that phenomenology is nothing other than *universal* "absolute" human science."<sup>136</sup>

Husserl goes on to articulate the "natural methodological path of phenomenology"<sup>137</sup> from the egological phenomenology of *Ideas* I to the phenomenology of intersubjectivity. He explains that his own comprehension of the phenomenological reduction to intersubjectivity remained nascent in Göttingen, and he refers here specifically to his analyses of empathy which he articulated in his lecture course on the Basic Problems of Phenomenology at Göttingen in 1910. Although the natural path of his investigations start from the situated ego, it is important to recognize that he now holds that his analyses of late have led him against this starting point.

My rigorously analytic manner or research . . . brought with it the insight that . . . in the treatment of the constitutional problems I ought not begin with problems of the transcendental constitution of personality and personal community in relation to a constituted environment but rather with the *life of consciousness* in order to inquire into the principles of highest synthetic unity by reference to the typification of that life according to eidetically necessary and eidetically possible forms.<sup>138</sup>

He then laments to Mahnke that Dilthey so misunderstood his philosophy of essences, "as if I couldn't reach the factual life of spirit with this eidetic research, as if I wanted to exclude historical and factual research generally."<sup>139</sup> He underscores to Mahnke, his good friend, a renowned scholar of Leibniz, that he [Husserl] remained a "just a Leibnizian." Research of the actual always follows after research of the possible; this is the sense in which phenomenology grounds all empirical enquiry. Eidetics is the necessary first science. However, he should not, he makes clear to Mahnke, be confused for a Platonist.

Before all science is life, ultimately transcendental life, but transcendental life in which monadic subjects and subject-communities has given for themselves the apperceptive form of human-communities in a spatio-temporal world. All eidetics presumes a *withdrawal* <Ausgang> from factual givenness under the condition of phantasy, which is but the variation of the factum. Thus the first stage is a natural situatedness [*Einleben*] in experience and the naively natural view. But that is no *science*. Eidetics is the founding science for every corresponding factual science.<sup>140</sup>

Thus the real difference between himself and Dilthey does indeed rest with his eidetics, but this is not to be understood as an ossifying abstraction of manifest “inner” life. Rather, eidetics represents the logic of transcendental life fundamental of all factual science. Phenomenology as an eidetic science discloses, thereby, not only the doctrine of scientific method. It also “reveals the universal form, the universal essence-typology of concrete universal subjectivity (of the absolute I-totality), which is productive in this life, and forms itself personally—out of springs of specific activity and on the basis of an intentional passivity which is likewise to be disclosed.”<sup>141</sup>

Put another way, rather than effecting a de-actualizing reification <entwirklichende Realisierung> of the logical over the living, as Misch suggests in his critique of Husserl, phenomenology offers the sole methodological means to understand the concrete streaming-standing, ever flowing but always actual life of consciousness. This is the insight which has guided Husserl since his first encounter with Dilthey in 1905. Phenomenology is, in essence, universal, “absolute” human science; for its subject matter is that which is given in the most rigorous sense, i.e., living experience itself.<sup>142</sup> Rather than a genuine Plato, as Misch and Dilthey have labeled him, Husserl seeks instead to be the genuine Dilthey.

Only in eidetic thinking can the *fundament* of factual thinking be made apparent, namely, posited and brought out as a scientific thinking of the factual. But then precisely the factum and the actual working through of the research of the factum remains.<sup>143</sup>



### 3 The Development of Constitutive Phenomenology

For more than a decade already I have gone beyond the stage of Platonism and posed the idea of transcendental genesis as the chief theme of phenomenology.

—Husserl to Paul Natorp, June 29, 1918<sup>1</sup>

We have learned from our analysis of Husserl's letters both to Georg Misch and Dietrich Mahnke that Husserl conceived phenomenology as radical, universal "human science" and for this reason placed enormous importance on the force of Wilhelm Dilthey's thinking on his own. His 1905 encounter with Dilthey initiated an impulse in his thinking that ran from his work in the *Logical Investigations* through the *Ideas* to the developments of method that took place during the teens and twenties. However, Husserl never adequately articulates the nature of these developments to Misch or Mahnke. So it is to these developments that we turn now to examine. The task of this chapter is twofold. First, we will examine the developments of Husserl's thinking as it evolved in the first and second decade of the twentieth century in order to understand more clearly the vaguely defined impulse he mentions to Misch. His description of conscious intentionality changes during these years from a structural model typical of his earlier works such as the *Logical Investigations* and *Ideas I* to a genetic or temporal model of intentionality articulated later. In our examination of this development, we shall see that this new temporal model is not fully consistent with the earlier intentional model. Yet if it is true—as Husserl asserts is the case—that throughout his life he strove toward a unitary goal in his phenomenological analyses, then perhaps we may be able to find a unity to the phenomenological problem articulated in these developments. However, we must be alert to the possibility that the development of the later temporal model of intentionality introduces insurmountable contradictions in Husserl's method of analysis. This, in fact, may account for the inconsistencies which seemingly define his research manuscripts. Consequently, this leads us to the second aspect of this chapter's task. As we articulate Husserl's development of method and the inconsistency this introduces, we will also provide an explanation of what motivates him to develop this new model of intentionality.

How far have we progressed in our efforts, though? To be sure, we have made modest progress toward finding a unity in Husserl's philosophy. At least now, we have reason to believe that within Husserl's literary estate we may *in principle* be able to disclose a unity. However far we have gotten,



or believe we have gotten, though, our original problem persists. While the programmatic writings he published during his lifetime provide a plethora of introductions to his philosophy, there is very little in these to corroborate directly the views he privately expresses to Misch and Mahnke. But Husserl's programmatic writings were never meant to be the last word. The sheer mass of his writings speak against this. If there were any uncertainty regarding this point, though, the earlier cited letter to Adolf Grimme, where he highlights the importance of his unpublished writings, further affirms this.<sup>2</sup> We have the obligation now to provide a positive account of the unity of Husserl's philosophy by reference to these writings—if that is possible.

Yet as we turn to this task, we hesitate—as we do at every important juncture in our investigation—in order to reflect on our own manner of proceeding. We undertook our earlier analysis of Husserl's letters to Dilthey, Misch and Mahnke simply to be sure that we had good reason to begin. Now that we have accomplished this, it is not as if Husserl's unpublished research investigations have all become finished works of analysis. The majority of these writings remain the fragmentary experimental investigations into "*die Sachen selbst*" of living consciousness they were before we began. And the fact also remains that Husserl's assertion to Misch and Mahnke, which we examined in the second chapter, are only privately expressed claims. One can find no explicit corroboration by Husserl in his published writings to support this view. And even in those unpublished writings where he mentions Dilthey directly, he gives us no hint of such an impulse in his thinking going back to his encounter with the man in 1905.<sup>3</sup> It might seem, then, more efficacious simply to reject these claims. Indeed, they may express no more than Husserl's recognition of his failing influence.

To this sort of objection we have a reply, which though not our own, is one we accept as if it were.

To interpret any such text is to place it in the total context of Husserl's thinking. We should, if possible, avoid the sudden, initial excitement on the discovery of a paragraph in which the Master seems to be rejecting his well-known position. We should rather ask, how and why could he write what he did? We, as interpreters, should try our best to avoid being motivated by the search for "retractions," and must rather be guided by the principle of charity which aims at making the thinker maximally self-consistent.<sup>4</sup>

The principle of charity demands that we focus our investigation as we have done. Only after our investigation can we justifiably decide whether our original presumption is faulty. We know that Husserl did not publish an enormous and enormously important body of his work. The scholar of his philosophy should, therefore, toil amidst these myriad writings, first, to become familiar with them and, then, to identify the main themes in them

and the contours of development exhibited in them. The interpreter should focus her efforts toward understanding and explaining the consistency of philosophical movement. If this is not possible, then she obtains the obligation to explain why. Though Husserl's writings may appear to offer a chaos of views, perhaps this appearance belies a many leveled internal restructuring of method not easily apparent from a precipitous sortie into the manuscripts. Perhaps, with some effort, we can understand the dynamic course of this restructuring in his writings and so make sense of the insights he develops over the years. This, indeed, is our aim in this work as a whole.

Yet today, now that a substantial portion of Husserl literary estate has made it to print, our problem is never more clear. The greater the number of Husserl's writings we have available, the more inconsistent appears his findings. As we have indicated already, it is difficult, indeed, sometimes impossible to tell which of his research investigations effect a new and promising path and which a dead-end. But here we have at our disposal an enormous asset. The editors at the Husserl archives who publish his extant writings provide invaluable context to the underlying course of his work. The intertextuality among Husserl's manuscripts is less than transparent in texts, themselves. Making sense of the writings in the literary estate is virtually impossible, in other words, without the valuable assistance of these editors who bring these works to print.

However, this also highlights a difficulty for the scholar of Husserl's transcendental phenomenology. To understand his philosophy one must comprehend his unpublished manuscripts, but to comprehend these one must already in some sense understand his philosophy. The apparent discontinuity of Husserl's unpublished research manuscripts has not only led the editors of *Husserliana* but also many other scholars to expend considerable energy tracing the development of the most important operative concepts at work in Husserl's manuscripts.<sup>5</sup> In this precision work, these many hands seek a unitary conception of method—or where this is lacking, evidence to the contrary. Indeed, now that so much of Husserl's literary estate is publicly available, Husserlian scholarship is at a critical phase. As never before we have what appears to be something very close to the “whole cloth”<sup>6</sup> of Husserl's philosophy in print. This mass of writings, “barely manageable” to Husserl in the thirties, remains intriguingly opaque except to the most dedicated scholar. Though the overall structure of Husserl's literary estate provides a frame by which to comprehend the general contours of Husserl's investigative agenda, when we actually delve into the research manuscripts, this overall frame—so clear from our stance outside of the writings—slowly dissolves before our eyes. Nothing can dissuade the interpreter of Husserl's philosophy from the impression as she reads through his unpublished writings that these works do not provide a unitary conception of the transcendental phenomenological problematic. Rather, the dis-array of different experimental investigations shows itself much more clearly. Is Husserl's philosophy, then, noth-

ing more than “system” of conflicting investigative results? Certainly the central concepts operative in Husserl’s philosophy such as phenomenon, epoché, constitution, intentional performance and even transcendental logic remain open problems. Shall we then criticize him precisely for the lack of resolution regarding these concepts? Perhaps we shall come to discover that such a criticism bespeaks a basic misunderstanding of Husserl’s philosophy.<sup>7</sup> We are led again to question what Husserl’s transcendental phenomenology is *for us* as co-philosophizing subjects? We should look for guidance here, and a fundamental source of this guidance can found in the editorial comments of introduction to the works of *Husserliana* we shall consult.

### HUSSERL’S CORPUS: HUSSERLIANA RECONSIDERED I

Given Husserl’s prolificacy, the first archival directors and editors<sup>8</sup> clearly understood they could publish only a selection of his total output.<sup>9</sup> The question then became how to construct the works that were to become *Husserliana*. What works must be published, and what writings should be left out? Though today the *Gesammelte Werke* series in *Husserliana* contains thirty-eight plus volumes<sup>10</sup> of original manuscripts, when the archive was established in 1938 only some forty volumes were planned. Before even the first volume was published, though, the directors decided against establishing an overarching editorial plan.<sup>11</sup> Although such an architecture had been considered useful, it was believed that the establishment of a complete plan would have taken prohibitively long to work out. The original directors and editors, thus, decided instead to publish a number of critical editions of his previously published works and most important lectures while leaving the actual composition of the series, itself, as open as possible.<sup>12</sup>

As the series developed, the volumes of the *Werke* began to include more and more materials supplementary to Husserl’s sustained reflections exemplified in his published writings and lecture courses. Volumes VII and VIII of the *Gesammelte Werke*, for instance, offer Husserl’s lectures on “First Philosophy” which Husserl presented during the Winter semester of 1923/24. In addition to the lecture course materials themselves, these volumes also contain a redaction of related manuscripts Husserl produced in conjunction with the lectures. In effect, these two volumes provide two sorts of documents: (i) a sustained reflection, i.e., a critical edition of Husserl’s published work or lecture course transcription, and (ii) related manuscripts on more precise themes supplemental to the original presentation. With the inclusion of such supplementary or dependent materials, the editor enjoys more freedom to decide which materials to include or exclude than is enjoyed by those who produce a critical edition of one of Husserl’s previously published works. The situation is

more complex for editors of the later volumes of *Husserliana* which offer collections of his research manuscripts. These are neither works Husserl published during his lifetime nor transcriptions of his lecture courses inclusive of supplementary materials but rather editorial volumes wholly composed of Husserl's fragmentary experimental investigations. In these, to which we will pay special attention in this chapter, the editor enjoys the responsibility not merely to produce an authoritative selection from Husserl's extant corpus but also, in contrast to the earlier examples, a very great freedom to determine the selection, itself.<sup>13</sup> Furthermore, given that these collections contain literary fragments, the editor is compelled to direct herself, more so than any other editor, beyond Husserl's writings, themselves, to the thinking working its way through the fragmentary investigations. It has been said that Husserl's published writings and lecture courses offer a fixed vision of his investigative findings, while these experimental research investigations, by contrast, provide a glimpse into the living fluidity of Husserl's investigative dynamic.<sup>14</sup> If this is so, as we believe it is, then one can often trace in these collections the course of Husserl's investigative track regarding problems which are more coherently expressed in his more self-sufficient investigations.

It is, in essence, nearly impossible to comprehend Husserl's philosophy properly without reference to these investigations. However, we need not examine every collection of these research investigations in the *Husserliana* series for our purposes. Rather, we will focus on two collections as these are particularly representative of the important work found in the literary estate. These are: (i) *Husserliana* XIII-XV,<sup>15</sup> containing a large number of manuscripts on the subject of intersubjectivity; and (ii) *Husserliana* XXXIII,<sup>16</sup> containing a number of manuscripts Husserl wrote in 1917/18 specifically on the problem of time and inner time-consciousness. The first collection is what I term an "imposed collection." That is to say, the three volumes are a thematic selection of Husserl's research investigations that Husserl, himself, neither intended to publish or to fit together as have been collected. In this case, the editor has chosen to arrange the writings chronologically, and so imposes an arrangement scheme on the materials selected for inclusion. Volume XXXIII is a bird of a different feather, as it presents a collection of research investigations that Husserl produced according to a specific thematic and with an eye toward publishing it as a unitary work. The collection is not ordered in a strictly chronological manner. Rather, the manuscripts are arranged, first, by problematic focus and, then, chronologically within these groupings. Though it remains something of an oversimplification to assert these latter manuscripts were written with a specific presentational format in mind, they eventually came to form the major tissue of a work Husserl and his assistant, Eugen Fink, did plan to publish in the thirties. Each of these collections is central to the development of Husserl's thinking, and so we turn to them now.

## Publication of Husserl's Experimental Research Investigations

When volumes XIII-XV of the *Gesammelte Werke* were published in 1973 under the editorship of Iso Kern, a new sort of collection of Husserl's writings came available. Ranging in date from 1905 to 1935, the vast bulk of the manuscripts making up these books are the short research investigations which we have been discussing.<sup>17</sup> All of the writings in these three volumes deal in some sense with the problem of intersubjectivity, yet the fragmentary nature of the manuscripts chosen for inclusion in these volumes posed a new sort of editorial difficulty. When taken all together, the writings offer more a staccato of different thematic foci than the coherent train of thinking common to Husserl's previously published works or lecture courses.

These problems arise from the particular character of the manuscripts. Although a few brief lecture-manuscripts do form the basis of this new edition <i.e., volume XIII>, for the first time <this volume> deals in the main with texts that Husserl did not intend for publication (for neither a reader nor a hearer). Rather, he wrote them for himself as "monological investigations."<sup>18</sup>

In order to accommodate the style of these investigation, Iso Kern sought not merely to provide a raw digest of Husserl's writings but also explicitly sought to structure the collection in a way to lay out the course of Husserl's thinking.<sup>19</sup> Since the individual manuscripts have consciously restricted frames of inquiry, the trajectory of Husserl's underlying investigative dynamic remains opaque in them individually. Indeed, only in rare instances does Husserl ever set about to trace the development of his own analyses or attempt to offer a systematic conception of their interrelation; and this is especially rare within these "monological investigations." As Kern says, "these research manuscripts do not offer results as much as they do paths of thinking and dead ends. It is Husserl's unique genius to restrict himself to a problem and to be able without a systematic overview to immerse himself in it analytically."<sup>20</sup> Kern thus takes it upon himself in his introductions to provide an overall account of the thought paths and wrong turns Husserl followed over his career. What we find, therefore, in Kern's editorial introductions, perhaps the best of the entire *Husserliana* series, is a thoroughgoing and richly nuanced interpretation of Husserl's phenomenological philosophy which extends beyond the confines of Husserl's analyses of intersubjectivity to the total frame of his work.

As we have suggested, Husserl's most important publications, his *Logical Investigations*, *Ideas I*, *Cartesian Meditations*, and even his *Crisis* writings, represent a definite articulation of a broader investigative dynamic found working its way through his research investigations.<sup>21</sup> Indeed, the

interrelation of different methodologies brought to bear by Husserl in his phenomenological analyses of intersubjectivity is what just Kern aims to elucidate in his introductory comments to *Husserliana* XIII-XV. However, the aims of an editor must remain fixed on the writings within his own collection, whereas our own interest ranges farther afield. We seek to comprehend Husserl's phenomenological philosophy in its full frame—even if this understanding is fated to remain only skeletal. Though Kern's introductions offer one of the most important, indeed one of the only, discussions of Husserl's efforts to produce a “system of phenomenological philosophy,” we do not intend thereby simply to summarize him here. Rather, we shall elucidate the methodological developments in the first two decades of the twentieth century which motivated Husserl to attempt a comprehensive presentation of phenomenological philosophy.

### **Husserl's Conception of the Phenomenological Reduction Between 1905 and 1913**

The center-piece of volume XIII is the sole lecture course included in the three intersubjectivity volumes. Held at the University of Göttingen during the Winter Semester 1910/11, *The Basic Problems of Phenomenology*<sup>22</sup> offer a sustained reflection on the nature of the phenomenological reduction and the absolute givenness of data disclosed in phenomenological reflection. If we are to believe Kern, Husserl referred to this work more often than any other over the course of his career.<sup>23</sup> It, along with the earlier 1907 lectures known as “The Idea of Phenomenology,”<sup>24</sup>—not included in volumes XIII-XV—form the earliest presentation of this theory. Though Husserl conceptualized the phenomenological reduction in his 1905 Seefeld manuscripts,<sup>25</sup> he first publicly articulated this concept in these 1907 lectures.<sup>26</sup> The importance of the 1907 and 1910/11 lectures, taken together, was something Husserl long recognized. In many respects, the *Basic Problems* complements, or, as is often said, extends the scope of the reduction beyond that articulated in his 1907 lectures. Indeed, even as he abandoned his efforts to complete the full three volume plan of *Ideas* in the late twenties, Husserl returned to these two lecture course materials with the hopes of constructing a systematic presentation of phenomenology.<sup>27</sup> Given the unique standing of these two lecture courses, we shall examine them together, working our way to the later by reference to the orientation articulated in the earlier, “Idea of Phenomenology,” lectures.

Husserl's explication of the reduction in the 1907 lectures proceeds from a naive epistemological critique of naturalistic experience (i.e., experience characteristic of the investigative attitude typical of the natural scientist) to a more profound method of phenomenological “critique.” In other words, phenomenology is presented in the 1907 lecture course as a kind of critical philosophy.<sup>28</sup>

If we abstain from the metaphysical aims <Abzweckungen> of epistemological critique, and if we retain its task in its purity to *clarify the essence of cognition and the objectivity of cognition*, then this is a *phenomenology of cognition and the objectivity of cognition*; and its task forms the first and principal part of phenomenology generally.<sup>29</sup>

Husserl's aim in the 1907 lectures, therefore, is to make clear this new sort of critical method, i.e., the method of phenomenological reduction. The word "reduction" here, or the verb "to reduce," in German *reduzieren*, denotes in many contexts a restriction or elimination of subject matter to something more elemental. By reduction, one usually signifies a decrease of sorts. A reductionist psychology, for instance, takes mental processes to be in some manner dependent upon or epi-phenomenal to physical or actual cognitive functions of a living brain. However, the term "reduction" as Husserl's employs it, here and elsewhere, signifies not a restriction but rather, in affirmation of the etymology of the word, a return or a leading back. This is the original sense of a *reductio*; in essence it signifies a restoration.<sup>30</sup> And Husserl takes great pains in the lectures to present the phenomenological reduction as a radical return to and restoration of the aims of critical philosophy. This is a return which seeks not to restrict its investigative eye to the immanent mental life of a worldly subject but rather one which focuses its regard to the essence of cognition as such and the objectivities given in cognition generally.

The original problem <in this critique of knowledge> was *the relation between subjective psychological experience and the actuality, in itself, grasped therein*, at first a real actuality but then also mathematical and other ideal actualities. The insight <into the phenomenological problematic> requires first that *the radical problem* rather must proceed to the *relation between cognition and object*, but in a reduced sense, whereupon discussion is not of human cognition but rather of cognition generally, without any existential co-positing relation to an empirical I or to a real world.<sup>31</sup>

Phenomenology seeks in the purity of its concern to obtain a field of absolute self-givenness, i.e., a field of indubitable data exemplary not merely of my own or any factual psychic life or even of the cognition typical to my kind but rather of cognition as such. "Our focus on a critique of cognition has led us to a beginning, to a secure land of givens <Gegebenheiten> which are at our disposal and which above all we appear to require."<sup>32</sup> This is the essential insight underlying the phenomenological reduction both here, as articulated in the 1907 lectures, and throughout Husserl's long treatment of the theory of reduction.

Phenomenology is, as Husserl depicts it in his 1907 lectures, an eidetics of cognition. The method of reduction signifies the critical means of



access not to any de facto consciousness but rather to the essential structural correlation of consciousness and objectivities per se intended therein. Given that the matters at issue in phenomenology are not matters of fact but rather pure possibility, they include the full frame of possible cognitions, most universally understood, and correlative objectivities intended in acts as they happen in the living flow of consciousness.

Thus the phenomenological reduction does not signify something like the restriction of investigation to the sphere real <reellen> immanence, to the sphere of that which is really <reell> enclosed in the absolute this of the *cogitatio*. It does not signify a restriction to the sphere of the *cogitatio* generally, but rather it signifies the restriction to the sphere of *pure self-givennesses* . . . not the sphere of that which is perceived but rather of what precisely is given in the sense in which it is meant—self-given in the most rigorous sense such that nothing of what is meant fails to be given.<sup>33</sup>

In the 1907 lectures, Husserl presents phenomenology as the science of pure consciousness and represents there the method of phenomenology as one of eidetic inquiry. As he had done in his earlier fifth and sixth *Logical Investigations*, he proffers here a description of the essential structural correlation occurring in the intentionality of act-consciousness.

This cognitive act has two identifiable moments. These are: (i) the immanent or inherent sense-bestowing act of consciousness (although he does not use this particular phrase in the 1907 lectures) and (ii) the transcendent objectivity intended in these acts. In his lectures, Husserl seeks to lay the ground for a discipline which clarifies both the essential boundaries of these two moments as well as the necessary manners by which transcendent objectivities are meant in the pure immanence of consciousness. “To explain the essence of cognition and to bring to self-givenness the essential connections belonging to it means, therefore, research into both of these sides and tracing this relation belonging to the essence of cognition.”<sup>34</sup> As a genuinely critical philosophy, phenomenology takes this dual focus as its task.

Virtually all commentators agree that the 1910/11 lectures represent an extension of the frame of inquiry from the problems posed in the earlier lectures. One finds a much more nuanced description of the natural attitude here than in the earlier 1907 lectures. Husserl explicitly takes up the problematic relation between phenomenology and the science of psychology in 1910/11. Kern, for this reason, characterizes *The Basic Problems* as a prototype of the much later “Crisis” wrings.<sup>35</sup> His phenomenological description of nature in *The Basic Problems* as “an index for an all-inclusive normativity, encompassing all streams of consciousness that stand in an experiential relation to one another through empathy”<sup>36</sup> is the most important innovation, though. *The Basic Problems* treads on ground left



out of consideration in the earlier lectures: intersubjectivity. As we shall see, however, this extension to intersubjectivity rests on a recapitulation, or perhaps better said, a clarification of the eidetic focus of phenomenology in the 1907 lectures.

In the 1907 lectures, Husserl explicitly denies that phenomenology can establish anything about the singular cognitive phenomenon.<sup>37</sup> Yet he goes on to assert in §25 of *The Basic Problems* that “the *eidetic* reduction has not been performed. The investigation concerns phenomenologically reduced consciousness in its individual flow.”<sup>38</sup> Husserl’s analyses centers, then, on the unity of singular consciousness. The particular cogitationes occurring in the temporal flow of this consciousness are accordingly treated as a special problem there. Though this, in itself, appears to be a substantial deviation from the earlier presentation, the major thematic focus in the two courses remains the same. In both, Husserl aims to clarify the “dual character of the phenomenological reduction.”<sup>39</sup> Though he has yet to develop the later terminology of “noesis-noema” in either of these two courses, it is clear that in both the reduction manifests a relation between consciousness and its object which remains obscured by the naturalistic realism of an empirical psychology. Given that the physical and psychic world is bracketed, phenomenological descriptions do not concern the real, i.e., causal, relation between perceiving and perceived. Nevertheless, “a relation between perception and that which is perceived (as likewise between a liking and that which is liked) remains manifest, a relation that comes to essential givenness in “pure immanence.”<sup>40</sup> Husserl’s efforts in both the 1907 and 1910/11 lectures center, then, on providing a description adequate to this insight, and this marks the basic agreement in theme between the two lecture courses.

Given the distinct emphasis in the two lectures mentioned above, it appears that Husserl performs the eidetic reduction in the earlier “Idea of Phenomenology” while in the later *Basic Problems* he does not. Yet this is not entirely correct. Though in the 1907 lectures Husserl does not explicitly restrict his analyses to the haecceity of flowing consciousness, his descriptions of essential intuition in both presentations remain fundamentally the same. This is an important point not to overlook, if one wishes to understand Husserl’s descriptions of eidetic intuition properly, that is to say, both as presented in these lectures after the *Logical Investigations* and throughout his career extending even to his latest logical studies. There is a core in all these descriptions that remains essentially unchanged throughout. *The Basic Problems* institutes a shift of concentration by Husserl to the wholeness of individual consciousness. This shift arises from Husserl’s efforts to integrate into his analyses an adequate description of the temporality of the flowing life of consciousness. Temporality is perhaps the most dominant theme in *The Basic Problems*, and the formal temporal structuring principle of consciousness stands there as the major insight to arise in these lectures.

*Consequently, with this is found the principle, and the single decisive principle, that establishes <konstruiert> the unity of consciousness.* In other words, here we have the principle which settles whether several *cogitationes* belong to the unity of a phenomenological I and which shows, so to speak, how it can be known that several *cogitationes*, which are given in phenomenological experience, in whatever manner, must belong to a stream of consciousness. On the other hand, the principle establishes <begründet> that *one* stream must exist which holds these *cogitationes* in itself—always presupposing that these *cogitationes* exist at all, that the experiences giving them, in fact, are valid.<sup>41</sup>

When we look specifically at *The Basic Problems*, we find that the phenomenological method represented therein is not merely extended to the field of intersubjectivity but also and more fundamentally to the sphere of the singular givenness of temporal consciousness, i.e., the whole unified stream of consciousness, from whose basis the field of inter-subjective objectivity is, itself, constituted. Husserl's major innovation in these later lectures is to proffer, provisionally at least, a phenomenologically adequate description of the plurality of I-monads all belonging to the same time which does not deflate to the plurality of temporalities identical with this plurality of I-monads.

But there is the *law* that, in principle, an empathized datum and the empathizing experiencing belonging to it cannot belong to the same stream of consciousness, that is, to the same phenomenological I. There is no channel leading from the empathized stream into the empathizing stream which the empathizing itself belongs to. A datum of one and another stream can never stand in such a relation that the one is the surrounding environment of the other. The surrounding environment! Does that not mean the surrounding of time? And does not our law state that the one and the other cannot belong to *one* consciousness of time? But what speaks against this is that the act of empathy and the empathized act belong *to the same* time, and they belong to the same time for *consciousness*. Empathy posits the empathized as now and posits it in the same now as it, itself.<sup>42</sup>

Where Husserl sought to advance his phenomenology as a genuinely critical philosophy in the 1907 lectures, he is really working on another plane in these later lectures. The earlier is an introduction to phenomenology; it seeks to articulate what phenomenology is. The later does not have this function primarily, although Husserl does address this theme in the lectures. Rather, in this later lecture course Husserl seeks to identify the fundamental problems of a phenomenology. He discloses this to be the problem of the formal structuring principle of the noetic-noematic correlation; and this is temporality, i.e., phenomenological time.

To be fair, Husserl also discusses the formal structuring principle of consciousness in his 1907 lectures. However, any discussion of temporality only occurs in the last of the five lectures, and the discussion there reflects Husserl's desire to account for the essential manners by which consciousness posits its objects, i.e., the object of perception, the object of a categorial act, the object of imagination or fantasy, the object of symbolic thinking, etc.

Everywhere givenness is a *givenness in the phenomena of cognition* in the phenomenon of a thinking in the widest sense of that term, whether in it is manifested either merely that which is represented or true being, either the real or the ideal, either the possible or the impossible. *And generally this, at first, so wondrous correlation is to be followed up by the examination of essences.*<sup>43</sup>

Husserl's analysis of temporality as the structuring principle of consciousness seems an almost ancillary topic to the main theme of these earlier lectures, especially as this is brought up only in the final pages of the transcripts. In later *The Basic Problems*, though, this is the major theme. For in these later lectures, Husserl consciously integrates the analysis of time-consciousness into his descriptions of intentionality. He thus synthesizes in his analyses a much more thorough account of inner time consciousness at every level of experiential activity<sup>44</sup> than is found anywhere else in his corpus to date—with the exception, of course, of his 1905 lectures on the phenomenology of inner time consciousness.

Though Husserl in *The Basic Problems* focuses on the unity of a singular consciousness, this purpose arises from his concern with the same question that drives his 1907 lectures: "Does phenomenological experience have the sort of evidence that makes it suitable at all as the basis of scientific knowledge?"<sup>45</sup> This problem revolves around the central insight of phenomenological reflection, i.e., the correlation of consciousness and its object as given in absolute insight. We should recall that the reduction signifies a restriction to pure self-givenness rather than a restriction to the inherent moments of consciousness.<sup>46</sup> However, as we reflect upon impressional consciousness in the application of this reduction, the singular cogito, i.e., that given in this reflection with absolute certainty, has at first the character of a now-point which immediately flows off. This new point, then, is replaced with a new punctual cogito, itself, again only to be replaced. Thus what I hoped to grasp in phenomenological reflection with absolute conviction slips through my grasp at every moment.

But as soon as I want to seize what I have thus actually given as now, through my finding and judging this, it has already passed by . . . *But now the entire project of disengaging loses its meaning.*<sup>47</sup> Because for the discriminating research we wanted to parenthesize what is not

given, in order to arrive at *<hineinbekommen>* a given in a more rigorous sense for the sphere of judgment. But we get nothing whatsoever for this sphere. The parenthesizing has become so radical that we find nothing more to pass judgment on.<sup>48</sup>

The restriction to pure self-givenness, in other words, seemingly delimits the range of phenomenological insight to a meaningless immediacy. It is for this reason that the singular cognitive phenomenon is not and cannot, by itself in abstraction, form the basis of scientific knowledge. "Only if we construct general judgments of essence do we obtain the secure objectivity which science demands."<sup>49</sup> Hence, the problem which Husserl seeks to resolve in *The Basic Problems* is the full limit of the purely self-given.

As we can see, though, this is also a problem central to the 1907 treatment of the reduction. "*As far as actual evidence extends, givenness extends.* But naturally the great question will be to establish purely in the achievement of pure evidence what is actually given in it and what is not, what an improper thinking introduces at this juncture and interprets into it without ground of givenness."<sup>50</sup> In both these lectures, but most especially in the later *Basic Problems*, Husserl pushes the question: what is the genuine data of phenomenological reflection? Obviously in our phenomenological reflections we disclose the correlation of cogito and cogitatum. But how are we to describe this wondrous correlation properly? Husserl's answer lies at root in the time-analyses put forward both in his earlier investigations on time-consciousness<sup>51</sup> and in *The Basic Problems*. His analyses of the temporal structure of consciousness in the latter indicate that experiential events necessarily perdure in the streaming life of consciousness. The singular now-point is thus but an abstraction from this more fundamental setting of the flowing unity of a singular consciousness, a consciousness in which the intensive moments hang together. The science of phenomenology concerns not this abstract now-point of the cogito but rather the purely self-given in the absolute temporal nexus [*Zusammenhang*] of this "life," i.e., the fundamental ground from which it becomes at all possible to abstract the immediate perceptual now-point. In 1909, two years after the "Idea of Phenomenology" and a year before *The Basic Problems*, Husserl directly addresses this issue in a manner that would be virtually repeated in the later *Basic Problems* lectures.

*Absolute self-givenness is thus surely no empty phrase.* We have it, even if in the phenomenological reduction we disengage all existence of nature, even the empirical I-existence. The question will be therefore: how far does it extend? And here it is wholly evident that the intuiting look, while, for example, it is directed to the perceptual appearance and the perceived, as such, grasps this immanently in its duration as absolute self-givenness. It is also wholly evident that the delimitation to the now, which is in continual flow, would be a fiction. This already

means that the phases of the just slipped-away now which, flowing off in the apprehension of duration, are not gone and lost. One obviously must accept the claim as an absolute self-givenness that a retention, in which a just-past in its unity with the now and the always new now comes to absolute self-givenness, already inhabits *<einwohnen>* the perception.<sup>52</sup>

To describe the perceptual experience in consciousness as aggregation of punctual cogitationes shows itself to be phenomenological unsound. For it remains blind to the experienced unity of the cogitationes flowing on in a singular temporal nexus that is our intentional “life.” To describe the now mathematically, as is done when conceiving it as the temporal intersection of the past and the future, conceals the experiential living interconnection of a present consciousness to its past and future. This insight lies at the heart of the Husserl’s treatment of the phenomenological reduction in these later lectures.

### The Reduction Continued, Undoing the Platonic Husserl

We should recall that Husserl was regularly attacked throughout his career for his Platonizing attitude. These criticisms break down into two sorts, generally. Many, like Georg Misch, took Husserl to be an unapologetic logicist who reduced or transposed the categories of life to purely abstract structures.<sup>53</sup> Husserl, Misch argued, was the genuine Plato insofar as he disregarded the structured flow of life in favor of timeless, essential ideas.<sup>54</sup> With much more frequency, though, critics attacked Husserl’s philosophy for its “Platonic hypostatization” of the universal.” He was attacked, in other words, as a Platonic realist in the conception of universals which he put forward in his *Logical Investigations* and later texts.<sup>55</sup> Yet if one looks carefully at his writings, i.e., his published works and especially the 1907 and the 1910/11 lectures, it becomes apparent that neither of these reproaches applies accurately to Husserl’s phenomenological descriptions. As he argues in *Ideas I* from 1913, the criticism that he substantiates ideas really misses the fundamental point of his phenomenological descriptions.

*If object and something real <Reales>, actuality and real actuality mean one and the same thing, then the conception of ideas as objects, as actualities, is admittedly an inverted “Platonic hypostatization.” But if they are to be sharply separated, as is done in the Logical Investigations, if object is to be defined as any something, e.g., as a subject of a true (categorical, affirmative) expression, what offence can remain—it must be of a sort that comes about from abstruse prejudices.*<sup>56</sup>

In both the 1907 and 1910/11 lectures, Husserl extends the phenomenological analyses which he initiated in his *Logical Investigations*. Yet here in

these two sets of lectures he explicitly anchors his descriptions of conscious intentionality, especially the intuition of essences, in the temporal structuring principle of a presentive<sup>57</sup> consciousness.

In the "Idea of Phenomenology" lectures, for instance, Husserl takes up the apprehension of categorial objectivities, at once summarizing the earlier results of his *Logical Investigations* but then, also, hinting at a much more profound descriptive model of conscious intentionality. "It is obvious," he says, "that a fully evident grasp of essence *refers back* to a singular intuition on the basis of which it must constitute itself, but not therefore to a singular perception which has given the exemplary individual as a real <reell> now-presence."<sup>58</sup> The emphasis in this passage circumscribes the concept of intuition here, pointedly contrasted against the single perception. In the context of the temporal structuring of consciousness, the singular perception recedes back into consciousness and disappears, so to speak, from view. Though it may be analyzed into a series of now-points, the perception of a duration, however, is itself a unitary act of consciousness stretching beyond the abstraction of a now-moment occurring in a current seeing to include in its scope the just-past moments as well as the predelineated, empty expectation of soon-to-come perceptions. This is, indeed, a recapitulation of the position Husserl articulated in §47 of the Sixth *Logical Investigation*, although the temporal underpinnings of this description remain for the most part tacit there.

The individual perceptions of the ongoing series are continually unified. This continuity is not the objective fact of a temporal contiguousness. Rather the ongoing series of individual acts has the character of a phenomenological unity in which the individual acts are fused. In this unity, the many acts are not only fused into a phenomenological whole generally but also into an act and, more precisely, into a perception. Indeed, we perceive continually this one and self-same object in the continual flowing off of individual perceptions.<sup>59</sup>

Perceptual consciousness has the characteristic, therefore, of a flowing unity. The analysis of now moments within this unity represents an abstraction from its formal temporal unity. Every act of *Wesensschau* or intuition of essences occurs on the basis of the ongoing flow of perceptions in the life of consciousness, which Husserl highlights in §46 of the Sixth *Logical Investigation*. Here he shows that every categorial perception is, indeed, founded originally on a sensuous perception or plurality of sensuous perceptions of a different theme.

Every simple <schlichte> act of perception now can function, solely for itself or together with other acts, as a foundational act for new acts which in the first instance only presuppose it but then also include it, acts which in their new mode of consciousness likewise *produce a*

*new consciousness of objectivity which necessarily presupposes the original.* While new acts of conjunction, of disjunction, of determinate and indeterminate apprehension of individuals (*the—something*), of generalization, of pure and simple, relational and connective knowledge arise, one does not have thereby any subjective experiences nor even acts connected to the original, but rather, acts which, as we have said, constitute *new objectivities*. In this situation acts come about *<es erstehen Akte>* wherein something appears *as actual and as self given* of kind that could not be given and was not given as what appears here solely in the founding acts.<sup>60</sup>

The seeing of a conjunction (or any categorial objectivity) happens on the basis of a more fundamental ground of sensuous perceiving in other words. And this sensuous perceiving happens, itself, in a structured manner, i.e., coming and flowing off in a delineated manner.

Turning again to *The Basic Problems* lecture course, we should remind ourselves that Husserl seeks to institute here an extension of the phenomenological reduction to intersubjectivity. In *The Idea of Phenomenology* lectures, Husserl remains—it seems—limited to a solipsistic subjectivity in his analysis of the constitution of objectivities in experience. He thus leaves out of his analyses any explicit description of experiences of spiritual objectivities in this earlier work. Iso Kern notes that the influences upon Husserl to investigate the specific experience of the spiritual *<geistigen>* world, i.e., of society and history, were primarily two.<sup>61</sup> These were (i) the Munich psychologist, Theodor Lipps, who articulated the concept of empathy that Husserl would adopt and make his own, and (ii) Wilhelm Dilthey. However, the first volume of the three *Husserliana* editions on intersubjectivity shows an increasingly critical attitude toward Lipps by Husserl, so much so that the influence of this figure on Husserl becomes more that of a counter-balance than a subject of appropriation. The influence of Dilthey on Husserl's thinking, however, can be clearly seen upon examining *The Basic Problems*. The analyses of 1910/11 lectures are strikingly similar in orientation to those expressed by Dilthey in his *Ideas Concerning a Descriptive and Analytic Psychology* (1894). In this latter text, Dilthey sets about to analyze the nexus of psychic life according to a method that is contradistinct from the causal explanatory model of the natural sciences.<sup>62</sup> The primary subject of this humanistic science of psychology, according to Dilthey, is the experienced whole of psychic life, i.e., willing-feeling-thinking psychic life. Though it should be emphasized that Husserl consistently opposes phenomenology to any sort of empirical psychology—including the broad empiricism advocated by Dilthey,<sup>63</sup> he seeks in *The Basic Problems*, like Dilthey, to disclose the whole, unified connected stream of consciousness by means of an analytical and descriptive methodology. Indeed, in this respect Dilthey's programmatic assertions in his *Ideas Concerning a Descriptive and Analytic Psychology* could be applied to Husserl's phenomenological program.



Here, analysis has to do, as it were, at first with the architectonic articulation of the finished building. It does not first ask about the stones, mortar, and the hands which work them but rather about the inner nexus of the parts. It becomes necessary therefore to find the law of structure by which intelligence, the life of feeling and striving, and the actions of the will are connected to the articulated whole of psychic life <Seelenleben>.<sup>64</sup>

Dilthey clearly understands the structural whole of psychic life to include more than merely the life of perception. In the 1910/11 lectures, however Husserl consciously restricts his analyses to the paradigmatic examples of perception and imaginative presentification occurring in the flow of intentional consciousness and so only indirectly discusses the interconnection of phenomena of feeling or willing.<sup>65</sup> Nevertheless, Husserl's orientation to the whole, unified, connected stream of consciousness in *The Basic Problems* is one strikingly commensurate with the principle theme of Dilthey descriptive, analytic psychology.

For Husserl, however, the reflective turn to the temporal haecceity of conscious life provides the means by which to investigate the phenomenon of intersubjectivity, as we have suggested. If phenomenology is to be a science of cognition, it must, in other words, extend its judgments beyond the absolute data suggested in the 1907 lectures. The field of phenomenological "data" disclosed by the phenomenological analysis of consciousness includes not merely the full temporal frame of a singular consciousness but also the temporal frame of the plurality of I's posited by this singular consciousness in acts of empathy. "Any possible empathy is the "mirroring" of each monad in the other, and the possibility of such a mirroring depends on the possibility of a concordant constitution of a spatial-temporal nature, an index for the respective constitutive experiences which extends into all I's."<sup>66</sup> As Husserl recognized, *The Basic Problems* is one of his most thorough analyses of the temporalization of inter-subjective conscious intentionality achieved. It is for that reason, we believe, that the 1910/11 lectures were to play such an important role in the planned phenomenological system of the twenties and thirties. However, clarification of the special place of these early lectures in Husserl's later efforts to produce a system of phenomenological philosophy will have to wait until our final chapter.

#### A NEW "GENETIC" MODEL OF INTENTIONALITY IN THE TEENS

One can see a marked change or development, if you will, in the formation of the concept of constitution in Husserl's philosophy during these early years. In the *Logical Investigations* Husserl initially characterizes



the concept of constitution by a structural schematism having two distinct components: apprehending experience and the content of that apprehension. In any sensuous perceiving, data of sensation have the character of non-intentional moments making up the “material” basis (in some sense) or content of apprehension. Perception animates a sensuous basis with meaning as the ego takes up or apprehends its object sensuously. As Husserl developed his insights into the temporal structuring principle of consciousness, he concluded that this form-matter schema retains descriptive strength solely at the level of active thematizations. On the basis of the analyses of time and time-consciousness which Husserl accomplished during the first two decades of the twentieth century, he gradually developed a new “genetic” model of intentionality explicative of a more fundamental level of passive sense constitution. I will focus my examination now on this development, paying special attention to Husserl’s characterization of the data of sensation [*Empfindungsdaten*] in three distinct presentations, first in the *Logical Investigations*<sup>67</sup> of 1901—most specifically in the Fifth Investigation entitled “On Intentional Experiences and their ‘Content,’” second in Husserl’s 1913 publication, *Ideas I*,<sup>68</sup> and lastly in his collection of unpublished manuscripts from 1917/18 known today as *Die Bernauer Manuskripte*<sup>69</sup> (hereafter “Bernau manuscripts”).

How one is to understand the relation of sensation-data to conscious intentions remains problematic under Husserl’s form-matter schema of constitution. On the one hand, these data functionally “bear” a transcendent noematic sense intended in consciousness. Yet these data are also conceived as, themselves, non-intentional moments of consciousness. To put it in the words of Roman Ingarden, an especially adept student of Husserl’s at the University of Göttingen during the teens, “where ought one to look for the data of sensation?” They are obviously not a moment of the noema, but then again they do not seem to be strictly noetic either. Their status remains ambiguous. To make matters worse, Husserl’s various articulations of this structural or form-matter concept of constitution in his published writings and unpublished lectures are not entirely consistent with each other. This in and of itself is unsurprising, since a philosopher quite naturally develops her ideas over time and so tacitly introduces ambiguities into her investigations. Yet a question emerges whether this early model of intentionality retains its descriptive force as Husserl’s insights deepen and develop. In point of fact, in manuscripts ranging from the teens through the thirties Husserl works up a non-structural or genetic concept of constitution which so radicalizes the entire concept as conceived in his earlier writings to bring the entire earlier “static” form-matter model of intentionality into doubt. Yet in the end, I suggest, Husserl never explicitly rejected the static model of constitution—even after he developed this more fundamental model of passive constitution.

### The Static Model of Constitution: Apprehending Intention and Content of Apprehension

In the Fifth *Logical Investigation*, Husserl introduces—really for the first time—an explicit description of intentionality, i.e., of the constitution of sense [*Sinn*] in consciousness, by an explication of the act-structure of consciousness. This analysis has roots reaching back to the psychological studies of his teacher at Vienna, Franz Brentano, most especially as articulated in Brentano's *Psychology from the Empirical Standpoint*.<sup>70</sup> In this important study, Brentano marks out an essential distinction between two fundamental sorts of experiential phenomena: the psychic and the physical.<sup>71</sup> In order to forestall confusion between these distinct kinds of appearances, Brentano carefully delimits the physical or contentual appearance intended in consciousness from the accompanying presentive act.<sup>72</sup> Though Husserl generally accepts this distinction in his own analysis of intentional consciousness, he takes great pains to advance a more nuanced and what he deems a more adequate description of the constitution of sense in his *Logical Investigations*. Nevertheless, the source point of Husserl's conception of intentional consciousness is to be found in Brentano's *Psychology*, especially in this distinction between the psychic and the physical, i.e., the distinction between intentional consciousness and intended object.

It is the criterion of demarcation that Brentano identifies marking off these two fundamental sorts of appearances which is central to Husserl's theory of constitution in the *Logical Investigations*. According to Brentano, psychic phenomena, or perhaps better said, psychic *acts* are to be sharply distinguished from the phenomenal content intended in that activity. Though physical phenomena may be said to have intentional existence, psychic phenomena, by contrast, are "such phenomena which intentionally contain in themselves an object."<sup>73</sup> As such, they are said to have "intentional *inexistence*," an expression employed by Brentano to indicate that positive mark delimiting the essence of psychic phenomenon precisely as a directedness to some content appearing in consciousness.<sup>74</sup> Furthermore, objects of outer perception exist as contents intended in a presentive act of some sort, such as a sense-perception or an act of imagination. Presentive acts do not exist as "objects" of a perception, however.<sup>75</sup> They are, nevertheless, immediately present to consciousness in a perception altogether different from that of outer perception. Objects of outer perception are mediated through the senses. That which is apprehended in this inner perception, on the contrary, is given immediately. Hence this inner perception is really, according to Brentano, the only sort of perception that can be termed unequivocally perception in the proper sense, i.e., as a "true taking" [*Wahr-nehmung*] of a givenness.<sup>76</sup> Brentano, as Husserl says, thus introduces an essential and "sharply delimited class of experiences . . . comprising in itself all that characterizes psychic, conscious existence in a certain pointed sense."<sup>77</sup>

Another fundamental point of agreement between the Husserl and Brentano rests on the foundational status of presentation [*Vorstellung*] in Brentano's analysis. Husserl tends to avoid the term presentation in the Fifth Logical Investigation and favors in its stead the expression "objectifying consciousness." He agrees generally with Brentano, though, that presentation, i.e., the presentive *act* (using Brentano's terminology) forms the foundation of every psychic phenomena whether judicative, conative or affective.<sup>78</sup> Thus any non-presentive act, a desiring, let's say, necessarily implies, for Brentano, presentation as ground. Husserl takes over this notion with his assertion of the primacy of objectifying consciousness (which he asserts explicitly in §117 of *Ideas I*). According to Husserl, then, in every polythetic intention an objectifying intention plays a foundational role.

To the essence of every intentional experience, whatever may otherwise be found in its concrete composition, there belongs the having of at least one, but as a rule several, "positing-characters," "theses," connected together by way of the relationship of founding; in this plurality, then, there is necessarily a positing which is *archonistic*, so to speak, which unifies and rules all the others.<sup>79</sup>

Every experiencing is positional according to Husserl's analysis and as such posits some sort of being<sup>80</sup>—except, of course, for those unique acts of reflection modified under the restriction of the phenomenological *ἐποχή*.<sup>81</sup> Non-presentive acts, or, to use Husserl's term, non-objectifying acts,<sup>82</sup> are still a sort of positional consciousness, but of such a kind as merely to obtain the universal *possibility* of an objectifying turn.<sup>83</sup> And though non-objectifying acts such as feelings and strivings are "constituting," as Husserl says—placing the word in quotes—only "the doxic cogito alone performs actual (*aktuelle*) objectivation."<sup>84</sup> All positional experiences<sup>85</sup> have a foundational relation to a primary level of objectifying acts.

Husserl admittedly rejects certain aspects of Brentano's doctrine. For instance, he rejects what he sees as the confused description of the relation between feelings and feeling-sensations in Brentano's *Psychology*.<sup>86</sup> In his *Logical Investigations* he thus introduces a more nuanced analysis of the nature of intentional experience in order to clear up this confusion. Nevertheless, he retains the central point of Brentano's analysis, i.e., that the primary intentional act-character of consciousness is an objectifying consciousness.

Turning now to Husserl's early conception of constitution, that is to say, to the structural model having the character "apprehension—content of apprehension" (or, equivalently, noesis-noema), we may now move to clarify the problems and limitations inherent to this static model of intentionality presented in Husserl's early writings. We should note, however, that we are not exposing something new here. Indeed, the problem at issue in Husserl's model of sense-constitution was one that Husserl, himself, had

to face with his students in his years at the University of Göttingen. We find him doing so, for instance, during the mid-teens of the last century with Roman Ingarden. We know of this exchange through Ingarden's publication in 1968 of the letters Husserl had sent him over many years, the *Briefe an Roman Ingarden* (hereafter "*Briefe*").<sup>87</sup>

In a series of recollections, which Ingarden appended to the entire collection of letters, Husserl's student articulates a number of problems which he and Husserl discussed in the context of Ingarden's work toward his dissertation on Henri Bergson's philosophy.<sup>88</sup> In the research phase of this work Ingarden had become interested in a number of problems in Husserl's philosophy which Husserl had not explicitly taken up in his publications. So he initiated a discussion over these problems with his *Doktorvater*. Of these discussions (which range over years), one theme in particular interests us here because of its direct relevance to our own investigation. "Another problem of which I had spoken to Husserl at that time," Ingarden recalls, "was the question of the original data of sensation and their relation or, rather, their connection with the noeses of sensible perception."<sup>89</sup> Indeed, this is our own question as we examine Husserl's models of intentionality.

This problem arose from Ingarden's reading of Husserl's *Logical Investigations*, particularly the Fifth Logical Investigation. The two men shared a lively exchange on a number of issues during Ingarden's work on his dissertation, and he and Husserl explicitly debated the significance of the problem of sensation-data in the model of intentionality generally for some time. Though this was a serious discussion, we should pause to note, however, that Ingarden's first sustained work with Husserl centered less on this special question than on his efforts to understand adequately the problem of time and time-consciousness in Bergson's philosophy, most particularly on the distinction between *la durée pure* and *le temps*.<sup>90</sup> Although these two phenomenological problems, i.e., the one problem of the relation of sensation-data to immanent noeses in the model of intentionality and the other problem of inner time-consciousness, do not appear related, we believe they are and intimately so. It is important to recognize, however, that Ingarden did not explicitly link the two issues together in his early discussions with Husserl. We do not mean to insinuate, in other words, that either Ingarden or Husserl directly treated these two problems as interrelated in their early discussions—even though, as we shall see, both came later to recognize their intimate connection. According to his recollection of the events, Ingarden and Husserl treated the two problems as separate issues. Indeed, given the documentary aim of his appendix to Husserl's letters, Ingarden is quite careful to detail the course of their discussions as they actually occurred. To treat the two issues as integral from the first, however, would thus ignore the evolution of Husserl's insight into this important problem in his philosophy. We must come to understand, therefore, how these two issues became linked by Husserl's in his treatment of the problem of the constitution of sense in consciousness.

Reading through Ingarden's recollections, one is struck with the envious picture of an intimacy and seriousness the young scholar shared with Husserl. For Ingarden, this was a time of intense intellectual development. As he confesses, he was at this time unaware of any of Husserl's investigations into time-consciousness apart from what he could glean in the 1913 publication, *Ideas I*. But Husserl's *Ideas I*, which represents his most developed published articulation of the phenomenological method at the time and, indeed, for decades to come, consciously avoids any serious probing into the problem of time and time-consciousness. Husserl, in fact, makes this explicit in §81 of that work, wherein the phenomenological problem of time and time-consciousness is broached.

Time is, moreover, as will emerge from later investigations which are to follow, a title for a completely *self-contained problem-sphere* and one of exceptional difficulty. It will be shown that our previous presentation has in a certain sense remained silent concerning a whole dimension so as to remain free from confusion, and must of necessity remain silent about what first of all is alone visible in the phenomenological attitude and which, disregarding the new dimension, makes up a closed domain of investigation. The "transcendental" absolute which we have laid bare by the reductions is, in truth, not the ultimate. It is something which constitutes itself in a certain profound and completely unique sense and has its primordial source in an ultimate and true absolute. Fortunately we can keep the riddles of time-consciousness out of play in our preliminary analyses without endangering their rigor.<sup>91</sup>

Significantly, it is also precisely here in *Ideas I* where Husserl references his earlier set of unpublished manuscripts from his 1905 Göttinger lectures on the theme of inner time consciousness.<sup>92</sup> So, although *Ideas I* avoids the probing analysis of time and time-consciousness, it also presupposes Husserl's earlier work on this subject. In 1914, however, the year Ingarden initiated his discussions with Husserl on the issue of time and time-consciousness in both Bergson's philosophy and Husserl's phenomenology, Husserl's early time-lectures remained unpublished, unedited and generally unavailable. They would indeed remain unpublished until 1928.

So as Ingarden worked on his dissertation with Husserl, there was really very little in Husserl's published writings by which to address the problems he found in Bergson's philosophy regarding the "nature" of original constituting time-consciousness.

And here I posed a question to Husserl in relation to original time-constituting consciousness. It is well known that this entire problem-sphere is not taken into account in the "Ideas." Husserl was somewhat surprised and asked me how I had come to know of this. I replied: "I know it from Bergson," whereupon Husserl invited me to visit him the next day. At the

time, Husserl was apparently not familiar with Bergson. When I came to him the next day I found on his desk *Evolution créatrice* (in German translation). Husserl affirmed that the descriptions of “durée pure” by Bergson stood very near to his own researches in this area.<sup>93</sup>

Ingarden, in other words, found in Husserl a welcome and well-prepared partner in his confrontation with Bergson's philosophy and the conception of the problem of time and time-consciousness therein.<sup>94</sup>

But it was not only Ingarden who found these discussions highly influential. It appears that Husserl also greatly benefitted. They spurred Husserl to enter upon a path that was to become the most profoundly important in his development of the problematic of time-consciousness and, thus also, for his conception of constitution in his phenomenology. “I am convinced,” Ingarden asserts, as he recalls their work together on these problems, “that the manifold problems of time were taken in a new and lively direction by Husserl at that time and that these at last had led Husserl to the new investigations on time in Bernau.”<sup>95</sup> Although Ingarden did not explicitly link the constitutional problem of sensation-data with the question of inner time-consciousness, as we have said, it is clear that Husserl began establishing a link between the two concerns in his writings soon after Ingarden left Germany in 1917 for Poland. The interconnection of these issues is, in fact, the ground out of which developed the genetic model of constitution first articulated—albeit in an inchoate state—in the Bernau manuscripts of 1917/18.<sup>96</sup> Thus in the years following his work with Ingarden, Husserl would quite profoundly revise his conception of intentionality. It is to these issues which lie at the heart of this revision that we shall now turn.

## The Problem

One must begin where Ingarden began, with the *Logical Investigations* and Husserl's structural description of constitution expressed therein. In the Fifth *Logical Investigation* Husserl draws a strict distinction between acts as intentions and the experienced content (which is made up of sensations) of these acts. This is an essential feature of intentional consciousness, so much so that one can distinguish even presentational sensations from feelings, such as the feeling of pain or pleasure, or favor and disfavor.

Already in his discussion of the question regarding the intentionality of feelings Brentano had pointed to the equivocation here. He distinguished sensations of pain and of pleasure (feeling-sensations) from pain and pleasure in the sense of *feelings*. The contents of the first—or the former, as I could more simply say—hold for him (in his terminology) as “physical,” the latter as “psychic phenomena” and belong thereby to essentially different species. This conception appears to me quite apt, though I only doubt whether the prevailing meaning tendency of the

word “feeling” does not indicate those feeling-sensations, and whether not, then, the manifold acts we signify as feelings, owe their name to the feeling-sensations which are essentially interwoven with them.<sup>97</sup>

Events, as Husserl points out, may be clothed in a particular warmth, wherein the pleasure felt, i.e., the sensation of pleasure, is also approved and enjoyed. This complex experience nevertheless retains, at root, a structural core wherein a determinate experiencing animates some presentational content. According to Husserl, content and experience must be sharply distinguished in the descriptive analysis of complex acts of this sort. “How, therefore, is the relation between the data of sensation and the specific noetic components to be understood?” Ingarden asks in his recollections. “And where ought one to look for the data of sensation?”<sup>98</sup>

In the Fifth Logical Investigation, Husserl offers a more nuanced analysis of intentional consciousness than did Brentano in his *Psychology*, distinguishing not merely the broad difference between act (*Erlebnis*) and its content but also the quality and material of the act, itself. Although this latter distinction is implicit in Brentano’s account of psychic phenomena, Husserl explicitly draws out this demarcation in his descriptions. Acts may differ in regards to their general positionality. In other words, the generic act-quality, i.e., the act as objectifying, judicative, emotive, and so on, is a broad structural feature of positional consciousness as such. Hence any intended objectivity bears the character of this general sort of thematization taking place in consciousness. When judging, for instance, that a particular substrate *S* has a determination *p*, the sense of the object intended in this consciousness, the *Sp* thing, has the generic sense of an objectivity *being-judged* as such. If, on the other hand, a concatenation of manifesting appearances takes a different form than anticipated by me, I naturally doubt my original apprehension of the object. For example, what I took to be an old man may look now upon closer inspection more and more like a mannequin, but I am at present still not sure. The object intended in this sort of consciousness is one *being-doubted*, or better said, it is present to consciousness as questionable. “All differences in the manner of objective relation are descriptive differentiations of the related intentional experiences.”<sup>99</sup> So while Husserl finds a generic differentiation between intentions of differing sorts which he describes as the quality of the intentional act, he sees a further specific differentiation to be made within acts of the same general kind. He distinguishes, in other words, between the generic quality of acts, let’s say, as positional, and the act-matter or act-material, i.e., as acts *positing this such and such*.

However if we take a series of acts such as the following: the judgment *It will rain today*, the conjecture *Today it will likely rain*, the question *Will it rain today?*, the wish *Oh that it would rain today!*, and so on, then it exemplifies the possibility of identity not merely in regards to



the objective relation generally but also in regards to the manner of objective relation understood in a new sense, to a manner which is prescribed therefore not by the quality of the act.<sup>100</sup>

In the Fifth *Logical Investigation*, the various generic objective relations expressed above in the different propositions indicate a descriptive differentiation to be made within the quality of the act. According to Husserl, however, the material (*Materie*) of an act signifies a sort of content, and so the various expressions above may well be said to have the same material even though the act-quality expressed in each proposition is not the same. "Content in the sense of material is a component of the concrete act-experience, which this can have in common with acts of a totally different quality."<sup>101</sup> Thus Husserl clearly distinguishes between generic act-quality and specific act-content, where he means by the latter the concrete intentional content in the positing of an objectivity.

It is important to note in what way this sense of act-content is meant here, however. For as we shall see, act-material *qua* content in this sense is not identical to the sensation-data that form the content of experience, although the actual differentiation between sensation-data and act-material remains ambiguous throughout Husserl's analyses in the Fifth Logical Investigation.

Quality only determines whether what already is presentationally posited *in definite fashion* is intentionally present as wished, asked, ruled in judgment, etc. Accordingly, matter holds for us *as that in the act which above everything else confers to it the relation to an object* [*ein Gegenständliches*], namely this relation in so perfect determinateness that through the material it determines not only the object [*das Gegenständliche*] generally which the act means, but rather also precisely the manner in which it is meant. The material—we can say still more clearly—is the uniqueness [*Eigenheit*] situated in the phenomenological content of the act, *as what* the act *grasps out* of the particular objectivity, which properties, forms, relations it apportions to it. It pertains to the material of the act that the object of the act holds for this and no other. It is in some measure the sense of objective apprehension which founds the act (but indifferent to differentiations of quality).<sup>102</sup>

Any and all intentional acts exhibit this quality-matter structure. This is, according to Husserl, an essential feature of intentionality. However, this description becomes seriously more complex because of the loose manner of Husserl's presentation in the *Logical Investigations*; for he seriously equivocated in the manner by which he used the expression "content" in that work. This ambiguity affects the clarity of his entire descriptive enterprise in the *Logical Investigations*. On the one hand, act-material *qua* content refers to the concrete posit of an act. On the other hand, Husserl



uses content or *Inhalt* to refer not to the posit of the act itself but rather to the sensation-data that are construed intentionally. In this second sense, acts *qua* apprehending experiences bestow meaning while the (sensation) “content” of these acts bear such meaning. As bearers of meaning, sensation-contents lack any apprehending intention.

I can find nothing more evident than the distinction which here emerges between contents and acts, more specifically, between perception-contents in the sense of presenting sensations and perception-acts in the sense of the apprehending intention. This intention in unity with the apprehended sensation makes up the complete concrete act of perception. Of course, intentional characters and likewise complete acts are also contents of consciousness in the widest descriptive sense of experiences. In this respect, all distinctions which we can establish generally are *eo ipso* distinctions of content. But within this widest sphere of that which can be experienced we believe to have had found the evident differentiation between those intentional experiences in which are constituted objective intentions, namely those through immanent characters of the respective experiences, and those to whom this is not the case, hence contents which can function as the cornerstone of acts but which are not themselves acts.<sup>103</sup>

It is clear, then, that in this widest sphere of phenomenological description, the real [*reell*] “contents” of consciousness are to be sharply distinguished: differentiated on the one hand into active construals and as passive bearer of such construals on the other. Yet somehow, as Ingarden rightly points out in his discussions with Husserl, a unity of these two radically distinct elements is somehow formed in the complete concrete act of perception. Each stands as an abstract moment of one real [*reell*] process (or experience). For Ingarden—and for us—it remains essentially unclear how these radically distinct moments can form such a unity in the concrete act of perception, since one moment of the experience is said to remain essentially inert.

Furthermore, this difficulty is made the more difficult since the acts, themselves, as is clear from Husserl’s comments above, have the same being-character as inherent non-intentional moments of consciousness. The apprehending intentional acts *qua* *Auffassungen* are, themselves, described by Husserl as objects [*Gegenständen*] (i.e., contents of consciousness in the broadest sense) inhering in consciousness, itself. And these objects are not identical to the non-intentional sensation-data that bear the sense intended in these intentional acts. Hence the unity of act-content is made even more complicated in that both moments, construal and content, have the feature of being-experienced [*Erlebtsein*]. The full perceptual act consists, in other words, in more than merely the unity of two distinct moments, form and matter. Intentional acts and sensation-data, which, themselves, “function”

to form the content of those acts, are said to inhere in consciousness on the same level.

### Reasons for a New Model of Constitution

Husserl, himself, was led eventually to question his own account of the form-matter structure of constitution. This occurred in the context of later studies connected to his research into phantasy-consciousness. In a research manuscript from 1909, at about the same time that he asserts in his time-investigations that absolute self-givenness is no empty phrase,<sup>104</sup> he pens the following rather revolutionary observation:

I had the schema “content of apprehension and apprehension” and certainly that made good sense. But we do not have, at first in the case of perception, in it as the concrete experience, a color as the content of apprehension and then the character of apprehension which produces the appearance. And similarly we do not have, again, in the case of phantasy, a color as content of apprehension and then an altered apprehension, the one which produces the phantasy-appearance. *Rather: “consciousness” consists through and through of consciousness, and sensation as well as phantasy is “consciousness.”*

And there we have, first, perception as an impressional (originary) consciousness of presence, consciousness of the itself-there and the like; and <secondarily> phantasy (in the sense in which perception is opposite) as the *reproductively modified consciousness of presence*, consciousness of the as-if itself-there, of the as-if present, of the phantasy of the present.<sup>105</sup>

Thus, according to Husserl's own words, the structural model of consciousness described initially in the *Logical Investigations* “made good sense,” but its descriptive force over all sorts of conscious intentionalities now is put into doubt. *Sensation or the modified phantasm is no longer viewed by Husserl merely as a static understory bearing the meaning-animation of an apprehending intentional consciousness.* A new conception of intentional constitution in Husserl's analyses is coming about. He proposes herein to clarify the act-structure of a presentifying consciousness with a model that can account for intentional structurings occurring at a level fundamental to objectifying consciousness quite generally. Sense-determination of an object in consciousness is now seen to be only partially determined by the active construals occurring in said consciousness. Some account must be given of the functionality, so to speak, of a more fundamental level of level of passive sense constitution upon which object determination originally takes place. As Professor Bernet rightly points out, “these efforts not only improved the analysis of memory, they also contained the core of a new theory of reflection according to which reflection is not an inner perception

but an objectifying presentification of a lived experience that has already ‘flowed away’.”<sup>106</sup>

In *Ideas I*, Husserl indeed presents a revision of the schema of constitution that was put forward in the *Logical Investigations*. Yet this revision represent less a revamping of the structural apprehension—content of apprehension model of constitution than it is a recasting of that model in non-psychologistic terms. Husserl thus explicitly introduces a terminology of noesis-noema in *Ideas I* as a less equivocal choice of words than that as found in his *Logical Investigations*. In point of fact, with the revision of the *Logical Investigations* that occurred as Husserl produced *Ideas I*, Husserl found the entire earlier terminology was infected with a language too confusingly naturalistic.

But what speaks against the use of the phrase <“psychic” or “mental”> as equivalent to intentionality is the circumstance that, without question, it does not account for the psychic in this <non-naturalistic> sense and signifies the psychic in the same manner as in the psychologistic sense (thus of that which is the object of psychology).<sup>107</sup>

This is more than a matter of mere terminology. The model of intentional consciousness described in *Ideas I* is meant in a formal manner to indicate a subjective constituting source which is itself not merely *not* psychological but, importantly, *not* mundane. Regardless of how successful this change of expression may be in achieving Husserl’s goal, the revised conception in *Ideas I* retains the same problems inherent to the form-matter schema introduced in the *Logical Investigations*. Husserl maintains the ambiguity of expression in the *Ideas* when he uses *Erlebnis* in this latter text to mean, on the one hand, a totality composed of both noema and noesis and, on the other, the abstracted noetic moment of that whole.<sup>108</sup> This ambiguity once again leaves open to question the manner by which sensuous stuff constitutively forms the noema on a passive level, not as a moment of the noema *per se* but rather of the stream of consciousness itself as pre-conditional thereto.

### The Bernau Manuscripts as Breakthrough to a New Level

One is left to wonder why Husserl would retain the structural apprehension—content of apprehension model of constitution in *Ideas I*, understanding at this relatively advanced stage that consciousness is consciousness through and through—as he says in the 1909 manuscript. . Yet he retains this model well beyond the *Ideas*. Why? Apart from the fact that Husserl had not yet developed a viable alternative model in 1913, there are some indications to account for his consistency here in both *Ideas I* and other later texts. One should recall that in the 1909 manuscript Husserl voices his approbation of the structural model of constitution in the same breadth that he criticizes

its reach. And in §85 of *Ideas* I on “Sensuous ὕλη and Intensive μορφή” he further clarifies the descriptive limitations that remained imposed on his analyses with this model of sense-constitution.

We have already suggested above (when we referred to the stream of experience as a unity of consciousness) that intentionality, irrespective of its enigmatic forms and levels, is also a universal medium which in the end bears in itself all experiences—even those not characterized as intentional. <We are presently confined to> a level of consideration . . . which abstains from descending into the obscure depths of the ultimate consciousness which constitutes all temporality of experience. . . .<sup>109</sup>

The static model of constitution, in other words, represents the results of a provisional level of investigation. However this begs the question, though: in what sense are these investigations provisional?

Robert Sokolowski provides a fascinating and persuasive answer to this question in his excellent study *The Formation of Husserl's Concept of Constitution*. The analyses taking place in *Ideas* I are consciously restricted to a structural analysis of a spontaneously thematizing consciousness. According to Sokolowski, Husserl is in essence forced to retain the model of constitution developed first in the *Logical Investigations* because “he has no other way of expressing the objectivity which is constituted by intentionality.”<sup>110</sup> Only with the development of a genetic phenomenology will Husserl be able to solve the deeper problem of the constitution of the stream of consciousness, and hence address the issue of the constitutive unity of the stream of hyletic data, itself. The analyses representative of the *Ideas* I are higher level analyses, which presume a primary constitution to have already taken place. “We have to dig deeper into intentionality of find the laws and structures correlative to the structure of objective time. We must go beyond acts and into the primitive elements which form them, the time phases or partial intentions. The implication of this procedure is that even the deepest layers of intentionality influence the structure of objectivity as it is known to consciousness.”<sup>111</sup>

For Husserl, however, the problem is not merely philosophical. How, in an introduction into the method of phenomenology, can this sort of “archaeology” be pursued while fulfilling adequately the aims of the work as an introduction? The *Ideas* is meant to introduce and initiate one into the field-work of phenomenology. To attempt this sort of depth-analysis in such a text, Sokolowski asserts, would be a pedagogical mistake.

The easier higher level of subjectivity was investigated first <in the *Ideas*>, and on this level it is legitimate to distinguish between apprehension and sense data, but this provisional distinction could be made only because the deeper layer of subjectivity, the layer of temporality, was explicitly neglected in order not to confuse. While writing the

*Ideas*, Husserl was already aware that the distinction between sense data and noeses could not hold if we were to probe deeper into the temporal structure of subjectivity. When he introduces this distinction, he says it is valid only if we limit ourselves to a superficial view of subjectivity, one that does not go into the deep and final region of temporality. When we do descend into the temporal sphere of subjectivity, we reach the point where apprehensions and sense data are no longer accepted as ready-made objects, nor can we treat them as distinct from one another. We realize here that both spring from a common source and both are constituted by subjective performance.<sup>112</sup>

Thus the apprehension-content of apprehension schematism has efficacy pedagogically and has an acceptably limited descriptive force for the specific purpose of an introduction to method. However, we must finally look to the development of genetic phenomenology in order to address and make clear the “most ultimate” problems alluded to in the *Ideas*. Only upon the ground of the *Ideas*, however, can we make sense of the deeper analyses of a genetic phenomenology.

This breakthrough to a genetic phenomenology, as has been already suggested, is to be found first in Husserl’s Bernau manuscripts. And, as I have been arguing, these manuscripts arose on the basis of Husserl’s confrontation with Ingarden on precisely these issues, i.e., the problem of the unity of construal and sensation-data, on the one hand, and the problem of the temporal constitution of consciousness itself, on the other. As we conclude this chapter, therefore, we should turn—albeit briefly—to examine the manner by which Husserl approaches and links these problems in the Bernau manuscripts.

The Bernau manuscripts are, unfortunately, neither a completely coherent explication of the time problematic nor even a finished product. We shall briefly examine the compositional structure of this work<sup>113</sup> later, though we will not attempt a catalog of the various models of time consciousness articulated therein.<sup>114</sup> At present, we will focus our eye on Husserl’s explicit discussion of the apprehension-content of apprehension schema in text Nr. 9 of these manuscripts as published in *Husserliana* XXXIII, *Die Bernauer Manuskripte*. After this, we can turn to the Bernau manuscripts as a whole as we look for a new, more systematic presentation of the phenomenological problematic by Husserl.

Before proceeding to text Nr. 9, though, we should note that Husserl first lays the ground for his analysis in these manuscripts of the apprehension-content of apprehension schema in *Husserliana* XXXIII, Nr. 6. This text has the title “Acts as objects in phenomenological time.” This particular manuscript has come under criticism by Dan Zahavi as demonstrating “an astonishing confusion, an inability to properly distinguish quite different constitutive contexts.”<sup>115</sup> In his critique of the “internal object” interpretation of time-consciousness, which Zahavi sees at work in this

manuscript, he proposes that our experiences need not be given as *objects* in inner time-consciousness prior to reflection. According to the “internal object” interpretation, the absolute flow of consciousness constitutes experiences (*Erlebnisse*) as temporal objects in immanent time. Zahavi suggests, rather, that “we only experience our own acts as temporal objects when we reflect.”<sup>116</sup> One can recognize three levels of temporality, Zahavi argues, which form a “correlative and inseparable constituted unity in the original unity of time-consciousness (that is, the consciousness originally constituting immanent time-objectivity).”<sup>117</sup> In other words, the absolute flow of consciousness constitutes a unity, which is the unity of immanent hyletic perception *and* the perceived object, in this case, the perceived tone. Thus we can clearly distinguish (i) the region of transcendent temporal objects, (ii) the region of *Erlebnisse* or experiences constitutive of these transcendencies, and (iii) “the experiencing (*Erleben*) of the unities on level two,”<sup>118</sup> that is to say, the constituting acts (*Erlebnisse*) of (ii). The region of immanent *Erlebnisse*, which is the region of noetic intentionality, is—under this scheme—seen as itself the product of a deeper constitution, which is the temporal constitution of the stream of consciousness itself.

In order to properly grasp the import of Husserl's analyses here, however, we need to understand the underlying questions driving his analyses. There are helpful clues in this regard on the folder containing this manuscript. Here are found important notes which were likely written by Husserl's assistant, Eugen Fink, (although I have no direct evidence for this claim). These notes contain two points of information. First, there is a note pointing to manuscript Γ, which is reproduced as text Nr. 9 in *Husserliana* XXXIII. This is the major reason why we take these two manuscripts together. Second, there are also a few paragraphs following upon this note which articulate very briefly the main issues under discussion in text Nr. 6. These remarks are reproduced in full here:

In particular, remarks concerning whether immanent perceptions (of hyletic data) lay in the same “phenomenological time” as the perceived hyletic data. What belongs to immanent perception—whether it is the flow constituting hyletic data (the original time-objective consciousness) or whether it is only the line of primordial act-phases. How do the time of the hyletic data and the time of the original constituting stream relate together (and likewise the time of the acts as immanent unities): whether they are merely parallel, joining to form a singular order whose phases have their correlative multiplicities.<sup>119</sup>

We can see from these remarks that the question in text Nr. 6 centers less on the conception of immanent perceptions as internal objects in inner time-consciousness, as Zahavi emphasizes, than on the very conception of the mode of immanent perception in inner time-consciousness. And while it is true that Husserl refers to the region of immanent perceptions as a

region of objects, i.e. “acts as objects in immanent time,” this is better seen as a provisional articulation rather than a definite doctrine. For it must be remembered, the Bernau manuscripts are an unfinished body of work, and any “interpretation” proposed therein has to be judged in this light. More importantly, though, is the fact that Husserl does not appear to be explicitly proposing an “internal object” interpretive model as much as he is proposing in these investigations, or at least here in text Nr. 6, a parallelization of act and object in an absolute time-consciousness.

It is with this in mind that we can now turn to text Nr. 9, where Husserl explicitly examines the apprehension-content of apprehension model of constitution. What we find in this manuscript is a very interesting delimitation of the concept of apprehension, which in many ways retains the original force of that expression as meant in the *Logical Investigations*. But now the concept is significantly broadened in scope from the narrow categorial conception proffered earlier by Husserl to every sort of object-intending. One must pay special attention here to the distinction Husserl draws between apprehending [*Auffassen*] in its broadest scope and in its narrowest.

In the end, the notion of apprehension enters into all spheres, where any objectivity is originally given, presentiated, perceived, given through induction, given in conceptual thought, on-hand, determined or indeterminate, evident or not, intuited or not intuited; but now <a distinction emerges wherein> a founded object-consciousness has its ground in a cognizing, an intending, a judging.<sup>120</sup>

These time investigations, it should be remembered, thematically reach as far back as his 1909 analyses of absolute time-consciousness, cited earlier. What Husserl discloses in these later analyses of time-consciousness, however, is the insight that the structure of an attentional consciousness parallels the manner of givenness of its correlate. “Duration coincides with duration. There are not two time-forms which are separated, but rather one form united by coincidence, according to both directions of regard perfectly the same, identical in two-sidedness.”<sup>121</sup>

Should a transcendent object come to original givenness and be graspable for consciousness originally at hand, then the giving experience must have a determinate structure, an immanent streaming of experiences. It must have an immanent stream of hyletic data and their apprehensions and with a certain specified structured flow in “phenomenological time.” And from this then we can extract the following: any outer perception is an interpenetration of a double objectivation, or, as we could also say, of a double “perception.” Outer perception is according to its essence a certain continual flow of “inner” perceptions, i.e., perceptions of immanent temporalities; and through this immanent flow of perception a second intentionality is at work in which the outer



object comes to original givenness in its transcendence and its objective time by a “setting forth” [*Darstellung*]. By this observation, immanent perception is taken as a continuum of connected, similarly identical and differentiated (continually changing) sensory data, which make up a stretch of time (of immanent time) and are given (“perceived”) originally as that.<sup>122</sup>

In text Nr. 9 of the Bernau Manuscripts, Husserl does not fall into describing these *stretches of time* as immanent objects. Thus it is incorrect to assert, as Zahavi does, that for Husserl “either consciousness is given as an object, or it is not given at all.”<sup>123</sup> In fact, the poignancy of Husserl’s Bernau writings can be found in his struggle to describe the “experience” of the givenness of a constituting “intentionality” while not at the same time falling into the infinite regress characteristic of something like the “internal object” model of inner time-consciousness criticized by Zahavi.<sup>124</sup>

At this stage, we can point out what Robert Sokolowski has already suggested. Immanent consciousness is itself constituted in the process of intentionality, itself. As such, the distinction Husserl drew in the apprehension-content of apprehension model is now transposed. At the most profound level sensation-data show themselves to be a sort of apprehending [*Auffassen*], as Sokolowski points out.

When we look at them <i.e., intentions and sensations> from the point of view of temporality, which is the ultimate and decisive point of view for phenomenology, sensations and intentions fall together; there are no longer two immanent objects, but only one. The distinction which Husserl makes in the *Logical Investigations*, the distinction which served there as the base of his concept of constitution, collapses when we study inner temporality, and in all logical rigor Husserl should conclude that no constitution at all has the schema “intentions-sensations.” He does draw this conclusion, but only after he has found a new way of explaining objective constitution through genetic analysis.<sup>125</sup>

If Sokolowski is correct, and Husserl does eventually conclude that no constitution at all has the schema apprehension-content of apprehension, then we cannot include *Die Bernauer Manuskripte* as an example of genetic phenomenology. However, it is reasonable to believe that Sokolowski is not entirely correct. Husserl certainly retains the structural model of intentionality in many of his analyses making up the Bernau investigations. My own opinion is that Husserl never gives up the structural conception entirely, and this view is corroborated, I believe, by the material cited here. But a full defense of this position this must be taken up in a different work.

Suffice it to say here that there is an interesting and profound linkage of the problems inherent to the apprehension-content of apprehension model and the “nature” of inner time-consciousness. Given broader aims, we could



examine the relation between Bergson's conception of time-consciousness and Husserl's, just as Ingarden and Husserl did in the teens. This sort of comparison would undoubtedly bear fruit, giving us a deeper understanding of Husserl's own position he developed in Bernau and beyond. And we could follow Sokolowski's lead to confirm or repudiate the view that Husserl ultimately rejected the schematism apprehension-content of apprehension. As it stands, however, we must content ourselves with this brief sketch of these two problems as they developed conjointly in Husserl's theory of inner time-consciousness during the teens.

## HUSSERLIANA RECONSIDERED II: THE BERNAU MANUSCRIPTS

Throughout his career, and more increasingly as his philosophical insights into time and temporality deepened, Husserl came to feel that his work remained misunderstood, even by his most advanced students. Again and again, he lamented this situation in his private letters, yet he was always reticent to confront his detractors. He remained silent because, as he says, the vast number of these criticisms "miss the basic meaning of my phenomenology . . . despite their direct quotation of my own words."<sup>126</sup> Yet, as we have been arguing, there is good reason so many critics, even those among his students, misunderstood his work. During his lifetime, the vital core of his philosophy lay hidden in his unpublished writings; and his published works presupposed much of this research. Even those closest to him seemingly lacked knowledge of this research. Husserl suggests this to Dorion Cairns as they discussed the fundamental significance of the phenomenological reduction in 1931.

I [Cairns] repeated to Husserl that Kaufmann<sup>127</sup> had treated the phenomenological reduction as if it were primarily or exclusively a means of getting an apodictically necessary realm of being. Husserl replied that this was rather an interpretation of the reduction. Of course it had a grain of truth in it. But the apodicticity of the transcendental consciousness is not the same as mundane apodicticity. He said that neither <Martin> Heidegger nor <Oskar> Becker nor <Fr.> Kaufmann understood the phenomenological reduction.<sup>128</sup>

These men were no novices. Becker, Kaufmann and Heidegger were all advanced students in phenomenology and all had enviable access to Husserl's writings as well as to the Master, himself. In fact, Becker and Heidegger both worked at one time as Husserl's assistant at the University of Freiburg.<sup>129</sup> Yet these men, for different reasons, seemed to misapprehend his philosophy—if we are to believe Husserl. (Of course, Husserl misunderstood their work as well.) Needless to say, then, the problem of

understanding Husserl's philosophy is and remains a profound problem—in any climate. However if his closest students missed the basic meaning of his most fundamental methodological doctrines, what does this say about our situation today? Our problem is only compounded now that his writings, though available in *Husserliana*, are sectionalized and divorced from project of phenomenology as Husserl understood it.

In what sense is this last statement true? To understand this, we shall reconsider *Husserliana* once more and now examine the materials comprising volume XXXIII of the *Gesammelte Werke: Die Bernauer Manuskripte*.<sup>130</sup> In their editors' introduction, Rudolf Bernet and Dieter Lohmar speak explicitly of their great difficulty selecting and ordering the manuscripts for inclusion in the volume. Drawn almost exclusively from the 21 bundles of manuscripts within the L-I group of Husserl's writings,<sup>131</sup> Bernet and Lohmar decided to arrange the manuscripts into six thematic categories. They, then, arranged the manuscripts chronologically within these categories. As we can see, this editorial model differs from editorial construction adopted by Iso Kern in volumes XIII-XV. Volumes XIII-XV on the phenomenology of intersubjectivity, we should recall, are like Volume XXXIII in that these are all composed (almost) entirely of Husserl's fragmentary research investigations. Though Kern provided subheadings under which he organized the various manuscripts, he chose as his primary organizing principle the writing date of the various manuscripts. In the Bernau volume on the contrary, chronology comes second to thematic orientation. Of course, the compressed time frame during which these latter manuscripts were written and the difficulty, oft times, of establishing a precise chronology are reasons to opt against Kern's organizational model. However, it is worth noting that this organizing principle places greater emphasis on the disparate problems within the manuscripts over that of their thematic development as a whole.

Of course, the manuscripts in volumes XIII-XV range over almost the full span Husserl's career, whereas the manuscripts in volume XXXIII span only two years. There is much less need in the latter volume, therefore, to show a development of themes as in the former. The editors of the Bernau manuscripts, however, did not entirely reject the chronological model entirely, as we have noted. They rather subordinated it to a presentation of the distinct issues arising in the manuscripts, themselves. Clearly, then, the editors of the Bernau manuscripts saw a diverse multiplicity of themes rather than a unitary investigative dynamic at work in the writings. The editors thus arrange Husserl's 1917–18 time investigations under six headings. These are:

- (i) "On the basic structure of original time-consciousness: the flowing connection of primordial presentation, retention, and protention,"
- (ii) On the givenness of the primordial process and the objectivities of time constituted therein with their fixed ordering of time and their flowing modalities of time,"

- (iii) “On the application of the model of content and apprehension in the analysis of original time-consciousness as well as the danger of infinite regress,”
- (iv) “Egoic and hyletic temporality considered genetically,”
- (v) “On the phenomenology of individuation: the temporality of objects of experience, phantasy and ideal objects,” and lastly
- (vi) “On the phenomenology of recollection.”

This presentational structure of the 1917/18 time-investigations proffers an interpretation of sorts of these materials, which the editors acknowledge. “The editors are conscious of the fact that their systematic ordering of the texts is not the sole one possible and that it not only brings to light certain connections—as any other grouping of the texts would—but at the same time masks other connections.”<sup>132</sup> The collection, itself, in other words, makes one (or more than one) connective tissue apparent but masks other connective tissues among the various manuscripts.

As we have suggested, though, every volume of Husserl’s research manuscripts in *Husserliana* is a construction of sorts and thus introduces an interpretation of the pertinent manuscripts. Of course, we are not here suggesting any impropriety or untoward motivation by any of the *Husserliana* editors when we suggest this. Far from it, all the volumes in the series, and most especially the collections of Husserl’s research manuscripts, represent exemplary works of critical archival publishing, including *Husserliana* XXXIII. Each editor must work within the constraints of the materials as they have survived. According to the accounts provided by the editors of *Husserliana* XXXIII, they lacked an authoritative compositional plan by which to organize the manuscripts. So they were left to their own devices as to how best to publish them. The present selection and composition of manuscripts in the volume reflects, therefore, the most sensible plan the editors could find by which to make available Husserl’s variegated research time-investigations produced during these years.

### The History of The Bernau Manuscripts

It would seem, then, a mystery how these manuscripts *would* have been organized in a final publication, if they had been published during Husserl’s lifetime. Yet we know by a review of Husserl’s correspondence that he and Eugen Fink worked very hard to produce a new major publication on the time problematic in the early to mid-thirties,<sup>133</sup> and these manuscripts were central to this plan. We have a further important resource relating to the Bernau manuscripts: Fink’s personal notes revolving around this effort which include a rich discussion of the issues of the Bernau manuscripts as well as various draft plans of an arrangement for the Bernau time-manuscripts.<sup>134</sup> In both the letters and Fink’s notes, we discover that Husserl originally planned to publish the Bernau manuscripts as a single monograph,

though this idea clearly changed over the years. In Fink's notes, one uncovers a number of draft arrangements for the publication of the Bernau time-investigations.<sup>135</sup> Oddly, these outlines are neither reproduced nor clearly mentioned anywhere in *Husserliana* XXXIII.<sup>136</sup> Though, it is certainly true that the outlines are unclear in many respects, they represent a completely different plan of arrangement of the Bernau texts. These outlines, in other words, suggest a completely different connective tissue among the manuscripts. This alone would be reason enough to include them in the *Husserliana* volume, even if only in the editors' introduction. They are reproduced here in an appendix to this work.<sup>137</sup>

Further, one of Fink's draft plans for the Bernau manuscripts has been known since 1968, when Roman Ingarden reproduced it in his commentaries at the end of his *Briefe an Roman Ingarden*. The omission of this draft plan in particular remains inexplicable. When comparing the Fink outlines to the presently available collection, it is clear that the systematic "connection" among the manuscripts as proposed by Fink is left entirely out of consideration in the *Husserliana* edition. We submit, however, that if there were an authoritative plan for the composition of *Die Bernauer Manuskripte*, these outlines, and the one published by Ingarden in particular—produced by Fink under Husserl's authorization—would be just this. We fully admit that the outlines were not produced by Husserl. Nevertheless, the fact remains that these outlines are the product of a figure intimately familiar with the living project of Husserl's phenomenology and authorized by Husserl, himself, in the effort to construct a publishable edition of these particular manuscripts.

The structure of the work, as Fink outlines it, points to a new, unitary conception of the phenomenological problematic developing in Husserl's thinking. To understand this, though, we must have a clearer sense of Husserl's investigations into time and temporality as he produced them, that is, not only during the teens but over the course of his entire career. Husserl's time-investigations fall into three thematically separate and methodologically distinct phases, where each later phase is separated from the earlier by many years. The first phase of Husserl's writings on the phenomenon of time and time-consciousness occurred during the Winter semester of 1904/05 when Husserl gave a lecture at the University of Göttingen entitled "On the Phenomenology of Time."<sup>138</sup> He eventually published a version of these transcripts in 1928 in the ninth volume of the *Jahrbuch für Philosophie und phänomenologische Forschung*. (Martin Heidegger is the acknowledged editor, though his work on the project was minimal. The vast bulk of the editorial work had been completed in 1917–18 by Husserl's assistant at the time, Edith Stein.) As this was the only work Husserl published on time-consciousness during his lifetime, it was and is also his most well known treatment on the subject. It is available today in Volume X of *Husserliana*, published in 1969. The volume also includes later, supplementary time-investigations which Husserl produced as late as 1917,<sup>139</sup> which

we have cited from earlier in this chapter. The second phase of Husserl's writing on time occurred in 1917/18 and is constituted by those manuscripts at issue here, i.e., the Bernau manuscripts on time-consciousness or the "L" manuscripts. And the third and last phase of Husserl's time-investigations took place after his retirement allowed him the leisure to return again to some of his earlier unfinished projects. These manuscripts, known as the "C" manuscripts, have only just come to print.<sup>140</sup> In these writings, Husserl takes a new approach to the problem of time which follows upon the advancements in method achieved since the Bernau manuscripts. However, we cannot examine this latter set of manuscripts in any detail here—even though these late writings are some of Husserl's most interesting in the entire corpus.

The Bernau manuscripts enjoy a unique history among Husserl's manuscripts as they did not make it into the archive until 1968. Up to this time, they remained in the personal possession of Eugen Fink, and no one except Fink knew of their survival.<sup>141</sup> Though their survival was doubted, their existence was well documented. Roman Ingarden, for instance, provides a treasury of information about them in his recollections and commentaries appended to the *Briefe an Roman Ingarden*. It is in these materials, for instance, that one can learn Husserl hoped at one point to publish the time manuscripts in his *Jahrbuch für Philosophie und phänomenologische Forschung*.<sup>142</sup>

I am working feverishly. Sadly, the new work will not be finished in time to be included in *Jahrbuch* XI, despite the breathless pace of the last year. . . . I am putting into the *Jahrbuch* the *Cartesian Meditations* (expanded by Dr. Fink und possibly myself) and the Bernau time-investigations, which Fink has by himself brought to the unity of a single (rather substantial) text.<sup>143</sup>

We know today, of course, that this plan never came to fruition. In fact, Husserl never managed to publish any of the works mentioned above in the form indicated here. But it worth pausing here to reflect on the plans Husserl suggests in this passage. He speaks of three works. These include (i) the Bernau manuscripts, (ii) a German edition of the *Cartesian Meditations* expanded by Eugen Fink, and (iii) an unnamed "new work" as of yet uncompleted. This latter work, to which Husserl refers without name, was to be a new "system of phenomenological philosophy"—the focus of our next chapter. Husserl vacillated in the early 30s between these major publication projects, and this wavering cost him greatly.

This is not to say, however, that Husserl or Fink completed very little with regard to these projects. In the *Briefe*, Husserl, for instance, writes many times to Ingarden about his work on the Bernau manuscripts. Ingarden explains, in fact, that Husserl first offered him the editorship of the manuscripts in 1927.<sup>144</sup> But the young scholar understood well the time and

effort that would be required of him to accomplish this task, so he respectfully refused. Husserl, then, turned to his new assistant, Eugen Fink. In giving this project to Fink, the charge was not dissimilar to that task given Edith Stein as she worked in the teens to transcribe and edit Husserl's 1905 time-investigations.<sup>145</sup> He left Fink to his own devices and turned, instead, to writing a new series of time-investigations. These became the so-called C manuscripts. Yet Fink, more than any other of Husserl's assistants, enjoyed enormous freedom to rework Husserl's investigations. He set about the task of unifying the disparate Bernau investigations and produced a number of different plans for the manuscripts. We need not detail the full history of this project here. Yet we should note, at least, that as Fink edited the Bernau manuscripts, Husserl's developed new time investigations and new insights garnered in these investigations compelled the two men to revise their original plans for the Bernau manuscripts. They concluded that the later time-investigations should be published together with the earlier Bernau manuscripts. Eventually, per Husserl's request, Fink, in fact, took over complete responsibility of the new time book and set himself to writing a wholly original work only loosely based on Husserl's time-manuscripts. Again, to detail this history would take us too far afield, though. We turn, rather, to the Fink outlines of the Bernau manuscripts in order to understand the investigative dynamic that Fink identified at work in these diverse investigations.<sup>146</sup>

### **The Unitary Investigative Dynamic at Work in the Bernau Investigations**

For purposes of simplicity, we shall restrict our present examination to the draft outline reproduced by Ingarden in his *Briefe*. It bears the title "draft of an arrangement for *Edmund Husserl's Investigations on the Phenomenology of Transcendental Time*."<sup>147</sup> When possible and appropriate, though, we shall augment our understanding of this plan by reference to Fink's more extensive notes; for it is within these that we find a number of different draft arrangements of the Bernau investigations. The various draft plans are all generally similar. According to Ronald Bruzina, editor of Fink's notes from this period, all these outlines reflect "an arrangement for the edition of the Bernau time-manuscripts from the first phase of editing—thus *before* the entire redaction and the *new* book manuscript, 'Time and Time-Constitution'."<sup>148</sup> That is to say, these outlines reflect the composition of the time publication that was to include both the Bernau manuscripts and the C manuscripts—essentially in two parts. The outline we are examining here in effect sketches out the first of the planned two-part time book.

According to Fink's draft plan, the whole work was to be divided into three sections.<sup>149</sup> This was to be preceded by what would in all likelihood have been a lengthy introduction written entirely by Fink. Though Fink's personal notes provide a wealth of detail regarding both the Bernau project

as a self-standing whole and the introduction as part, the notes, themselves, do not include a draft of this introduction. It was likely never fully completed, if it was written at all. In the notes to the proposed introduction, however, Fink indicates the need to orient the Bernau investigations within the frame of Husserl's earlier, more well known time-investigations. When viewed in the total context of Husserl's writings on time and temporality, in fact, the Bernau manuscripts represent the proverbial middle child. Naturally, this intermediacy was not apparent in the investigations, themselves, since they were not intermediate in 1917/18, i.e., at the time of their conception. Thus Fink had to link these new-old time-investigations to Husserl's earlier time-investigations while also giving an indication of their distinctiveness. "What the Bernau writings do, then, is to go one level deeper and inquire into the constitution of immanent time itself."<sup>150</sup> Where the earlier time-investigation sought to clarify the constitution of temporal objects, this latter work was to focus on the constitution of the immanent flow of time (consciousness), itself.

Looking at Husserl's work after 1905, the Bernau investigations form the bridge between Husserl's earliest time investigations and later developments of phenomenological method we have been tracing in this chapter. In his notes, Fink remarks that the Bernau time-investigations represent "an attempt by Husserl to go beyond the phenomenological position of 1905."<sup>151</sup> Fink sought in his introduction, therefore, to highlight the connection between these middle period time-investigations not only to Husserl's earlier 1905 investigations but also to *Ideas* I. His sketch of the introduction in his notes reads as follows:

Introduction: (The problem of transcendental time: in these writings basically from within the egological reduction. Connection to the "Ideas": the reduction performed in that work as a reduction of the first level; characterization of the exposition of the transcendental time-problem in the "Ideas" and in the "Lectures". New presentation of the phenomenological reduction and articulation of the phenomenological problematic of constitution.—Sketch of the work.)<sup>152</sup>

Given the brevity of this sketch, it remains unclear what Fink means by this connection. Earlier in this chapter, we indicated how the reduction could be conceived as "a reduction of the first level" as Fink characterizes it here. There is a very strong reason to believe that, because Husserl left the problem of time "out of play" in his *Ideas*, the entire work remained provisional. The doctrine of phenomenological reduction demands a further deepening by taking account of time. Here in the Bernau investigations, we have this effort. Also, we showed earlier how Husserl had begun to develop a new model of intentionality and hence a new presentation of the phenomenological reduction after his 1905 time-investigations. This new model is the "new presentation" mentioned above by Fink.



However, we can still legitimately ask, in what sense are the Bernau time investigations connected to *Ideas* I? What is the direct linkage? The Bernau time-investigations, like the *Ideas*, take the pure I to be the fundamental point of phenomenological analysis. As Husserl states in §57 of *Ideas* I.

"At least, when fundamentally considered, every cogitatio *can* change, *can* come and go, even though one may doubt whether each is *necessarily* something that is past and not merely, as we come across it, something *factually* past. In contrast, the pure I appears to be something fundamentally necessary and absolutely an identity in every actual and possible change of the experiences. It is in no sense an inherent <reelles> piece or moment of the experiences."<sup>153</sup>

"However, the I," as Husserl says in a note which he appended to this passage, "*does not offer foreshadowings of itself, it does not appear, it lives in its acts and is the subject of life.*"<sup>154</sup> The necessity of the I at issue here is striking for two reasons. First, we should recall that Husserl had explicitly rejected the notion of a "primitive I as the necessary center of relations" in his *Logical Investigations*.<sup>155</sup> Even in the 1905 lectures, this articulation of the "necessary center of relations" remains subordinate to Husserl's analysis of the time-constituting flow, itself.

This flow is something that we so speak of as constituted, but it is not something temporally "objective." It is absolute subjectivity and has the absolute properties of something characterized in a picture as "flow" in a point of actuality, a point of primal wellspring, an originating now, etc. In the experience of actuality we have the primal wellspring and a continuity of resonating moments. For all this we lack names.<sup>156</sup>

In *Ideas*, however, we have a definite recasting toward a transcendental standpoint. The pure I functions there much like the transcendental I described by Kant in the *Critique of Pure Reason*.<sup>157</sup> Husserl even quotes Kant in this passage as an alternative expression of the same idea. "The I think must be able to accompany all my representations."<sup>158</sup> But we should note, secondly, that Husserl suggests an important modification to the Kantian conception of the transcendental I. As Husserl sees it, the pure I stands not merely as the logical condition of all experience but also as the *living* center of experience. In the flow of experiences, the pure I "lives in its acts and is the subject of life." What this means, though, that is to say, how is it that the pure I "lives in its acts and is the subject of life" becomes the paramount question in the Bernau investigations.

The Bernau investigations were not meant to cancel the results of *Ideas* but rather to transcend the egological reduction as carried out in it to a new more profound reduction. Our analysis of the structural "apprehension-content of apprehension" model of intentionality above has shown how



the problem of time intrudes itself into Husserl's structural descriptions of intentionality. What we find in the Bernau investigation, then, is the explicit recognition that transcendental time is "the basis of all constitution."<sup>159</sup> These investigations set about, therefore, to provide the needed fundamental ground-laying of the problem of constitution which Husserl came to realize were necessary after he acknowledged the inadequacy of his earlier structural model of intentionality.

Fink's draft arrangement of the manuscripts proceeds from this realization and so begins with the analysis of immanent time. The very first section of the planned work, as Fink lays it out, begins with a discussion of "memory as a precondition of comparison and identification."<sup>160</sup> This is a most interesting beginning, especially when compared against similar analyses which occur in the *Logical Investigations*. The Bernau analysis focuses on the evidence pertaining to the highlighting of similarities [*Gleichsamkeiten, Gleichheiten*] apprehended among variegated temporally distinct individual intuitions. Though this short manuscript<sup>161</sup> is very coarse in its presentation, its treatment of identification is something fundamental to Husserl's phenomenological descriptions of the intuition of essences. It takes up essentially the same phenomenon articulated in §58 of Husserl's Sixth Logical Investigation. However, now the grasping of identities is analyzed explicitly within the frame of the temporality of consciousness.

Husserl's points out in the Bernau writings that "any identity which I come across intuitively in perception or in phantasy, gives itself to me as such through a "coincidence", in which no gap emerges as prominent. But this gapless coincidence is a *Limes*, an idea."<sup>162</sup> Though Husserl consistently proposed that "all see and, so to speak, continually see 'ideas,' 'essences' all the time,"<sup>163</sup> the intuition of such essences is not a simple act of consciousness. Rather, the seeing of ideas takes place on the ground of sensory perception.

But we do not grasp ideas as universalizations <*Verallgemeinerungen*> of actually constituted similarities or identities but rather as intuitions of ideas evidenced by the intuited instances and synthesis of instances. An intuition of ideas as a pure intuition of essence has its evidence.<sup>164</sup>

The Bernau investigations initiate a new analysis of this evidence. Where Husserl's analysis of the intuition of ideas in his *Logical Investigations* lacks any recourse to memory, this is now seen in the Bernau time investigations as pre-condition to the grasping not merely of ideal objects but also the founding individuating intuitions. Accounting for the introduction of the temporal structuring of consciousness, his point is virtually identical in both investigations.

The being-founded of an act does not mean that it is built upon other acts in any manner whatsoever, but rather that a founded act, is possible

only as such according to its nature, i.e., its sort, which are themselves built upon acts of the sort of founding acts, and that, consequently, the objective correlate of the founded act has a form, a universal with which an object generally can appear intuitively only in a founded act of this sort. Thus the intuitive consciousness of universality cannot occur [*bestehen*] without an underlying individuating intuition. An identification cannot occur [*bestehen*] without underlying acts which relate to the identified objects, and so on.<sup>165</sup>

The temporal structure of presentifying sensuous consciousness is the ground of every sort of objectifying act. Where §58 of the *Logical Investigations* essentially closes out Husserl's analysis of categorial acts in that work, this is precisely the starting point of Fink's draft arrangement of the Bernau manuscripts. That is, the Bernau time investigations begin precisely where the *Logical Investigations* leave off. Husserl, thus, zigzags back to the subject matter of his earliest investigations of sense-constitution, most especially as articulated in the *Logical Investigations* and *Ideas* I. He sets about in the Bernau investigations, then, to recast the earlier hard-won insights within the frame of these more profound time-investigations.

Turning now to Husserl's *Ideas*, it is interesting to note that where Husserl begins there with the pure I as the necessary center of relations, the Bernau investigations as Fink lays them out only ends there. In the Bernau manuscripts, Husserl seeks to account for the self-constitution of the transcendental I in the fundamental setting of living sensory experiencing. The greatest weakness of the *Ideas* is that it merely presupposes that the pure I *lives in its acts and is the subject of life*. It offers no serious phenomenological account of this, however. The Bernau investigations, on the contrary, seek to remedy this defect. Fink, thus, closes out his draft arrangement of the investigations with the following manuscript, entitled "my experience-stream and the I."

The reduction which we intend and which follows an apriori necessary structure is the *abstraction from an I and everything egoic*—naturally a mere abstraction, but one very important. In the first order of time, then, we have sensation-data and sensate feelings. Sensual drives are affections from the I outward, and the passive being-attracted of the I, likewise are "sensate" realisations. "Acts of appetite" are passive reactions, but passively arising <*entquellend*> itself as *actus* in it, nothing comes there from the I. This is thus the sphere of "stimuli" and reactions to stimuli: irritability. But now we wish still to parenthesize this, this brings into play the I. From this area, that is, we differentiate the "completely egoless" sensory tendencies: sensory tendencies of association and reproduction, and thus determinate horizon-formations. The question is: how it comports in original time-consciousness. Passive intentionality. Here the I is left out of play also as a pole of affections

and reactions, or rather is abstracted therefrom. Therefore, we have then a first “abstract” structure which is to be singled out, that of the passivity of original sensuality.<sup>166</sup>

The fundamental setting of egoic life is thus rooted in this “first ‘abstract’ structure, which is the passivity of original sensuality. The form-matter conception of sense-constitution described in all of Husserl’s (logical) works now is seen to rest ultimately on this more fundamental passive “constitution” of an original sensuality. This is the basis of all constitution, which is, as Finks describes it in his notes, “transcendental time.”<sup>167</sup>

We have now come full circle. Husserl, chastened by Misch and the life-philosophers as the philosopher who sucked the marrow from experiencing life, has come to acknowledge the inadequacies of his earlier intentional descriptions. Here he focuses his analytical eye directly on the living ground out of which the I functions. Thus if we follow Husserl’s course of thinking, as we have done in this chapter, we find that his preeminent concern is less logical experience than the reduction to *pure self-givennesses*. However, what gives itself to consciousness, shows itself in some manner, i.e., not as a bare fact but a constituted objectivity? In this showing of itself, the I must be drawn to it, attend to it and perhaps even thematize it. Indeed, the very attentiveness of the I, itself, must be accounted for. How is one to describe this “agency?” We have seen that the structural model of sense-constitution falters precisely on this point. This is not to say that the model is wrong, but rather it is deficient insofar as it is a provisional articulation of only one level of sense-constitution. It certainly made “good sense” given its limitation to the constitution of sensory and categorial objectivities. Now in the Bernau manuscripts, Husserl seeks to provide a more thorough-going description of the constitution of conscious life, itself, whereby we can account for the manner by which such objectivities arise, are noted and categorized. As he says to Paul Natorp in regard to this development, “I have gone beyond the stage of Platonism and posed the idea of transcendental genesis as the chief theme of phenomenology.”<sup>168</sup> However, once Husserl developed these two models of intentionality, he must show how they fit together. This indeed is the project of his “system of phenomenological philosophy,” which is the subject of our next chapter.

## 4 The System of Phenomenological Philosophy

I have progressed further in the systematic of phenomenology—in the necessary sketch of the general “map” of the transcendental continent. I still hope to realize this so I may die in peace.”

—Husserl to Rudolf Pannwitz, November 28<sup>th</sup>/29<sup>th</sup>, 1934.<sup>1</sup>

In the first chapter, we concentrated our attention on Husserl’s extant corpus. There our concern centered less on any particular area of research than on understanding of the complexity of the estate, itself. We saw that even though Husserl published a number of introductions and significant logical studies, when compared against his total literary output the set of these writings not only looks spare but also highlights the profundity and thematic diversity of abundance of his unpublished writings. His published writings, in fact, seem to rely on studies he never published. Indeed, the progressively advancing concept of phenomenological method brought to light in the various introductions which he did publish is traceable in his unpublished writings. Indeed, we discovered that Husserl, himself, felt his true philosophy lay within his unpublished works.<sup>2</sup> Yet Husserl’s manuscripts often fail to exhibit a unity of method, to the extent that this occurs even within the individual investigations, themselves. One is led to wonder, then, if and how the partial investigations composing his literary estate could be fitted together into an architectonic of phenomenology.

Husserl, at once, both hoped for and came close to despairing of ever producing an adequate systematic presentation of the transcendental phenomenological problematic. There are numerous examples of this in his correspondence. We find just one example in a poignant letter to Roman Ingarden, which he penned near Christmas, 1930. In this confessional, Husserl expresses a deep-seated skepticism of his own abilities and a unique antagonism to his own doctrines <Lehren>. “No one can be more skeptical in regard to one’s own self and one’s doctrines than I,” he says. “The mistrust I have of myself, which borders on malignancy, is as if I am my own enemy.”<sup>3</sup> Ironically, he then takes the opportunity in the letter to assert his grand ambition to produce a large systematic of phenomenology. But, as we know, he failed to ever publish such a work.

In our second chapter, we, then, took up the task of justifying the view that Husserl’s phenomenological investigations can be understood and presented systematically. We laid out the sense which Husserl understood his own disparate studies to form a unitary whole. We saw in his letters to Georg Misch that he believed an impulse had worked its way through all

his major advancements, an impulse which first took root at the time of his personal encounter with Wilhelm Dilthey in 1905. When we look to his work in 1905 and beyond, we discover, indeed, that this was a momentous year for him. It was in 1905 that Husserl uncovered the concept and proper use of the phenomenological reduction amidst his work on the problem of time and time consciousness. What is striking, though, is that he remained curiously silent to the philosophical public at large about this discovery. Between the time of the *Logical Investigations* and *Ideas I*, that is to say, between 1901 and 1913, Husserl published nothing in which he announced this discovery. In the only significant writing of these years, i.e., the *Logos* essay, "Philosophy as rigorous science," he—as he says—neither makes use of nor mentions the reduction.<sup>4</sup> Yet where he remained silent to the public at large, we saw that he was not so either in the classroom or his personal research manuscripts. In these settings, Husserl spent considerable effort explicating the methodological doctrine of the reduction.

In the third chapter, we naturally turned to these materials with the particular aim to understand the concept of reduction articulated there. We traced the manner by which Husserl originally presented and then revised the concept of phenomenology and phenomenological reduction in two seminal lecture courses, "The Idea of Phenomenology" and *The Basic Problems of Phenomenology*. We saw that Husserl gradually came to realize that the structural model of intentionality which he had set forth in his *Logical Investigations*, and to some extent reiterated in *Ideas I*, showed itself to be an inadequate descriptive model of sense constitution in the broadest sense. The efficacy of the structural model concerned primarily the thematization of objectivities spontaneously taken up in actual consciousness. This efficacy ended at the passive sphere of "intentional" sense-bestowal.

In the teens, then, Husserl began a new series of investigations, the Bernau time-investigations, wherein he sought to address this very difficulty. This work, along with lectures Husserl held during the Winter Semester 1920/21,<sup>5</sup> Summer Semester 1923,<sup>6</sup> and the Winter Semester 1925/26,<sup>7</sup> initiated a breakthrough to a new, "genetic" method of phenomenology. The temporal model of intentional consciousness which Husserl began to work out during these years would disclose a passive sphere of intentional sense constitution that remained outside the descriptive range of the structural model. Yet these later methodological developments did not arise in a vacuum. They took place, as we saw, on the basis of refinements which Husserl had introduced in his earlier lecture courses. "The Idea of Phenomenology" signified Husserl's explicit rejection of the psychological for the specifically phenomenological method of reduction; and his *Basic Problems* illustrates the integration of temporality into his analysis of conscious intentionality more thoroughly than ever before. Indeed, the two lectures were so important that Husserl returned to them in twenties and after to attempt a new systematic presentation of phenomenology on their basis.

We have now obtained the background necessary by which to understand Husserl's efforts to produce a "system of phenomenological philosophy" in his later years. During the twenties and thirties, Husserl worked intermittently at producing such a system. A systematic of phenomenology would unify the seemingly incongruous descriptions of intentional consciousness, i.e., the structural model of "apprehension—content of apprehension" and the genetic or temporal model of passive intentionality, which he produced in the first two decades of the twentieth century. Unfortunately, the period between 1913 and 1928, i.e., the year he published *Ideas I* and the year of his retirement and new publishing activity, respectively, marks a period of near complete silence in Husserl's publishing history,<sup>8</sup> and this silence affects our present understanding of Husserl's work to produce a system. There are a number of reasons underlying this silence. As we have seen, the teens and early twenties marked a period of intense philosophical development, so Husserl focused his attention on working out his developments rather than codifying them in a new work. And one should not overlook the effects of the First World War on Husserl. He lost both his eldest son to the war and his mother to old age at about the same time. Further, his second son was gravely wounded in that same war. These sad personal events and Germany's defeat in the war threw him into a deep, long lasting depression. However, early in the twenties, Husserl managed to rouse himself and set about to produce a new systematic presentation of his philosophy.

It is unfortunate that Husserl gave up this plan before very long; though this was not be his last attempt in the twenties at producing a system. In the middle of the decade, he set himself the task of writing a systematic presentation of phenomenological philosophy. Once again, though, he turned rather quickly to other pressing projects and thus never completed this work. Given the paucity of historical documentation regarding both of these literary efforts and most especially of the earliest of Husserl's plans to produce a systematic of phenomenological philosophy, we can provide only the barest sketch of Husserl's early efforts and plans for this work.

In the thirties, though, Husserl would again take up the task of writing a new presentation of phenomenology, a new "system of phenomenological philosophy." As before, this last effort would also never make it to publication. But, fortunately, we have a much more detailed set of materials by which to understand this later effort. The planned work was to be a massive undertaking, bringing together all the main currents of his concrete investigations into a single literary frame. In many important respects, this was to be a joint undertaking by Husserl and his assistant, Eugen Fink. Indeed, Husserl collaborated so closely with his assistant on the planned "system" that it would be mistaken to identify it as Husserl's alone. More than simply the product of two individuals, it is (or was planned to be) the articulation of the constitutive dynamic of phenomenology as such.

As we shall see, two sketches of the 1930s project exist: an earlier, written solely by Husserl, and a later sketch produced by Fink. The later outline

is much more detailed than the first. Naturally questions arise as to the authorship of this later work, and we shall examine some of these here. Regardless of these questions, though, the two plans reflect, as we shall show, the hierarchical articulation of essentially interrelated phenomenological investigations expressing a universal phenomenology. We shall thus detail both plans in this chapter and offer an explanation of their essential community. First, however, we shall look at Husserl's earlier efforts to produce a systematic of phenomenology in the twenties.

## THE EARLY AND MID-TWENTIES

After moving from Göttingen to Freiburg in 1916, Husserl naturally sought to establish a new following of students. Even more importantly, though, he also hoped to instill in himself a new sense of purpose that would cap his years at Göttingen. The early years at Freiburg were a difficult period, since Husserl gave up much by leaving. In Freiburg, he took over Heinrich Rickert's chair of philosophy. Rickert, the leading member of the Southwestern School of neo-Kantian philosophy, left behind a program at Freiburg that was by no means strongly phenomenological in its orientation. Husserl thus felt the need to re-establish himself and to build a phenomenological program at Freiburg in the waning years of the teens. By the time of the twenties, he seems to have regained his footing and a sense of confidence in his own abilities to advance his philosophy. By 1921, he set upon a plan for a great new systematic work of phenomenology.

The motivation to construct a new system of phenomenology arose out of the developments into transcendental theory he achieved during his lecture course in the Winter Semester 1920/21. This course, simply called "Logic," marked Husserl's efforts to apply the genetic phenomenological method initiated in the teens to the accomplishments of logical thinking. The simple title of the course obscures the general orientation of the lectures. His aim in the lectures was to work from ready-made logical formations, using these as clues to the subjective thinking out of which these formations take their objective sense. "But there is still much more that is lacking, namely, the reference back to the phenomenological sources of all knowledge, the deepest founding of all objective sciences arising from the universality of knowing consciousness."<sup>9</sup> The genetic method Husserl employs here is the regressive tracing back from "ready made" or pre-given objectivities to the sense-bestowing activity in thinking which gives these theories their sense as objectively valid.

If one goes back from theory that is dead, so to speak, and has become objective, to the living, streaming life in which it arises in an evident manner, and if one reflectively investigates the intentionality of this evident judging, deducing, etc., one will immediately be led to the fact



that what stands before itself linguistically rests upon deeper accomplishments of consciousness.<sup>10</sup>

His aim in the lectures was, thus, "to open up this expansive, great world of the interiority of consciousness and under the guiding viewpoint of a theory of science, and by beginning from below and ascending upward, to show how genuine thinking in all its levels emerges here, how it is built up and is built-up in its founded accomplishment."<sup>11</sup> In such an endeavor, the lecture course of the Winter Semester 1920/21 stands as Husserl's first true example of genetic phenomenological method.

As we have said, the effort to construct a new systematic foundational work of phenomenology arose out of his logical studies in the Winter Semester 1920/21, which Husserl offered in modified form three times over the decade, first in the Winter Semester 1920/21 course, next during the Summer Semester of 1923, and lastly during the Winter Semester 1925/26. One would expect, then, to find among these manuscripts, at least, an example of the system as he conceived it. One of the great disappointments as we study Husserl's efforts during these years, however, is the lack of any cohesive work that documents this plan among his papers.<sup>12</sup> Turning from his logical studies, particularly, to the wide range of phenomenological studies found in his manuscripts, Husserl hope to build a system of phenomenological philosophy on their basis. He failed, it seems, to construct a literary frame by which to present his writings systematically. Of course, he did not merely sift through his old writings. As we have seen, in every looking back there is the compulsion to bring the old articulations to the level of the newer insights. And so with his attention turned to his literary estate, Husserl also initiated new investigations which were to fit within the system. Indeed, there are a number of such writings from this period that were produced with this end in mind; unfortunately there are none that ties everything together into a single whole. Today, we have, in other words, a collection of manuscripts that were meant to form a system of phenomenology, but we do not have the systematic articulation of these works. So, the question arises, what would this systematic of phenomenology look like, if we could reconstruct it?

The most important resource documenting this effort available today is found in the three interrelated volumes of *Husserliana* on the phenomenology of intersubjectivity, i.e., volumes XIII through XV edited by Iso Kern. Kern's editorial introductions and the original materials by Husserl comprising these volumes, especially those found in volume XIV, are particularly important toward understanding Husserl efforts to construct a system of phenomenological philosophy in the early to mid-twenties. Unfortunately, the manuscripts from this period that document this effort are strewn throughout the *Nachlass*. To make a difficult situation worse, those manuscripts which are identifiable as pertaining to these efforts are either not well dated or bear no date at all.<sup>13</sup> Thus the identification of



many of his writings, and in particular the writings pertaining to the great systematic work of the early twenties, remains problematic, at best.<sup>14</sup> Kern has done great work at reconstructing this effort. But Kern's aim was not directly tied to Husserl's systematic in the twenties, rather he explicated these efforts in his editor's introductions in order to make clear his editorial choices pertaining to the construction of the three volumes on the phenomenology of intersubjectivity. Nevertheless, Kern's introductions are still the best source today on the system of phenomenology as Husserl conceived it in the early twenties.

There is, in other words, a dearth of scholarship on Husserl's systematic efforts during this period. Though Husserl worked to organize his particular investigations into a system twice in the twenties and once in the thirties, this effort has been largely ignored in favor of studies into the special problems that constitute the elements of the system. Slowly, however, this situation is changing as more scholars are today showing an interest in the full breadth of Husserl's philosophy. To this date, however, there as yet remains little contemporary scholarship that documents Husserl's efforts to construct a system of phenomenology philosophy other than Iso Kern's introductions, which he published in 1970.<sup>15</sup>

We know from his letters that as of 1921 Husserl set to work on his own manuscripts with an eye to forming a great systematic work of phenomenology on their basis. He writes to Roman Ingarden in November, 1921 saying, "For some months now I have been working through my all-too numerous manuscripts. I am planning a great systematic work constructed from the ground up that can serve as the foundational work of phenomenology."<sup>16</sup> Then, a few months later, Husserl indicates to Paul Natorp that everything stands before him in a state of re-crystallization as he works to organize and systematize his particular investigations.<sup>17</sup> The work lasted for more than a year at least. We know this from a letter Husserl wrote to his good friend, Gustav Albrecht in September of 1922. "This year was a time of great reflection. I have thought through once again the fundamental basic ideas and principle directions (*Richtlinien*) of phenomenology."<sup>18</sup> The letter to Albrecht comes just about one year later than the letter to Ingarden mentioned above; and judging by Husserl's comments to Albrecht, the year seems to have been devoted in large measure to his great systematic work. Husserl's correspondence shows, then, that the early twenties mark a period of great dedication to his own writings. Turning to the main body of his writings at this time, we can see that he sought to construct "from the ground up" a new literary frame by which to present his work systematically.

But why feel the need to take up this arduous task. It is Iso Kern who suggests Husserl's motivation. Husserl's study of transcendental logic in the Winter Semester of 1921/22 predelineates the systematic conception Husserl would seek to explicate. His studies into the genesis of logical thought formations led him naturally to expand his purview to the

full frame of intentional consciousness. Logical thinking was merely the entry point he used to gain access to other and deeper regions of transcendental consciousness.<sup>19</sup> This is far from a new move on Husserl's part, for he took similar steps after the publication of his *Logical Investigations* in 1901 as he set about investigating perception, kinesthesia and temporality.<sup>20</sup> Thus it is unsurprising to see his attention turn to a new foundational work of phenomenology not long after his lecture courses on transcendental logic.<sup>21</sup>

And if we look to Husserl's lecture course materials in *Husserliana* XI,<sup>22</sup> the so-called "analyses on passive synthesis," we find corroboration of Kern's suggestion. The logic course materials in volume XI include a number of investigations on the theme of "static and genetic phenomenological method." Husserl, we saw, initially inaugurated the genetic method as he investigated the self-constitution of the consciousness in the Bernau time-investigations. Even during the teens, it became apparent that the structural model of intentionality, which has its origins going back to the *Logical Investigations*, remained at odds with the newly developing genetic method. The problem of the unity of phenomenological method remained a pressing one through the teens and stands at the fore of Husserl's Winter Semester course on transcendental logic. The course of lectures can, indeed, be read as Husserl's first genuine attempt articulate the static and genetic methodologies together within a single investigative frame. We see this most acutely, not in the lectures themselves, but rather in a number of supplementary studies which Husserl wrote in conjunction with his lecture drafts. In an essay on static and genetic phenomenological method, which Husserl wrote sometime in 1921,<sup>23</sup> he, himself, suggests the systematic frame which would anchor the two methodologies in a unitary conception.

A universal doctrine of consciousness is thus a universal doctrine of apperceptions, correlative to a universal doctrine of the highest categories of possible objects and their categorial modifications—a universal constitutive phenomenology. The latter is preceded by a universal phenomenology of the most general structures and modalities that encompass all categories of apperceptions. To this one must add a universal theory of genesis.<sup>24</sup>

The systematic of phenomenology would be thus guided by a hierarchy of ontological strata. The highest level of eidetic objects—intended in judicative acts of consciousness—presupposes and rests upon lower or more fundamental constitutive strata. According to the stratifications laid out above, Husserl proposes a theoretical model of three levels: (i) the highest level pertaining to the constitution of categorial objectivities, (ii) an intermediate plane pertaining to a transcendental "aesthetic," i.e., the constitution of the time and space as well as nature and spirit, and (iii) the fundamental

plane of transcendental genesis wherein the unity of the primordial stream of consciousness is, itself, constituted. Husserl continues the passage above by demarcating the methodological norms guiding the phenomenological investigation of these ontological strata.<sup>25</sup>

His methodological description here is most intriguing, for he sets forth a structuring of the phenomenological problematic which he would retain virtually unchanged in all later phenomenological systems. In the passage, Husserl distinguishes between a “descriptive” phenomenology, which corresponds roughly to the static method of analysis and description of the eidetic correlative structures of an intentional consciousness, and an “explanatory” phenomenology.<sup>26</sup>

In a certain way, we can therefore distinguish “explanatory” phenomenology as a phenomenology of regulated genesis, and “descriptive” phenomenology as a phenomenology of possible essential shapes (no matter how they have come to pass) in pure consciousness and their teleological ordering in the realm of possible reason under the headings, “object” and “sense.” In my lectures, I did not say “descriptive,” but rather “static” phenomenology. The latter offers an understanding of intentional accomplishment, especially of the accomplishment of reason and its *negata*. It shows us the graduated levels of intentional objects that emerge as objective senses in founded apperceptions of a higher level and in functions of sense-giving, and it shows us how they function in them.<sup>27</sup>

“Explanatory” phenomenology clearly corresponds to the genetic phenomenological method. Though Husserl will change the language by which he lays out these two methodological orientations in later accounts, the central functional distinction at work here remains consistent through his various “systems.” Whether or not the two methodologies, i.e., the descriptive/static and explanatory/genetic, actually come to be coherently integrated in such a structuring remains an open question.

It remains unclear whether Husserl, himself, considered this problem essentially resolvable by virtue of the systematic ordering of ontological/methodological strata indicated above. At the end of the manuscript he summarizes the different orientations of these “constitutive” phenomenologies in such a way as to suggest their integration. Anthony Steinbock suggests in his book, *Home and Beyond*, that “the first systematic attempt to dissociate a genetic from a static method occurred” precisely in these manuscripts.<sup>28</sup> And there is little doubt that Husserl explicitly recognized the complexity of the phenomenological problem by this time. Though he articulates the plurality of concerns motivating each phenomenology in this important manuscript, i.e., the descriptive and the explanatory, we must note that he neither asserts their incongruity nor suggests a bifurcation in the system of these phenomenologies.

A constitutive phenomenology can regard the nexuses of apperceptions in which the same object is constituted eidetically, in which it shows itself in its constituted ipseity in the way it is expected and can be expected. Another “constitutive” phenomenology, the phenomenology of genesis, follows the history, the necessary history of this objectivation and thereby the history of the object itself as the object of a possible knowledge. The primordial history of objects leads back to hyletic objects and to the immanent ones in general, that is, to the genesis of them in original time-consciousness. Contained within the universal genesis of a monad are histories of the constitution of objects that are there for this monad, and within the universal eidetic phenomenology this very process is accomplished for all conceivable objects in relation to all conceivable monads. And conversely, one gains graduated levels of monad corresponding to the level of objects.<sup>29</sup>

The two “constitutive” phenomenologies seem, then, to fit well together within the larger systematic of phenomenology. The eidetic analyses of the descriptive open up and necessarily lead to the question of genesis motivating the explanatory.

Fortunately, this is not the only manuscript dealing with the distinction of a static or descriptive and a genetic or explanatory phenomenology. Husserl lays out a similar systematic structural plan of phenomenology in a short research investigation included in *Husserliana* XI. It is titled “Phenomenology of monadic individuality and the phenomenology of the general possibilities and compossibilities of experiences. Static and genetic phenomenology.”<sup>30</sup> Though the two manuscripts have been published in two very different volumes of the *Husserliana* series, they are, in fact, taken from the same bundle of manuscripts. If Karl Schuhmann is correct in his chronology of Husserl’s writings, then Husserl composed the “monadic individuality” manuscript during June, 1921.<sup>31</sup> It seems probable the two were written at about the same time—though there is no direct evidence of this. In this latter text, Husserl openly wonders whether there can be or should an “encompassing theory.” Steinbock, who places these two texts together in his translation of the passive synthesis lectures, places a great emphasis on these manuscripts in the development of genetic methodology. He is correct to point to these as the locus of something unique occurring in Husserl’s thinking. In the “phenomenology of monadic individuality” manuscript, Husserl is doing much more than articulating the methodological goals of a static and genetic phenomenology, which is the central function of the earlier mentioned text. However, rather than dissociating the two methodologies, as Steinbock suggests, Husserl explicitly seeks here to integrate the two methodologies within the frame of the analysis of monadic individuality. In so doing, the structural articulation of the noetic-noematic correlation, which a descriptive phenomenology seeks to lay out, clearly points to deeper or more fundamental level genesis of these configurations in the life of individual consciousness.

Let us note that we remain here within the sphere of reason within the realm of the active ego, and that we cannot describe a shape of active apperception, that is, any integrally cohesive unity of active configuration (which as a unity of consciousness is intentional and accordingly is an apperceptive configuration) *without also constantly speaking of genesis*.<sup>32</sup>

This bifurcation of concern, that is, the concern of the descriptive and the explanatory, marks every one of Husserl's systematic presentations of the phenomenological problematic through this decade. As he produces a new "system of phenomenological philosophy" in the thirties, the system is, itself, divided into a duality of investigative tasks which—though essentially related—stand distinct from one other in such a way to imply the other. In other words, Husserl typically separates the structural analysis of the essential shapes of noetic-noematic correlation from the study of the genesis of these shapes in consciousness. Yet this is not to say that the two phenomenologies have nothing in common. This would be absurd. The two phenomenologies have a singular point of unity: i.e., the "living unity that bears within itself an ego as the pole of being effective and being affected,"<sup>33</sup> i.e., the monadic individual.

It is worth noting, here, that this focus on the unity of singular consciousness is precisely the same as that in *The Basic Problems* lectures. And we should recall as well that Husserl's efforts to construct a systematic of phenomenology at this time were based on two earlier lectures, the "Idea of Phenomenology" and *The Basic Problems* lectures. Where the former considers phenomenology as an eidetics of consciousness, the latter seeks to uncover the formal structuring principle of consciousness which accounts for the genesis of these eidetic structures holding forth in the streaming unity of individual consciousness

If the monad necessarily has the form of the unity of becoming, of a unity of unflagging *genesis*, then its concrete structure is only made up of "elements" that are themselves unities of becoming, and like the entire monad, these unities of becoming have an abstract structure with respect to their phases.<sup>34</sup>

The regularity of sense-formations on the highest level arise ultimately not on the basis of instances of ego-initiated acts but more fundamentally in the primordial process of sense-formation as such. A static or descriptive phenomenology concerns the sense-formations given in consciousness as "finished" apperceptions, whereas a genetic or explanatory phenomenology concern the emergence of these formations in the "history" of consciousness.<sup>35</sup>

As Iso Kern suggests, the main significance of the manuscripts that Husserl was developing at this time consists in his attempt to think consistently

through the monadological idea phenomenologically by a reflection of the interconnections of consciousness.<sup>36</sup> This is most apparent in the “monadic individuality” manuscript, where Husserl articulates the systematic of phenomenology as he conceives it.<sup>37</sup> In a brief articulation of this unitary frame, the lowest or most fundamental level of constitution is the constitution of the immanent temporal stream, that is to say, the constitution of the individual stream of consciousness as an immanent temporal unity. Genetically higher levels of constitution are those pertaining to a transcendental “aesthetic,” i.e., the constitution of transcendence, of phantoms and the like, the constitution of nature, and the constitution of animals in nature. This sphere of constitutive achievements is the basis from which the constitution of the differing structures and shapes of ego activity can occur at all. “Accordingly, these are genetic considerations, and are placed into the framework of genetic investigations as the description of already constituted structures and their modes of constitution.”<sup>38</sup> So the systematic of phenomenology, at least as Husserl articulates here in 1921, concerns a genetic analysis of constituted structures and modes of constitution *and* a descriptive analytic of noetic-noematic correlations in their typicality and necessary relatedness.

Though Husserl produced a number of manuscripts which were to fit within the 1921 system, he never, it seems, hit upon anything more than this general layout scheme. It remains unclear why he failed to construct an adequate presentation of the systematically worked out framing of the results of his manuscripts. Even if we look to his personal correspondence, the situation is far from clear. At the beginning of 1921, he seems already exhausted—though impelled with an almost messianic sense of mission to work on his manuscripts. Though his reputation has grown both inside Germany and abroad, the crush of work facing him and the burdens of daily life obviously weigh on him. Writing to his cousin, Flora Darkow, in early 1921, for instance, his mood is ambivalent.

My international activity in the last years has grown extraordinarily despite the war, and I have an admirable circle of students here in Freiburg—the most talented and mature students are coming to work with me. You have no idea of the tumultuousness of the work this year or this decade, or the strain on my abilities this as wrought. I'm beset with a great burden which I can never bring to a close—in the consciousness of mission given to me from above for the prosperity of an unhappy, erring humanity. Unfortunately, this burden has only increased with age, as I have been setting about to formulate my chief work in or rather out of sizeable draft which are complete.<sup>39</sup>

Then a year later, writing again to his cousin, Husserl tells of how the economic situation has worsened significantly for both he and his wife. They can no longer afford household help, and his wife, Malvine, spends all her time cooking and cleaning. Indeed, they have been compelled to cut

meat from their diet except for once per week. Amidst these daily worries, his work remains all consuming. Reading his correspondence closely, one finds the suggestion of a new focus. His missionary zeal seems now to have broadened to his teaching. He seems, in other words, slowly to have turned his focus from his research investigations to his work in the classroom.

The whole winter I've been getting up at 6:30 and then, with only a mid-day pause, working with great concentration until 8 in the evening on the most difficult problems. I can't work after dinner, nor should I. I hope to overcome everything. The work is repugnant only during my periods of depression, which are quite unavoidable. My teaching activity brings the best from all the world. I have here an Englishman, an American (just begun), a Japanese, Russian, etc. . . . Thus I have no regrets. I know what I am living for and know that the betterment of humanity will be built on the basis of my work as a foundation.<sup>40</sup>

With increasing regularity, Husserl now speaks in his letters of the importance of his teaching. Whether it was the financial burden he experienced in the early twenties, the demands of his teaching schedule, or simply his inability to generate a satisfactory frame for the presentation of the results of his investigations, there seems no clear cause for that what in the end sapped his energy from the great planned systematic work. In 1921 he accepted an invitation for a series of lectures in London, which were held during June of 1922. The task of preparing these and his course work during the Winter Semesters of 1922/23<sup>41</sup> and 1923/24<sup>42</sup> likely convinced him of the necessity of turning away from the demanding task of constructing a systematic presentation of his investigative results.

Regardless of the motivation, a palpable change of emphasis takes place after 1921. We find, for instance, a renewed and increasing emphasis after 1921 to produce a phenomenology of intersubjectivity. This is anchored by the recognition to return to the pre-scientific experiential world, or rather, the return to the world of pure experience, as the central focus of phenomenological research. Where Husserl had earlier sought to establish the foundation of phenomenology on the basis of apodictic cognition and the reduction to the apodictic *ego cogito*, the new focus of the systematic introduction begins "from the idea of universal science and, in regards to the muddiness of the basic concepts of science, commences with a reflection on the subject pre-delineating every science: *the world of pure experience*."<sup>43</sup> As early as the 1922/23, one sees, in other words, the ascendancy of the investigative dynamic at work that marked his last published writing, the *Crisis of the European Sciences*. This change is most clear in the 1925 lectures, "Introduction to Phenomenological Psychology."

We can also say: since the investigation and descriptive formation of the pure concept of the experience of world is, itself, a scientific performance,



a first science of world precedes all world-sciences wishing to master their most profound foundation (wishing to conform to the demand of a genuine science <Wissenschaftlichkeit> in the clarity of the ground-laying toward this end). This is precisely the descriptive science of the world as pure world of experience according to its generalities.<sup>44</sup>

Looking back to Husserl's correspondence with Georg Misch and Dietrich Mahnke, Husserl is thus beginning to lay out phenomenology anew as "radical and universal 'absolute' human science."<sup>45</sup> It is no surprise, therefore, that Husserl's last effort to produce a "system of phenomenological philosophy" in the early thirties finds its immediate impulse in his reading Misch's critique of his phenomenology in the latter's *Lebensphilosophie und Phänomenologie*.<sup>46</sup>

Nevertheless, Husserl's turn to the "pure world of experience" or the life-world concept in the mid-twenties is intimately tied to a renewed effort in 1926 to construct a system of phenomenological philosophy. The planned new systematic work at this time seems to have been motivated by his course work of 1922 through 1924, but most especially his "introduction to phenomenology" in the Winter Semester 1926/27. For some reason, however, energy for this plan dissipated very early, and the idea came to naught quite quickly. However, according to a draft plan written in 1926, the primary focus of the work was to be the pure world of experience. The 1926 plan broke down into four parts: (1) empathy and the alter ego, (2) memory and empathy, (3) phenomenology and ontology, and (4) the idea of transcendental aesthetic and the natural concept of the world.<sup>47</sup> There is little question that Husserl considered the systematic presentation of 1926 to be an elaboration of his *Basic Problems* course of 1910/11.<sup>48</sup> Yet the 1926 plan is significant also when compared against the last extant plan for a "system of phenomenological philosophy," on which he and Eugen Fink worked in the early thirties.<sup>49</sup> The 1930 plan stands as Husserl's final sustained effort to produce a "systematic of phenomenology," and we will examine this latter plan in more detail below. However we should note here that according to the second draft plan of the 1930 system, the second book of that work was to be titled "ontology and phenomenology."<sup>50</sup> This clearly parallels the orientation taken up in the 1926 plan. Composed of three sections, this second book in the later plan was to deal with "the idea of a universal 'transcendental aesthetic,'" "nature and spirit," and the transition "from pure inner psychology to transcendental phenomenology." This as well expresses a similar overall orientation as the 1926 plan.<sup>51</sup>

If we look past Husserl's work in the mid-twenties and early thirties, it seems clear that these two planned systematic presentations of Husserl's research investigations pre-delineate the central concern with the life-world taken up his last work, the *Crisis of the European Sciences*. There is good reason, in other words, to believe that Husserl's last work represents a continuation of themes Husserl had been working on for decades. Yet our focus



begins and ends with Husserl's work to produce a system of phenomenological philosophy, and the *Crisis* work stands outside our specific interest. So before we get too far afield, we shall turn now to examine Husserl's last effort to produce a "system of phenomenological philosophy" in 1930.

## THE 1930 "SYSTEM OF PHENOMENOLOGICAL PHILOSOPHY"

During the early thirties, Husserl was perhaps busier than he had ever been, working at the time on three major publication projects intermittently: (i) a German edition of the *Cartesian Meditations*, (ii) the Bernau time-investigations (which had to be revised and updated for placement in the larger "time and temporalization" project encompassing also Husserl's newer time investigations then underway), and (iii) the "system of phenomenological philosophy."<sup>52</sup> We need not rehash the history of Husserl's inability to complete any of these projects.<sup>53</sup> Rather we intend at present to focus on the impetus for and the composition of the 1930s "system."

We have two goals in this section. First, we shall show how the "system" marks Husserl's conscious effort to combat the criticisms against his philosophy leveled by Misch in his *Lebensphilosophie und Phänomenologie*. But, as we have seen, the history of the idea of a system of phenomenology long predates Misch's book. There are pertinent similarities between Husserl's earlier systematic conceptions and the 1930 "system." So in order to fulfill our first goal we shall detail the rationale why Husserl again took up the task of producing a systematic of phenomenology, in what sense this effort finds its motivation in Misch's work, and in what sense the plan produced by Husserl in the thirties reflects and goes beyond his earlier work of the twenties.

Second, we intend to explicate the structure of the 1930 draft plans. However, our aim in regards to this second goal remains quite limited. Husserl produced an outline for a "system of phenomenological philosophy" in 1930. He then gave this to Eugen Fink to rework. Fink's second draft is very different from the first produced by Husserl, alone. It is significantly longer, contains new terminology not just in relation to the first draft but, in many ways, also from Husserl's previous body of work, and the architecture of the second draft plan is not at all identical to the one proposed by Husserl. It seems, in other words, that Fink's second draft represents a wholly original plan of Fink's making. We will show there are good reasons for holding that this second draft is the product of a genuine collaboration between the Husserl and Fink and so, despite their difference, actually reflects a unitary working through of the phenomenological investigations by the two men.

It is certainly true that the second draft offers a more radical re-thinking of the systematic presentation of phenomenological results than is

articulated in the first. Yet the second draft plan does not represent an alien intrusion, so to speak, by Fink into Husserl's thinking. In what sense is the second draft a radical but consistent development of the first draft, then? In answering this question, we shall neither provide an explicit line by line interpretation of either draft plan, nor shall we attempt to locate any extant manuscripts as they were intended to fit within this scheme. Though worthy goals, this sort of work would require another treatise at least as long as this one.<sup>54</sup> We seek on a much more limited scale to provide an explanation which will account for the seemingly substantial difference between the two draft plans. Hence our goals here remain limited to (i) identifying the impetus for the "system" and (ii) offering an explanation of the differences between the two extant drafts.

### Impetus for the "System of Phenomenological Philosophy"

When Husserl retired in 1928, increasing doubts over the reception of transcendental phenomenology in Germany and abroad began to dog him. Heidegger had just published *Being and Time*, and it was becoming more and more clear to him not only that Heidegger's reputation was outstripping his own but also, more significantly, that Heidegger was not the philosopher he once thought him to be. When Misch published his *Lebensphilosophie und Phänomenologie*,<sup>55</sup> Husserl became convinced that the German academic public misunderstood the vital core of his phenomenology. He initiated a two-fold course of action to address this problem. First, he set about reading Heidegger's works with much greater attention than he had previously. Years earlier, he had hoped Heidegger would be his successor not merely at Freiburg but also in a more profound sense. In Heidegger, he saw a phenomenologist who would take on the tasks of transcendental phenomenology as he had laid them out in his writings. However, even in the twenties Husserl began to doubt his "apprentice." Then after the publication of *Being and Time* and Heidegger's meteoric rise, coupled with Misch's critical evaluation of his own philosophy, Husserl decided he must confront his doubts head on. After the intensive reading of Heidegger's writings,<sup>56</sup> he came to the conclusion that his original hopes in Heidegger were but false dreams.

I arrived at the distressing conclusion that philosophically I have nothing to do with this Heideggerian profundity, with this brilliant unscientific genius; that Heidegger's criticism, both open and veiled, is based upon a gross misunderstanding; that he may be involved in the formation of a philosophical system of the kind which I have always considered it my life's work to make forever impossible.<sup>57</sup>

This is remarkable turn. With this recognition, Husserl could no longer ignore the fact that his own work was widely misunderstood. So he set

about to re-introduce his philosophy to the German and larger international academic public.

With Heidegger's ascendancy and the rising tide of life-philosophy in Germany, Husserl felt a potent antagonism growing against his own transcendental phenomenology. If we look to his published works and lectures from the late twenties and early thirties, we can see that his efforts focus on combating the roots of this antagonism. As early as 1927, Husserl in fact characterizes phenomenology as the scientific philosophy of life.<sup>58</sup> In his lecture before the Kant Society of Frankfurt, "Phenomenology und Anthropology" (1931), in which he sought to present his philosophy in antipathy to the phenomenologies of Heidegger and Max Scheler, he goes so far as to say that "genuine analysis of consciousness is, so to speak, a hermeneutic of the life of consciousness."<sup>59</sup> Although this is an unusual choice of words for Husserl, the context of the quote suggests he is alluding here to the special subject matter of phenomenology rather than a new methodological orientation at work in his investigations. "Rather than putting nature to the test [*Daumenschrauben anlegen*] (like Bacon)," he goes on to say, "we must put consciousness to the test, or rather put the transcendental ego to the test so that it might betray its secrets to us."<sup>60</sup> His point, however, is to show that far from being antithetical to life-philosophy, transcendental phenomenology is actually the only consistently worked-out scientific philosophy of life. The life he is referring to is, of course, not the factual life of human consciousness but rather the transcendental "life" of constituting consciousness.

At almost every possible turn during the early thirties, he sought to represent his philosophy in this light. This is the sense of Husserl's *apologia* to Dietrich Mahnke in 1927, from which we have quoted at length in the second chapter.

Phenomenology is not *merely* a doctrinal method of science. It reveals the universal life in which all sciences are constituted, but also in which all of whatever else *is* and always in what sense it *is* (things, humans, culture, values, etc.). And it reveals the universal form, the universal essence-typology of concrete universal subjectivity (of the absolute I-totality), which is productive in this life, and forms itself personally—out of springs of specific activity and on the basis of an intentional passivity which is likewise to be disclosed.<sup>61</sup>

The path that Husserl has been following since 1910, that is to say, the extension of the reduction to intersubjectivity, the analyses of the ipseity of individual consciousness and the consequent development of the genetic method, reflect the basic character of phenomenology as scientific life-philosophy. Thus when Misch compared Husserl to Plato in his *Lebensphilosophie* and asserted there that transcendental phenomenology offers but a deadening logicism, the rebuke stung him deeply.

Yet, as we have argued, there was good reason for Misch to have a mistaken conception of Husserl's philosophy, since the main bulk of this philosophy lay outside the public arena hidden, so to speak, in his unpublished writings. Though it is true that the *Formal and Transcendental Logic* came out as Misch was publishing his *Lebensphilosophie*, this new work was too little, too late to affect Misch's judgment. "In place of the vital stream of life, which is constantly other and always new, are posited ideas and essentialities constituted in pure consciousness . . . in place of the concrete flowing of life is found the fixed idea of the stream."<sup>62</sup> According to Misch's reading, Husserl not merely ignored the vital ground of logical thinking but also willfully denigrated it as unworthy of philosophical attention. But Misch's critique was obviously not the only indicator of serious misunderstandings. Indeed, Husserl encountered numerous objections over the years from a variety of fronts. Yet, as we have seen, he remained largely silent to these criticisms believing the authors had misunderstood his words—even as they quoted from him. Once the leisure of retirement allowed Husserl the time to turn to this problem, he set about to confront it head on. Rather than address himself to every possible criticism, however, he decided on—or better—vacillated between revising his *Cartesian Meditations*, publishing his time-investigations, and producing a "system of phenomenological philosophy." Though not commensurate with one another, all these projects were meant to re-present transcendental phenomenology in its true light.

The "system," unlike the other two projects, however, arose directly from his reading Georg Misch's book. It is not exactly clear when Husserl produced the first draft of the plan for the "system," but it was either late 1929 or, more likely, early 1930.<sup>63</sup> We know that he and Fink worked together on the second draft plan in April, 1930. Husserl, therefore, was obviously codifying his idea of the "system of phenomenological philosophy" just at the time he was reading of Misch's *Lebensphilosophie*.<sup>64</sup> Even so, the orientation of the planned "system" was neither reactionary nor revolutionary, as Iso Kern points out.

There can be little doubt that Husserl had gotten a strong impulse for his draft of the systematic work of 1930/31 from reading the work of Georg Misch, in particular of Dilthey's thought as it was presented there. However, this is not to be considered as a turn in Husserl's thinking. Rather it should be seen as a renewed and all-immersing entry into and relating to Dilthey's world of thinking from the feeling of an "innermost community."<sup>65</sup>

In his letter of November 16<sup>th</sup>, 1930 to Misch, Husserl offers his assessment of *Lebensphilosophie und Phänomenologie* and tries to make clear that Misch's misunderstandings arise from a one-sided reading of his philosophy. Though the *Lebensphilosophie* offers the "first fundamental critique

of the *Formal and Transcendental Logic*,” as Husserl notes, Misch nevertheless interprets transcendental philosophy from the standpoint of his earliest writings. He, then, takes the opportunity in this letter to articulate the main contours of the newly planned “system.” His comments here are most intriguing, since they offer a unique expression of Husserl’s understanding of the overall development of his own investigative results.

One (and you in the first of the installments for all intents and purposes also) sees only the author of the *Logical Investigations*. One sees only what they were to the previous generation and not what, in themselves, they sought to become and in my work did become. The *Investigations* were a restoration of formal and material ontology, but one commensurate with a breakthrough to the “transcendental,” which is at once transcendently relativizing “phenomenology.” Ontology retains its legitimacy as does the real world, but it has unveiled to itself its ultimate, concretely complete (transcendental) sense.—In further works (which were already far along with the publication of *Ideas*) formal logic and every real ontology lost their original interest for me over against that of a systematic founding of a doctrine of transcendental subjectivity, namely as intersubjectivity. For with the “transcendental reduction” I was won over to my conviction of ultimate and concrete subjectivity in the whole fullness of its being and life, not the mere theoretically accomplishing life in it but universal accomplishing life: absolute subjectivity in its historicity. Subjectivity—science, world, culture, ethical-religious striving, etc.—everything—in a new noematic and sense. The book which I have been preparing for ten years and which is now actually coming to fruition will bring about hopefully a most complete clarification as a wholly systematic construction [*Aufbau*].<sup>66</sup>

The book Husserl mentions here, which he has been preparing for the last ten years, is of course the “system of phenomenological philosophy.” Why does he say, though, that he has been preparing it for ten years, if he only began the draft plan in 1930? It can only be that the “system of phenomenological philosophy” of 1930 originates with the plan for a systematic of phenomenology of 1921. Indeed, as we have noted, there are strong parallels between the two projects.

It is interesting to note that another letter exists which reiterates many of the same themes as found in the Misch letter above. In this second letter, which Husserl wrote to Roman Ingarden on December 21<sup>st</sup>, 1931, he details the various projects on which he has been working and intimates his regret for taking so long to produce a systematic conception of phenomenology.

In general, it is a true tragedy that I have begun work so late on formulating *my* (as I must sadly say) transcendental phenomenology according to a systematic plan. Now there is a generation held fast in

prejudices and so turned off by the psychotic break down of scientific philosophy that they have *no wish* to hear or see.<sup>67</sup>

Though Husserl is speaking of more than just his “system of phenomenological philosophy” here, it is obvious that he recognizes the current antagonism against his philosophy. He obviously feels an increasing skepticism that any presentation of his philosophy, including the system of transcendental phenomenology, can adequately confront these prejudices.

### The Two Draft Plans of the “System of Phenomenological Philosophy”

We should recall that in 1921 Husserl spoke of two phenomenologies: a descriptive or static phenomenology and an explanatory or genetic phenomenology. This bifurcation will be visible in Husserl's first draft plan, though its conception stretches back (at least) to Husserl's 1910/11 lecture course, *The Basic Problems* and the 1907 “Idea of Phenomenology” lectures. Furthermore, one can trace the origin of these two lectures to Husserl's time investigations of 1905—the year he met with Dilthey. “You do not know,” Husserl writes to Misch, “that the few discussions with Dilthey in Berlin of 1905 (not his writings) signified an impulse that runs from the Husserl of the *Logical Investigations* to the Husserl of ‘Ideas’.”<sup>68</sup> Given the broad reach of these ideas, it appears that even if Misch's *Life-philosophy* may not have been the sole impetus influencing Husserl to produce a new “system of phenomenological philosophy,” his strong critique of Husserl became the most trenchant spur in the decision by Husserl to renew plans for a systematic of phenomenology.

The two draft plans of the “system of phenomenological philosophy” on which Husserl and Fink worked during 1930 are reproduced in an appendix to this work. When speaking about the “system,” we will, then, be referring to this document. As noted, we have today two draft plans. The first Husserl produced alone. The second is Fink's, but this draft is a product of collaboration between himself and Husserl. As we must distinguish between these two drafts, we will refer to the first extant draft plan as the “original” plan and Fink's plan as the second draft. However, it may be misleading to call Fink's draft plan “second” as this seems to misrepresent the history of the project to some degree, as we shall see.

If we compare Husserl's original draft plan of 1930 to the systematic of phenomenology he produced in 1921, we notice a number of differences and a core similarity. Admittedly the basic language is quite different from one to the other. The 1930 draft plan is more detailed as well, so much so that the two systematic articulations do not obviously exhibit the same structure. This difference is so great we can say of the 1930 draft that here we have a genuine publication plan, whereas the 1921 plan did not reach this level of completion. An ambitious project, the “system” sketched by

Husserl in 1930 consists of five volumes. The first volume was to be an introduction to phenomenology, itself. As a “groundlaying of egological doctrine,” this first volume sets about to provide a broad sketch of the general theory of intentionality. This element is not represented in the 1921 articulation. However, since Husserl never actually devised a detailed publication plan in 1921, this omission is not surprising. Though not the only difference, this difference of complexity between the two plans is the most obvious. It is the main reason why the two plans do not appear to bear any direct relation to each other. Yet this, it turns out, is only a superficial difference masking a more profound commonality at work in both plans.

If we examine the earlier systematic presentation of phenomenology, we note that Husserl essentially bifurcated phenomenology by distinguishing between the static/descriptive and explanatory/genetic tasks of phenomenology. Although not clearly represented in the later system, we find, if we look closely, this same bifurcation at work in Husserl’s original draft plan of 1930. The structural similarity between the two “systems” is obscured by the fact that Husserl introduces a partitioning of constitutional studies in the later draft plan that is, at best, implicit in the earlier. In the 1930 draft plan, he proposes a system of two primary constitutive regions: the phenomenology of egoic consciousness and the phenomenology of intersubjectivity. The second and fourth books in the 1930 draft plan deal with static or descriptive analyses, while the third and fifth volumes concern the deeper explanatory or genetic analyses. The static and the genetic levels, in other words, are anchored within particular phenomenological foci: egoic constitution or intersubjective constitution. The 1930 “system” has thus the following structure: (i) introduction, (ii) phenomenology of egoic worldliness: a static analysis, (iii) phenomenology of egoic constitution: a genetic account, (iv) phenomenology of intersubjective worldliness, a static analysis, and finally, (v) the constitution of the intersubjectively valid world: a genetic account. The complex arrangement of the 1930 “system” is, nevertheless, founded on the simpler structuring of the transcendental problematic at work in the 1921 plan. In each plan, the descriptions of essential structures (of noetic-noematic correlation) occurring at the static level are performed in abstraction from the fluidity of the constitution of the consciousness, itself. These static analyses, then, lead as clues [*Leitfäden*] to considerations of the law-like genesis of these “ready-made” formations in the “history” of consciousness.

This “history” of consciousness (the history of all possible apperceptions) does not concern bringing to light a factual genesis for factual apperceptions or factual types in a factual stream of consciousness, or even in all factual human beings; thus it is not at all similar to the development of plant or animal species. Rather, every shape of apperception is an essential shape and has its genesis in accordance with essential laws; accordingly, included in such an idea of apperception is



that it must undergo a “genetic” analysis. And what is given is not the necessary becoming of the particular, single apperception (when it is understood as a fact); rather, the mode of genesis is only given with the genesis of essence.<sup>69</sup>

This progressive deepening of transcendental analysis moves in 1921 rather simply from the higher descriptive level to the lower explanatory account of essential genesis, and in 1930 we have the same progression. It is presented, however, in a more complex manifold in Husserl's first draft of the 1930 plan. In this latter plan, the reduction to egoic constitution is first performed, then, the reduction to intersubjectivity. Static and genetic analyses pertain to each of these regions in a separate account.

After completing his draft plan in 1930, Husserl then gave it to Eugen Fink to rework. From the notes Husserl wrote on his copy of the second draft, we know that he and Fink went through the second plan in detail sometime in April, 1930. Where Husserl had originally proposed a work of five volumes, this new draft proposes only two books: (i) the levels of pure phenomenology, and (ii) ontology and phenomenology. All of what Husserl proposed in the first draft is encompassed in the first book of this later draft. It appears that the content (for much of) the second book corresponds to Husserl's 1926 plan for a work on empathy.<sup>70</sup> The second draft plan obviously suggests a much more ambitious work. Not only are the elements from the Husserl's original draft incorporated into the new draft plan, it now also includes a set of materials not represented in the original draft plan. But this is not the most significant change. Rather, where Husserl had somewhat artificially partitioned off the egoic from the intersubjective and proposed the descriptive and explanatory analyses within each of these partitions, the new draft plan rejects altogether this partitioning. Not only do we find an integration of the “egological” and “intersubjective” in the new draft plan,<sup>71</sup> but the hard and fast distinction between static and genetic phenomenology no longer holds. The static and genetic are now elements within the integrated deconstructive analysis of consciousness<sup>72</sup> as articulated in the new draft plan.<sup>73</sup> As Fink explains in the *Sixth Cartesian Meditation*, this deconstructive or regressive analysis is an “inquiry back from the living unities of the transcendental experience of the world, from acts, into the deeper constituting strata of transcendental life.”<sup>74</sup> A regressive phenomenology contains therefore both moments: the static and the genetic.<sup>75</sup> This is not to say, however, that the theory of the elements proposed in this system finds its terminus in a regressive phenomenology. On the contrary, the regressive analytic opens up a new sort of “examination of the ‘external horizon of the reductive givenness’ of transcendental life.”<sup>76</sup> A “progressive analysis as constructive-analysis”<sup>77</sup> thus follows upon the regressive phenomenology.



If regressive phenomenology has the constitutive genesis of the world as its theme, insofar as, through the method of intentional analysis of constitution, it comes to have its *proper identity shown as present and past genesis* in the subsistent transcendental universe of monads given through the reduction, in contrast constructive phenomenology has to pose and answer, among other matters, transcendental questions about the “*beginning*” and “*end*” of world-constitution, both egological and intersubjective.<sup>78</sup>

The theory of elements in this new draft plan retains the “step-like character of theory formation”<sup>79</sup> that was at work in Husserl’s original draft plan as well as the 1921 systematic. What has changed is not the analytic character of phenomenological investigation but rather the conception of the steps which mark the unfolding of the phenomenological problematic.

In what sense, then, is Fink’s draft plan in line with the spirit of the first draft? If Fink’s draft plan introduces elements alien to Husserl’s own investigations, there would likely be evidence of this. Husserl clearly read this second draft carefully and so likely would have remarked on the heterodoxy of Fink’s suggestions. Yet such evidence is not found. There are extensive marginal notations which suggest a large number of changes, but none of these puts the entire projection into question.<sup>80</sup> This is obviously not proof of the essential community between the two plans. Indeed according to all appearances, we have a radically new document and a radically new conception of the phenomenological problematic represented in the second draft plan. These differences naturally lead to the supposition that Fink is following neither the letter nor the spirit of Husserl’s investigative results. We believe this conclusion to be unlikely for reasons immanent to Husserl’s and Fink’s working relationship, however.

The style of collaboration evident in the second draft outline suggests close partnership rather than confrontation. He says to Ingarden already in 1930, for instance, “without Fink I would be lost.”<sup>81</sup> Indeed, as the thirties progress Husserl relies more and more on Fink as a collaborator. The history of the plan’s redactions suggests as well not only that Husserl specifically authorized the second draft plan of the “system” but also that he actively took part in its creation. Significantly, Iso Kern notes that, in fact, possibly three distinct plans existed on which both Husserl and Fink worked.

It is likely that the evolution of both these plans follows this path. Husserl first produced (in shorthand) his own draft in the Spring or early Summer 1930 and gave it to Fink for revision. He discussed this plan with Fink, perhaps developing an intermediate draft which has meanwhile been lost. Finally, he authorized Fink to write the large plan. On August 13 he [and Fink] reviewed this plan.<sup>82</sup>

Further, Kern seems to have been able to corroborate this chronology. While putting together the materials contained in the three volumes on the phenomenology of intersubjectivity, Eugen Fink was still alive. He thus asked Fink his recollections as to the development of the “system” in 1930. Forty years after the fact, it was impossible for Fink to remember all the particularities; but he did confirm Kern’s account in general terms.<sup>83</sup> Husserl and Fink seem, in other words, to have produced an intermediate draft plan of the “system.” Hence the so-called “second” draft plan by Fink occurs as the product of an earlier collaboration now lost. Though the two extant plans contain substantial differences, the history of the project suggests an evolution of the idea of the “system” worked out by Husserl with Fink. There is no doubt that the later draft reflects a different view of the system than that found in Husserl’s original draft plan. But this fact does nothing to dispute the known fact that both men worked closely together and so likely worked together to construct this “second” draft plan of the “system.”

Additionally, there is documentary material in Husserl’s letters which suggests that Husserl indeed acknowledged the second draft as essentially his own. In the letter to Roman Ingarden of December 21, 1930, Husserl sketches the structure of the systematic work on which he had been working intensively of late.

The first and perhaps largest difficulty lies in radical presuppositionlessness and its method of phenomenological reduction. The latter—understood by my old students—undergoes a many-sided enlightening, which allows no dark corner to remain and no evasion. This alone will be a sizable section, followed by the systematic of the constitutive analysis of the “pre-given” world, then further a genetic phenomenology and the “metaphysical” problematic—that is, the phenomenological sense of the metaphysical in particular. Broadly, the absolute is disclosed through transcendental experience directly with transcendental subjectivity.<sup>84</sup>

Comparing this against the two extant draft plans, we can see that Husserl’s descriptions here generally match the structure of the second draft plan. The work would begin with a discussion of the idea of rigorous science and the place and method of phenomenological reduction in this idea. This plan reflects the concern of the first section of Book I in the draft plan, “On the beginning and principle of philosophy.” This discussion would be followed by the systematic ordering of constitutional analyses corresponding to sections in the draft plan pertaining to so-called “regressive” and “progressive” phenomenology. Finally, the phenomenological “metaphysics” which Husserl mentions to Ingarden corresponds to the fourth section of Book I, “Basic features of phenomenological metaphysics.” What is lacking of Husserl’s sketch in his letter to Ingarden is any discussion of

the second book, "Ontology and Phenomenology." However, if we look at the total context of the letter, we find that the central theme of the letter is, itself, Ingarden's "ontologism" and Husserl's "fervid deepening studies of beginnings, drafts of manifold series of thoughts of the universal problematic of transcendental phenomenology—as universal philosophy which would encompass all completely formed ontologies (all apriori sciences) and all sciences generally—in an ultimate grounding."<sup>85</sup> Hence it is no surprise that Husserl leaves off discussing "ontology and phenomenology" in his sketch of the "system," since he has already discussed this at length in the letter. The letter to Ingarden is significant furthermore because Husserl anchors the structure of the "system of phenomenological philosophy" to the innermost strivings of his philosophy.

Husserl's focus on the constitutive analysis of the pre-given world as a historical world, the genetic method, and the relation of ontology and phenomenology within the frame of problems falling within the rubric of "nature and spirit" all speak to the effort by Husserl in the early thirties to confront the major points of contention in Misch's *Lebensphilosophie und Phänomenologie*.<sup>86</sup> Yet, as we have argued, this "new" concentration by Husserl should be seen as anything but new. What we find when we look to the pre-history of the "system of phenomenological philosophy" is a long history of concrete work on these problems. This history reaches back not merely to the teens but also to the first developments of phenomenological method in the early years of the century. So rather than instituting a break from his previous work, the "system" marks Husserl's sincere effort to bring the main results of his phenomenological investigations to a unitary literary expression.

Looking at his correspondence, one can see that this effort lasted for years—even if he vacillated between other projects. In February of 1931, for instance, he notes the progress he has made in his various projects to his colleague Adolf Grimme. "Two larger writings will come to print in the upcoming year, the systematic major work, God willing, in the next year and then very important concrete investigations must still be brought to literary form. Thankfully they are complete."<sup>87</sup> Then a year later, in a letter to the same correspondent, Husserl remarks of the great strides he has made on the "system."

Overall, this year in which Dr. Fink has been assigned to me as an assistant has been perhaps the most fruitful of my entire, long life. All the holes have been filled and chances are good that work will come to completion despite the extraordinary comprehensiveness of the concrete investigations and the investigations related to method and systematic: i.e., there is a good chance for a unitary groundlaying of constitutive phenomenology in several volumes. An introductory book and a part of the concrete investigations will appear this year. But this is only the beginning.<sup>88</sup>

And lastly, we have an interesting letter to Dietrich Mahnke, which Husserl wrote on October 17, 1932, wherein the work—interestingly—seems still to be in its infancy.

I am just beginning, however, the systematic *presentation*. In the four years since my retirement have I been more and more inclined to work through the major pieces of analytical explications in order myself to be satisfied and, not least of all, to satisfy various obscurities concerning the systematic ordering of the phenomenological problematic and to affirm the course of the method in the working construction.<sup>89</sup>

Though this appears incongruous with the history of the project outlined by Husserl in his letters, it makes sense if we understand him to mean that the literary *presentation* of the system is just beginning. In the letters to Grimme, Husserl suggests that much of concrete investigative work has been completed. Thus what remains to be finished, what Husserl is now only beginning, is the work of bringing these major pieces of the system together into a single literary frame. Sadly, this never came to be.

There are a host of reasons why Husserl failed to produce the “system.” The increasingly oppressive political situation for non-Aryans in Nazi Germany played a role as did his vacillation between the different comprehensive publication projects. That he failed to produce the “system of phenomenological philosophy,” or indeed any of the three major publishing projects occupying him in the early thirties, is the great unfulfilled promise of Husserl’s career.

#### HUSSERL’S INDIVIDUAL INVESTIGATIONS AND THE “SYSTEM OF PHENOMENOLOGICAL PHILOSOPHY”

We have seen in his preparation of the Bernau time-investigations that Eugen Fink suggests a connection between Husserl’s 1913 introduction to phenomenology, *Ideas I*, and the earlier 1905 time-investigations. Fink offers little of anything determinate about this plan in the notes, but peppered through them are a few partial sketches written along the following theme: “The *Ideas*,” he says, “are the outcome of the analyses on time-consciousness in the 1905-analyses.”<sup>90</sup> In these brief sketches, he labors to articulate the unique relation he sees between concrete work of phenomenological analysis and that which the science of phenomenology inherently aspires to construct, i.e., a systematic of “cognitive actions.”<sup>91</sup> This is an important theme running through all Fink’s work with Husserl. One can even say that it is perhaps the most important theme in their collaboration, since the special sense of the system of phenomenological philosophy forms the backdrop to their most famous collaborative effort, the *Sixth Cartesian Meditation*.

Before considering this, though, the incongruity inherent to Fink's suggestion of a connection between *Ideas I* and Husserl's earlier time-lectures deserves special attention. We should recall that *Ideas I* "has in a certain sense remained silent"<sup>92</sup> in regards to the riddles of time and time-consciousness. In what sense, then, is it an outcome of the earlier time-lectures? Solely considering the advance exemplified in *Ideas I*, this later work institutes a revelation of method that remained inchoate in the 1905 time-lectures. "The horizons of the transcendental problematic are arguably operative in the 'Lectures,' but they are not expressly roused," Fink remarks. "<The lectures have the> appearance of a psychological analysis of time."<sup>93</sup> Elsewhere in his notes, Fink observes that "for the first time the reduction achieves explicit expression in *Ideas*."<sup>94</sup> He is suggesting, in other words, that the 1905 time-analyses seem to frame the problem of time in psychologistic terms. *Ideas I* represents an advance insofar as the psychologistic framing of the problem is explicitly rejected by virtue of the special method of phenomenological reduction articulated in that work. This conclusion fits with our own analysis of Husserl's thinking during the first decade of the century. As we have argued, the advancement of method codified in *Ideas I* signifies in many respects the repudiation of the psychologistic framing of the problem of intentionality as it was expressed in his most famous early work, the *Logical Investigations* in its first edition of 1900–01.

The method of reduction, as we have seen, bespeaks an investigative restriction to the sphere of that which is purely self-given in the most rigorous sense.<sup>95</sup> As such, it does not thereby signify a restriction either to the sphere of real consciousness or to psychic immanence generally. In essence, the discovery of the reduction marks Husserl's conclusive rejection of psychologism; for it opens up a wholly new manner of research into the two-sided correlative "relation" between constituting consciousness and the worlded-reality posited by and holding sway "in" this consciousness.

Yet Husserl first articulated the method of phenomenological reduction four-plus years after he published his *Logical Investigations*. Are we suggesting, then, that until 1905, that is, until he came upon the proper concept and use of the reduction, he accepted the tenets of psychologism? Far from it. Indeed, it almost goes without saying that he vociferously and explicitly rejected psychologism very soon after he published his *Philosophy of Arithmetic* in 1891. No doubt Gottlob Frege's accusations that Husserl's method was psychologistic, which he articulated in his review of Husserl's work,<sup>96</sup> helped Husserl to focus his attention on the matter.<sup>97</sup> In the first volume of the *Logical Investigations*, the "Prolegomena to Pure Logic," published in 1900, Husserl subjected the psychologistic theses underlying the logical studies of his day to a devastating critique. In that work, he showed quite painstakingly that an account of logical law which is, itself, grounded in the empirical study of thinking, falls into inconsistency and thus cannot succeed. The arguments put forward by the psychologistic philosophers

prove simply that “psychology *co-contributes* in the founding of logic, but not that it alone or even primarily contributes to it, nor that it provides logic the essential ground <Fundament> in the sense defined by us (see §16 of the *Logical Investigations*, Volume I).”<sup>98</sup> Nevertheless, the specter of psychologism resurfaced in the second volume of the *Logical Investigations*, published in 1901. In these “Investigations on the Phenomenology and Theory of Knowledge,” Husserl invariably used psychological terms to describe acts of intentional consciousness. This terminological choice as well as his rejection of a “pure” ego in that first edition of the *Investigations* led many to believe that Husserl simply had lapsed back into the psychologistic model of explanation that he had taken such pains to refute in the “Prolegomena.”

Husserl accepted a number of these criticisms and sought to redress them, but he also believed that most of those who criticized his results had misunderstood the work. This was due, in part, he believed, to the prejudiced reading given the work by many commentators. Yet because he felt himself to blame for the inadequacy of his own expression he also accepted a fair share of the responsibility for their misunderstandings. In the years that would follow, then, he took great pains to clarify the true nature of phenomenological method in the hopes of mollifying the criticisms that arose from his own failures. As we have shown,<sup>99</sup> the change in terminology from that of “psychic” or “mental” acts, which is found in the first edition of the *Logical Investigations*, to that of “noesis” in *Ideas I* is a consequence of the recasting of the phenomenological model of intentionality to one antithetical to a naturalistic psychological interpretation.<sup>100</sup> We need not reiterate our discussion of this revision here, but we should recall that in the first edition of his *Logical Investigations* Husserl quite prominently identified phenomenology as “descriptive psychology.” Phenomenology, he asserted, is a science of “experience and its object” along the model of the apriori mathematical sciences. This “descriptive psychology” remains foreign to the methods of an experimental psychology. It is a science whose domain is the essence of cognition as such, and is, thus, one whose method remains quite foreign to generalizing methodology to any of the experimental sciences. Even so, the ascription of phenomenology as psychology led to many confusions. He quickly rejected the appellation once it became clear to him that many believed his new science of essences to be in fact a study of empirical consciousness.

We saw, further, that as early as 1903–04 Husserl took the opportunity—afforded him by his review of Theodore Elsenhans’s *Das Verhältnis der Logik zur Psychologie*—to reject the ascription of phenomenology as descriptive psychology.<sup>101</sup> We noted that while visiting Dilthey in 1905 he deposited this review with Dilthey’s assistant, Bernhard Groethuysen.<sup>102</sup> (One can only assume that he and Dilthey pointedly discussed the latter’s empirical methodology and Husserl’s disillusionment with the application any sort of empirical methodology in the pursuit of philosophical

truths.) The period between the publication of the *Logical Investigations* and *Ideas I* was, thus, perhaps the most significant period of development in his career, particularly in regards to the anti-psychologist framing of the phenomenological problematic. A few short months after his trip to Berlin and his meeting with Dilthey, Husserl uncovered the proper method of phenomenological reduction in association with his work on the problem of time. In the so-called Seefeld manuscripts of 1905, within which Husserl analyzes the unity of temporal objectivities persisting in the dynamic flow of appearances in consciousness, he takes up the phenomenological description of the I-subject constituting these objectivities. His reflections remain tentative here, lacking the sureness of later texts. However, one can clearly see him working toward a new orientation. He directly questions his own earlier account of egoic subjectivity which he presented in the first edition of his *Logical Investigations*.

The locus of this account is found in the Fifth *Investigation*, specifically §8, “The pure I and that of which one is conscious <die Bewußtheit>.” In this section—in the first edition<sup>103</sup>—Husserl rejects explicitly as something phenomenologically unsound the status of “the primitive I as necessary relational center.” “What I am solely capable of noticing and thus of perceiving is the empirical I and its empirical relation to its own experiences or to outer objects that are in a presentifying moment of regard immediately the objects of a particular “attention” <“Zuwendung”>. . . .”<sup>104</sup> The specific object of Husserl’s criticism here is the egological doctrine of the neo-Kantian philosopher, Paul Natorp, who—in his *Einleitung in die Psychologie nach kritischer Methode*—asserts that “the I as the *subjective relational center* to all conscious contents” remains a “basic fact of psychology.” The I, according to Natorp, is not and cannot be conceived as an object of consciousness, for only the contents of consciousness have this character. “I-being is not an object but rather signifies that to which every object is opposed,” Natorp argues.<sup>105</sup> Though Husserl does not completely reject this view, and in fact endorses the claim that to speak of conscious experience as an object is counter-sense,<sup>106</sup> he nevertheless rejects the transcendental underpinning of Natorp’s argument—at least in the first edition of his *Investigations*. In the Seefeld manuscripts, this outright rejection comes specifically under reexamination.

Are temporality and spatiality, in so far as these are understood phenomenologically and not understood empirically-transcendently, actually complete principles of individuation? How is the step from the phenomenological to the empirical to be made? And above all, how is individuality of the *I* and individuality of “its” phenomena, of its sensuous appearances and its psychic experiences in the narrow sense related to phenomenological individuality? Here it is naturally difficult to say what makes up the phenomenological description of the “I.”<sup>107</sup>



Husserl expresses here in other words a growing sense of insufficiency regarding his account of intentionality as presented in the first edition of *Logical Investigations*.<sup>108</sup>

The Seefeld manuscripts, thus, mark Husserl's first tentative steps toward the conception of phenomenology as transcendental idealism. Admittedly, his language in the Seefeld manuscripts remains anchored in the psychological. He consistently speaks of "psychic experiences" as he had done in his earlier *Investigations*. Just two years later, though, in the "Idea of Phenomenology" lectures, i.e., the lectures in which he first articulated the concept of the phenomenological reduction publicly, he resolutely assured his students, "*we ultimately abandon the ground of psychology, even that of descriptive psychology.*"<sup>109</sup> The reduction is this abandonment. Finally, with the publication of *Ideas I* in 1913, Husserl makes explicit this "new" stance for all to see.

The preeminent task of this *first* book will be to search out ways by which to be able to overcome piece-meal, so to speak, the over-large difficulties of penetrating into this new world. We will proceed from the natural standpoint, from the world as it stands over and against us, from <I->consciousness as it presents itself in psychological experience, and lay bare the essential presuppositions within it. We shall, then, develop a method of "phenomenological reductions" according to which we will push aside the limits of knowledge belonging to the essence of every natural manner of research, deflecting the one-sided perspective proper to it, until finally we have won the free horizon of "transcendentally" purified phenomena and therewith the field of phenomenology in our unique sense.<sup>110</sup>

The *Ideas*, in essence, represents Husserl's first published expression of the method proper by which to obtain the true and genuine ground on which a *pure* phenomenology treads. This method, far from being an empirical or even nomothetic description of psychic or physical phenomena, opens a wholly new discipline. Proceeding from the naive starting point of natural life, then, this new philosophical *archaeology* breaks underneath the surface of its starting point and unearths a wholly non-natural constituting subjectivity originally structuring the sense "world" and "world-being" holding sway in conscious life.<sup>111</sup>

In his introduction to the Bernau manuscripts, Fink hoped to show how the articulation of constituting I-subjectivity codified in *Ideas I* arose from insights Husserl obtained in his 1905 time-investigations. Yet looking closely at Fink's notes, this particular goal seems subordinate to a more fundamental aim at work in his overall presentation both of the middle and later stages of Husserl's time-investigations. Throughout his notes, we can see Fink struggling to articulate the progressively advancing dynamic of phenomenological method, itself, working its way through



the time-investigations. Even further, looking now beyond his Bernau time-investigations notes to the *Sixth Cartesian Meditation*, Fink sees this dynamic applicable universally to the manner by which phenomenology develops its theories. This occurs in a dialectic between the concrete work of individual investigation and systematic re-presentation of this body of work in an architectonic of these results. "There can be no adequate characterization of phenomenological cognitive actions *before* concrete analyses are carried out;" for as Fink argues in the *Sixth Cartesian Meditation*, "the method and system of these cognitive actions cannot be *anticipated*."<sup>112</sup> Concrete analyses, in other words, form the ground from which a systematic presentation must be articulated. But this systematic re-presentation of these results always leads to new concrete work. Upon achievement of an architectonic of the problems of phenomenology, older analyses, then, require revision, one can even say, even, re-interpretation. They have to be brought to the level of insight obtained in the system. Thus the systematic re-conceptualization, itself, points to new avenues of research.

Though this account of the advance of phenomenological method may sound counter to a philosophy which seeks to "return to the things themselves," it is an idea that finds essential confirmation in Husserl's oldest writings. Husserl, himself, recognized this dynamic as he worked to revise the first edition of his *Logical Investigations*. In the foreword to the second edition, he states that "the *Ideas* should rest on the work of the *Logical Investigations*."<sup>113</sup>

If, through the latter (i.e., the *Logical Investigations*), the reader had concerned himself with a group of fundamental questions in an explicit investigation, then the *Ideas*—with its manner of clarifying method from ultimate sources, pre-delineating the main structures of pure consciousness, and systematically bringing to light the working problems in this same consciousness—could be of use to him in further and independent advances.<sup>114</sup>

Phenomenology, as Maurice Natanson has rightly noted, is an infinite task.<sup>115</sup> No analysis and no presentation is ever conclusive. A systematic presentation of phenomenological results leads only to new paths of research which in and of itself compels a revision of the codified articulation of the systematic connection of problems within phenomenology. Indeed, if we look carefully through Fink's notes regarding the Bernau-time investigations, there are places where he seems as if to finish Husserl's sentences quoted just above. Where Husserl speaks of the *Logical Investigations* as the supporting frame of *Ideas*, Fink looks forward from the *Ideas* to the work of Husserl's constitutional studies after 1913, i.e., *Ideas II*. "The concrete investigations of the following years went to the task of filling out the work. But the relation of system and work is an *open* one also. The motive

and dynamic of the development of phenomenology is this relation of individual analysis and system."<sup>116</sup>

This conception of the phenomenological architectonic as an *open* system is an idea Fink works out in several different places in his Bernau notes. It would be superfluous to catalog all of the different versions of this idea here, since they express the same thing essentially. But one extended attempt stands out in particular, since here Fink explicitly links his discussion of the dynamic of phenomenological inquiry to the various stages of Husserl's work on time. Unfortunately, even here this articulation remains quite obviously incomplete; the fragmentary character of his expression suggests this is still a rough draft. Nevertheless, the passage harkens back to an important theme presented in the first chapter of this very study.

The motive and dynamic of the progressing coming-to-explicitness of the idea of a phenomenological transcendental philosophy becomes manifest in the relation of systematic reflection and concrete individual analysis—as this is prominent in the factual development of Husserl philosophizing, though it may certainly belong to the uniqueness of the progression of phenomenological cognition. The situation of the “investigations”<sup>117</sup> is, as we have already said, the passage from systematically universal reflections to work which is to be accomplished. In this process, there is a revision of the old general theses. The concrete material already contains methodological moments which are to play out over the systematic guiding framework.<sup>118</sup>

In my first chapter, we saw that Husserl employed a circular regressive method of inquiry into the matters of which phenomenology concerns itself. This is the so-called zigzag method of phenomenological investigation. Admittedly, Husserl articulated its representation ambiguously over the course of his career. We found two accounts of the zigzag method book-ending his career. But the two versions have a core identity, we argued, since each details the manner by which phenomenological inquiry progresses. What we have now in Fink's notes is a new expression of this same idea. Both Fink's and Husserl's remarks suggest that the movement of phenomenological inquiry takes the shape of a progressive retrospection on the idea of phenomenology, itself.

Quite interestingly, except for these two accounts of the zigzag method, Husserl remains nearly silent in regards to the *activity* of phenomenologizing which is Fink's concern here. The phenomenological reduction is surely Husserl's most important discovery. His numerous introductions offer manifold manners by which to enter into the style of research pertinent to transcendental phenomenology so as to make understandable the new domain of research opened by the reduction. In these writings, there are times when Husserl alludes to the step of reflection upon the activity of phenomenologizing as a necessary stage of phenomenology, itself. But this

is always left as a promise in his writings. Near the end of his *Encyclopedia Britannica* article, for instance, Husserl notes that phenomenology “recognizes its self-reflective function for the relative realization of the correlative practical idea of a genuine life of humanity <Menschenheitsleben> in the second sense (whose essential forms and practical norms it is to investigate), namely as a life of humanity directed consciously and purposely to this absolute idea.”<sup>119</sup> But what of the life of the transcendental phenomenologist? This question is broached in only the most obscure terms in the *Britannica* article. Latent in Husserl’s philosophy is thus a reflection on the phenomenological reduction, itself. “This latter is not just the fundamental reflective realization that establishes the possibility of philosophy; rather, along with that it contains *in nuce* the whole systematic of phenomenological philosophy.”<sup>120</sup>

The work which makes manifest this step is the *Sixth Cartesian Meditation*, Eugen Fink’s most famous collaboration with Husserl. As a new meditation to be added in the planned German edition of Husserl’s famous *Cartesian Meditations*, the *Sixth Meditation* goes in directions the Bernau time-investigations would not. Yet when comparing Fink’s Bernau time-investigations notes to this work, one sees a striking parallel. The theme of the *Sixth Meditation* is “a reflection on phenomenologizing, the idea of a phenomenology of phenomenology,” which Fink identifies as an “essential moment of the systematic conception” of phenomenology.”<sup>121</sup>

Fink’s *Sixth Cartesian Meditation*, commissioned by Husserl in the early thirties (and eventually approved as Fink’s *Habilitationsschrift*), was meant to be an added component of the revised German edition of the *Cartesian Meditations*. Both Husserl and Fink realized that transcendental phenomenology remained in many respects naive in regards to its own method, and so the *Sixth Meditation* enjoys the role of a reflection on the idea of phenomenology as such. One major theme underlying this meditation centered on the provisionality of phenomenological theses. Over the years, as phenomenology advanced methodologically, each new introduction published by Husserl seemed as if something conclusive had been established. For instance, the development of genetic phenomenology, lacking in *Ideas I* altogether and only incompletely presented in the *Cartesian Meditations*, appears to invalidate the earlier structural descriptions of intentionality proposed in the *Logical Investigations* and *Ideas I*. Fink and Husserl reject this view and seek in so doing “to advert to the *openness* of the systematic of phenomenology, the step-like character of phenomenological theory-formation, which just does not allow absolutizing some particular stage or some particular concept of phenomenology.”<sup>122</sup>

As the processes of transcendental cognition advance, there is an ever-increasing broadening of insight into the “nature of the being” [*Sein-snature*] that is peculiar to constitutive subjectivity and a critical *overhaul* of the first explication takes place, in that on the basis of the

cognitive dispositions that have been acquired certain beliefs can now be separated out as prejudices that were dragged in by way of the natural verbal sense found in that preliminary transcendental explication.<sup>123</sup>

Here again we can see a crucial feature of the progress of phenomenological insight. Transcendental phenomenology asserts that it is a truly presuppositionless science. This is true only to the degree that every supposed beginning within a phenomenological investigation demands a methodological return and re-examination of that beginning within the very method of phenomenology itself, however. Every architectonic representation of the field of phenomenological problems demands the “overhaul” of the phenomenological language of the investigations at every level of the system. This imperative, indeed, guides the sense of system “building” in phenomenology and stands as the basis of the insight that such a system remains open-ended.

The draft outline of the system of phenomenological philosophy which Fink and Husserl produced in the thirties thus exhibits a twofold set of tasks. First, the system brings together the static and genetic methods into a single theory of elements, which Eugen Fink would later detail in his *Sixth Cartesian Meditation*. Though the system identifies two distinct phenomenological tasks, a regressive and progressive phenomenology, this schematism only generally maps onto the bifurcation of static and genetic. Rather, the division of tasks in the later system concerns the matters of investigative domain. Given that a regressive phenomenology remains restricted to the field of absolute self-givenness, this restriction points to a wholly distinct subject matter only implicitly thematized in the regressive analyses.

However *questionable* it is whether the great realities of human existence [*des menschlichen Daseins*], birth and death, even point to a transcendental actuality, it is nonetheless evident that the constitutive *sense-bestowings* that transcendently underlie these mundane *sense-elements* cannot be exhibited in an immediate way in the being-context of on-going world-constitution, which of course is given by the reduction and by it is made a possible theme for intuitive analyses. It is evident instead that in order to gain any understanding at all, we have to “construct.” Obviously this construction must not be an arbitrary, more or less fanciful invention, but can only draw its *cognitive standing* exclusively from a prior *differentiated* study of given genetic processes, of the demonstrated temporalizations in which a having is built up, etc., in order to be able, then, in an appropriate *motivated* way, to abstract “constructively” from the common presupposition of all given demonstrable “developments” and genetic procedures, namely, from the transcendental *time* that is found already under way in self-temporalization and which is there

as the universal horizon *in* which all process and genesis arise and come to an end.<sup>124</sup>

So however “hypothetical”<sup>125</sup> these constructions might be, they are and must remain, themselves, problems within phenomenology whose resolution, though predelineated by the earlier worked out regressive analyses, remain outside the boundaries of this style of research. The “system of phenomenological philosophy” thus lays out the “general ‘map’ of the transcendental continent,”<sup>126</sup> which is, so to speak, not a single land.

Yet with the articulation of the architectonic of transcendental philosophy, there arises a new task and a new level of analyses which is neither the subject matter of either a regressive or progressive analysis. As Fink argues in his *Sixth Cartesian Meditation*, the transcendental theory of elements leads necessarily to a unique phenomenological task, i.e., the transcendental theory of method.

It is the proper task of the *transcendental theory of method* to make phenomenologically understandable the whole systematic of phenomenological inquiry, the structure of methodological procedure, the rank and style of *transcendental cognition* and “science. Its task, therefore, is to submit the phenomenologizing thought and theory-formation that functions anonymously in phenomenological labors to a proper transcendental analytic, and thus to complete phenomenology in ultimate *transcendental self-understanding about itself*.”<sup>127</sup>

If this characterization is correct, then we can see that the plan for the “system of phenomenological philosophy” which he and Husserl produced a few years earlier remains inadequate. The draft plans of the “system” omit this reflective level of analysis identifiable as theory of method. Any adequate system of phenomenological philosophy must therefore terminate not merely with the general map of the transcendental continent, so to speak, but also with a reflection of the “nature” of the action of phenomenologizing going on by the transcendental subject engaged in these sorts of analyses.

What shows in the action of reduction as immediately *open to insight* of transcendental cognizing is this: that human immanence is nothing other than transcendental constituting subjectivity enveloped by enworlding self-apperceptions and “stationed” in the world. But this cannot be demonstrated to natural consciousness, it can never be shown to consciousness as long as it is naturally stationed, i.e., as long as it does not perform the reduction . . . It does not object to giving inner<sup>128</sup> experience the distinction of being apodictic. But it does not make this apodicticity “absolute being”<sup>129</sup>. Rather, in the reduction it *reaches beyond* the natural attitude and the whole horizon of *truths belong to it*

and takes *transcendental* subjectivity as the object for concrete demonstrative investigations, it demonstrates this subjectivity as altogether *taking precedence constitutively* over the being of the world (and that means: also over the being of mundane-apodictic immanence).<sup>130</sup>

Phenomenology, in other words, comes to be a kind of archaeology, digging beneath the world-apperceptions of a worldly subject to the root sense-constituting subjectivity.

We discover, then, that no phenomenological task remains immune from its own critique in this open-ended task. The descriptive method typical of Husserl's earliest writings shows itself, in later analyses, to have only mapped the surface of a profoundly richer "region." A genetic or "explanatory" method reaches into the more obscure depths of this in-human subjectivity in its attempt to bring to light the constitutive sources of worldly experience, itself. What is clear, however, is that each furtherance requires not merely a careful, disciplined attention to method. Phenomenology demands its own critique. For no phenomenological task remains immune from its own critique; not even the task of articulating the architectonic of transcendental philosophy, itself. As Husserl would say in one of his latest writings:

In the systematic working through of the epoché, or rather, the reduction, so understood, one is shown, however, that it demands a sense-clarification and sense-transformation in all its determinations of tasks, if the new science is to become capable of being executed in a really concrete way and without absurdity, or—what is the same—if it is actually to carry out the reduction to the absolutely ultimate grounds [*Gründe*] and is to avoid the unnoticed, counter-sense admixture of naturally naïve previously held acceptances [*Vorgeltungen*].<sup>131</sup>

## Conclusion

There are obvious reasons why Husserl's "system of phenomenological philosophy" plays a special role in this study. With such a publication, Husserl hoped finally to bring the different levels of phenomenological analysis articulated in his manuscripts under a single frame. Of all his publication projects, therefore, this effort is unique. The "system" was to be neither an introduction nor a special constitutional study. With the "system," in other words, Husserl intended to publish the greatest and most important part of his life's work—at least in its main contours. That he failed to achieve this goal does not necessitate the failure of the systematic of phenomenology as an idea. The failure of this intention signifies, rather, the great unfulfilled promise of Husserl's career.

What this study points to, I believe, is the need for a new orientation to Husserl's writings. I have argued here that one can discover in Husserl's most important philosophical developments the working out of a unitary conception of the phenomenological problematic. This is by no means an uncontroversial stance. It is, of course, possible to see the development of the phenomenological problematic in Husserl's manuscripts as essentially discontinuous. Indeed, this has been something of a typical conclusion by many very careful scholars of Husserl's works. Robert Sokolowski, for instance, argues in his excellent study, *The Formation of Husserl's Concept of Constitution*, that Husserl's static model of sense constitution, typical of his early writings, enjoys strictly limited efficacy as a phenomenological account of passive sense constitution. A thorough-going and truly adequate analysis of intentionality—which Husserl started working out in the teens and pursued throughout the twenties—demands a genetic methodology by which to account for the temporal coming to be of the standing-streaming of actual [*aktuell*] enworlded consciousness, itself.<sup>1</sup> Husserl's early descriptive methodology simply leaves off the task of accounting for the deepest levels of passive genesis.<sup>2</sup> Yet a genetic method is more than merely an expansion of the matter-form model of intentionality, Sokolowski argues. In fact, the new genetic model of intentionality shows the static descriptive method to be for all intents and purposes wrong-headed.<sup>3</sup> The essentialism typical of Husserl's *Logical*



*Investigations* and *Ideas I* finds itself superseded in the development of a phenomenology that leaves in question the descriptive efficacy of earlier structural articulations of intentional consciousness. This incoherency, Sokolowski argues, remains unresolved in Husserl's philosophy.

David Carr takes up a similar theme in his *Phenomenology and the Problem of History*. Carr argues that the genetic method of intentional analysis marks a new beginning in Husserl's researches. On the basis of this development, the concept of transcendental phenomenology, itself, suffers significant alteration. The development of a genetic phenomenology institutes *in nuce*, Carr argues, a break from the neo-Cartesian orientation of his earlier writings.<sup>4</sup> This break results in the promulgation of an entirely new approach to the question of history in Husserl's philosophy.

In both these accounts, each of which remains influential today, Husserl's philosophy contains within it an unresolved methodological conflict. Lately, there have been efforts to suggest a new reading of Husserl which offers a way around this problem. In his provocative book, *Home and Beyond*, Anthony Steinbock, for instance, argues that one can discern an inner dialectic at work in Husserl's philosophy. Steinbock offers, in my opinion, an interesting middle ground between the positions like those of Sokolowski and Carr above and my own. He suggests that Husserl's early static phenomenology is indeed annulled and yet made more concrete in his genetic method. This genetic phenomenology, itself, for reasons internal to the analysis of *die Sachen selbst*, offers clues leading to a new "generative" phenomenology.<sup>5</sup> Thus according to Steinbock, Husserl's philosophy of consciousness terminates in a phenomenology that transcends the reductive restriction to conscious immanence.<sup>6</sup> Under this interpretation, Husserl's own investigations lead, when properly understood within the context of their own specific cultural presentation, to the overthrow of the paradigm of an investigation of intentional consciousness as such.

According to Sokolowski, Carr, and Steinbock, then, a coherent system of phenomenological philosophy as Husserl articulates it remains an impossible ideal. The different intentional strata unearthed in Husserl's investigations remain incommensurable. As is clear now, this a view we have been arguing against. We argue instead that Husserl's major results detailed in his investigations form a unity, when conceived in the light of the dynamic at work in Husserl's philosophical method.<sup>7</sup> Though one may be able to mark off a number of phases within Husserl's research,<sup>8</sup> this neither suggests, I believe, the necessity to conceive his philosophy as expressing distinct developmental breaks nor does this deny the continuity and consistency of his earlier studies in relation to his later researches. Indeed, the periodization of Husserl's research impresses an artificial structuring principle onto the body of his research investigations. Husserl's method of investigation is better understood as a dynamic in which later investigations transform the "ground" of his earlier researches. As Husserl, himself,



suggests, though, his later researches take up their theme from a new level of insight only implicitly detailed in the earlier studies.

In this study, I have sought to articulate the proper orientation by which to establish the unity claim, as I am wont to call it. Every attempt has been made to work this out by reference to materials internal to Husserl's research. I am quite cognizant, however, that the present study has not fully established this point. In order to complete this task, a more profound engagement with the entire corpus of Husserl's research is needed. This study is prolegomena to that effort.

I have argued in the first chapter that the *Gesammelte Werke* of *Husserliana* tend to offer a distorted picture of Husserl's philosophy. Though the work of the editors at the Husserl Archive is and has always been of the highest quality, the organizational structure and presentation of the *Gesammelte Werke* and *Materialien* series, especially those volumes containing his limited research investigations, elide over the unique "zigzag" dynamic in play in Husserl's research. Husserl was constantly reworking problems. The structure of the various presentations offered in these volumes interjects an interpretation of Husserl's philosophy which quite often stands counter to Husserl's own investigative dynamic. In the second chapter of this work, then, I showed that Husserl, himself, saw a unitary development at work in his most important writings. Husserl expressed this conception of his philosophy in letters with Georg Misch. Most interestingly, he ties the development at work in his investigations to his own encounter with Wilhelm Dilthey in 1905. Unfortunately, in his letters to Misch and earlier to Dilthey, he remains much too vague just how this encounter affected him and his work after 1905. Thus in my third chapter, I offered a plausible positive articulation of the impulse working its way through Husserl's investigations. Here I examined in particular Husserl's articulation of method in his 1907 lectures, "The Idea of Phenomenology," and his 1910/11 lectures known as *The Basic Problems of Phenomenology*. These two lectures, as Husserl suggests, were so important in the development of the concept of the phenomenological reduction that they were eventually to form the basis of a new systematic of phenomenology, which he took up in the early twenties. In these lectures, as we saw, one finds the extension of phenomenology to the intersubjective domain and the first full integration of the problem of time by Husserl into his analyses of intentional sense constitution. We saw, that Husserl first formulated the genetic method of phenomenology in his Bernau time-investigations of 1917/18. This inchoate articulation was then developed in the twenties in his logical analyses of passive constitution. In chapter four, then, I traced Husserl's efforts during the twenties and thirties to integrate the static descriptive methodology—which marked his early investigations—with that of his investigations into temporalization and the constitution of the stream of egoic consciousness as such. It was precisely here that Husserl worked to construct a systematic of phenomenology, eventually planning in the early thirties to produce an immensely

ambitious presentation of the “system of phenomenological philosophy.” Much of chapter four concerns itself with articulating the structure of this plan. The system was as much an architectonic of phenomenological investigations as it was an expression of the progressively advancing dynamic of phenomenological method, itself. The final chapter thus concludes with a sketch of the plan for the system of phenomenological philosophy as well as an expression of the significance of this system as Husserl and his assistant conceived it in the early thirties.

This entire study is but a sketch of Husserl's investigative dynamic. We have tried throughout this essay to follow the advice offered by Klaus Held in his important study of Husserl's last investigations on the problem of time, *Lebendige Gegenwart*. “An essay on the problems of phenomenology ought not simply retell what Husserl thought then and there, it must rather seek to understand along with Husserl the inner necessity in the unfolding of a problematic.”<sup>9</sup> As I have suggested, though, this essay, this sketch, requires supplementation. On the one hand, a new thoroughgoing study of the systematic of Husserlian phenomenology must be taken up. Fortunately, there are signs today that the soil is ripe for a study precisely of this sort.<sup>10</sup> On the other hand, and this is more than a mere consequence of the first task, I sincerely believe a renewal of phenomenology, itself, is required from the beginnings articulated by Husserl. Husserl always longed for a community of researchers to take up the tasks of the new science he laid out in his writings. Even as Husserl's teaching career was coming to a close, as he saw his own efforts losing ground to the rising popularity of existential phenomenology and life-philosophy in Germany and abroad, he remained optimistic that there would arise a number of researchers who would take up the tasks of the new science of transcendental phenomenology.

The universal horizon of the work of a phenomenological philosophy has revealed itself, so to speak, according to principal geographic structures, where the fundamental strata of problems and essential methods of approach find clarification. The author <of *Ideas I*> espies the endlessly open land of true philosophy, the “promised land,” extending before him which he will never know as more than just tilled and cultivated. This optimism may be met with a smile, but one can see for oneself in the fragment here presented as the beginning of phenomenology, if there is not some ground for this. I would very much like to hope that those who come after take up these beginnings, steadily carrying them forward, but also improving their substantial imperfections. Indeed, imperfections cannot be avoided in scientific beginnings.<sup>11</sup>

Clearly, Husserl saw himself as a modern Moses, and so today we who see in Husserl's philosophy a genuine beginning find ourselves among the many who have strayed. The real work of scholarship into Husserlian

phenomenology requires a return to the *die Sachen selbst*, which admittedly even this interpretative study of Husserl's work fails to offer.

Though Husserl saw himself a new Moses, he seems to us rather a new Odysseus, this *polymechanos*<sup>12</sup> of old, constantly struggling in his many homeward travels homeward with an ingenuity we can only marvel at. Too many scholars of Husserl's philosophy seek less to take up the beginnings he laid out and to carry these forward with the tenacity and philosophical cunning exemplified by the old master. Too many remain content simply to interpret Husserl, where the true task is to go beyond him. This is indeed Husserl's own hope. To go beyond him means, however, that we must understand his work rightly. This study is the first step in this direction . . . to understand his work rightly so that we can go beyond him.

It may be we shall touch the Happy Isles,  
 And see the great Achilles, whom we knew.  
 Tho' much is taken, much abides; and tho'  
 We are not now that strength which in old days  
 Moved earth and heaven; that which we are, we are;—  
 One equal temper of heroic hearts,  
 Made weak by time and fate, but strong in will  
 To strive, to seek, to find, and not to yield.<sup>13</sup>



# Appendix 1

## Husserl's Publishing History

(Bold faced items represent Husserl's most significant contributions. See the bibliography for an explanation of the abbreviations employed here.)

Year	German Original	English Translation
<i>Husserl joins the Faculty of Philosophy at the University of Halle as Privatdozent, July 6, 1887</i>		
1887 <sup>1</sup>	<b>Über den Begriff der Zahl.</b> Habilitationsschrift. Halle Heynemann'sche Buchdruckerei (F. Beyer). <sup>2</sup>	"On the Concept of Number. Psychological Analyses." Translated by Dallas Willard. In <i>Philosophia Mathematica</i> 9 (1972): 44-52 & 10 (1973): 37-87. • <i>HSW</i> , 92-119.
1891	<b>Philosophie der Arithmetik, Bd. I.</b> Halle: C.E.M. Pfeffer (Robert Stricker). • <i>Hua</i> XII, 5-283	<i>HuCW</i> X, 5-299.
1891	"Selbstanzeige." <i>Philosophie der Arithmetik</i> . Halle a. S., C.E.M. Pfeffer (R. Stricker). In <i>Vierteljahrschrift für wissenschaftliche Philosophie</i> , S. 360-61. • <i>Hua</i> XXII, 287-278.	
1891	"Der Folgerungskalkül und die Inhaltslogik." In <i>Vierteljahrschrift für wissenschaftliche Philosophie</i> 15, S. 168-189. • <i>Hua</i> XXII, 44-66.	"The Deductive Calculus and the Logic of Contents." Translated by Dallas Willard. <i>The Personalist</i> 60 (1979): 7-25. • <i>HuCW</i> V, 92-114.
1891	"Der Folgerungskalkül und die Inhaltslogik. Nachträge zur gleichnamigen Abhandlung S. 168 ff. dieses Bandes." In <i>Vierteljahrschrift für wissenschaftliche Philosophie</i> 15, S. 351-56. • <i>Hua</i> XXII, 67-72.	<i>HuCW</i> V, 115-120.

Year	German Original	English Translation
1891	<Besprechung von:> “E. Schröder, <i>Vorlesungen über die Algebra der Logik (Exakte Logik)</i> , I. Band, Leipzig 1890. In <i>Göttingische gelehrte Anzeigen</i> , S. 243-78. • <i>Hua</i> XXII, 3-43.	“A Review of Volume I of Ernst Schröder’s <i>Vorlesungen über die Algebra der Logik</i> .” Translated by Dallas Willard. <i>The Personalist</i> 59 (1978): 115-43. • <i>HuCW</i> V, 52-91.
1893	“A. Voigt’s ‘elementare Logik’ und meine Darlegungen zur Logik des logischen Kalküls.” In <i>Vierteljahrschrift für wissenschaftliche Philosophie</i> 17, S. 111-120. • <i>Hua</i> XXII, 73-82	“A. Voigt’s ‘Elementary Logic’ in Relation to My Statements on the Logic of the Logical Calculus.” Translated by Dallas Willard. <i>The Personalist</i> 60. (1979): 26-53. • <i>HuCW</i> V, 121-130.
1893	“Antwort auf die vorstehende ‘Erwiderung’ des Herrn Voigt.” In <i>Vierteljahrschrift für wissenschaftliche Philosophie</i> 17, S. 508-511. • <i>Hua</i> XXII, 87-91	<i>HuCW</i> V, 135-138.
1894	“Psychologische Studien zur elementaren Logik.” In <i>Philosophische Monatshefte</i> 30, S. 159-191. • <i>Hua</i> XXII, 92-123.	“Psychological Studies in the Elements of Logic.” Translated by Dallas Willard. <i>The Personalist</i> 58 (1977): 297-320. • <i>HSW</i> , 126-142. • <i>HuCW</i> V, 139-170.
1897	“Bericht über deutsche Schriften zur Logik aus dem Jahre 1894.” In <i>Archiv für systematische Philosophie</i> 3, S. 216-44. • <i>Hua</i> XXII, 124-151.	<i>HuCW</i> V, 171-196.
1900	<b>Logische Untersuchungen. Erster Teil: Prolegomena zur reinen Logik.</b> Halle a.d.S.: Max Niemeyer.	
1900	“Selbstanzeige.” <i>Logische Untersuchungen. Erster Teil: Prolegomena zur reinen Logik.</i> Halle a.S. In <i>Vierteljahrschrift für wissenschaftliche Philosophie</i> 24, S. 511-512.	<i>Intro to LI</i> , 3-4.
1901	<b>Logische Untersuchungen. Zweiter Teil: Untersuchungen zur Phänomenologie und Theorie der Erkenntnis.</b> Halle a.S.: Max Niemeyer.	
1901	“Selbstanzeige.” <i>Logische Untersuchungen. Zweiter Teil: Untersuchungen zur Phänomenologie und Theorie der Erkenntnis.</i> Halle a.S.: Max Niemeyer, 1901. In <i>Vierteljahrschrift für wissenschaftliche Philosophie und Soziologie</i> <sup>3</sup> 25 Leipzig. (1901): 260-263. • <i>Hua</i> XIXb, 779-783.	<i>Intro to LI</i> , 5-9.

Year	German Original	English Translation
Husserl joins the Faculty of Philosophy at the University of Göttingen as Professor Extraordinarius, September 14, 1901		
1903	<p>&lt;Besprechung von:&gt; “Melchior Palágyi, <i>Der Streit der Psychologen und der Formalisten in der modernen Logik</i>,” Leipzig 1902. In <i>Zeitschrift für Psychologie und Physiologie der Sinnesorgane</i> 31, S. 287-294.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> XXII, 152-161.</li> </ul>	<p>“A Reply to a Critic of My Refutation of Logical Psychologism.” In <i>The Personalist</i> 53 (1972): 5-13.</p> <ul style="list-style-type: none"> <li>• <i>HSW</i>, 152-158.</li> <li>• <i>HuCW</i> V, 197-206.</li> </ul>
1903/ 1904	<p>“Bericht über deutsche Schriften zur Logik in den Jahren 1895-99.” In <i>Archiv für systematische Philosophie</i> 9 (1903): S. 113-132, S. 237-259, S. 393-408, S. 503-543; &amp; 10 (1904): S. 101-125.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> XXII, 162-258.</li> </ul>	<i>HuCW</i> V, 207-224, 225-245, 246-259, 260-279, 280-302.
1906	<p>Bemerkungen in A. Lalande, <i>Vocabulaire technique et critique de la philosophie</i>, zu den Artikeln ‘Faculté’, ‘Fait’, und ‘Fantaisie’. In <i>Bulletin de la Société française de philosophie</i> 6, S. 293, 296, 299.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> XXII, 259-260.</li> </ul>	<i>HuCW</i> V, 303-304.
1909	<p>Bemerkungen in A. Lalande, <i>Vocabulaire technique et critique de la philosophie</i>, zu den Artikeln ‘Individu’ und ‘Intention’: In <i>Bulletin de la Société française de philosophie</i> 9, S. 235, 263.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> XXII, 259-260.</li> </ul>	<i>HuCW</i> V, 303-304.
1910	<p>&lt;Besprechung von:&gt; Anton Marty, <i>Untersuchungen zur Grundlegung der allgemeinen Grammatik und Sprachphilosophie</i>, Halle a.S. 1908. In <i>Deutsche Literaturzeitung</i> 31, Spalte 1106-1110.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> XXII, 261-265.</li> </ul>	<i>HuCW</i> V, 305-309.
1911	<p>“Philosophie als strenge Wissenschaft.” In <i>Logos</i> I, S. 289-341.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> XXV, 3-62.</li> </ul>	<ul style="list-style-type: none"> <li>• Phenomenology and the Crisis of Philosophy, 71-147</li> <li>• Philosophy as Rigorous Science. (2002)</li> </ul>
1913	<p>“Vorwort.” <i>Jahrbuch für Philosophie und phänomenologische Forschung</i> 1, S. v-vi.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> XXV, 63-64.</li> </ul>	

Year	German Original	English Translation
1913	<p>“Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Erstes Buch: Allgemeine Einführung in die reine Phänomenologie.” In <i>Jahrbuch für Philosophie und phänomenologische Forschung</i> 1. Halle a.d.S., 1-323.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> III/1</li> </ul>	<ul style="list-style-type: none"> <li>• <i>Ideas</i> 1 (BG)</li> <li>• <i>HuCW</i> II</li> </ul>
1913	<p><i>Logische Untersuchungen. Erster Band: Prolegomena zur reinen Logik. Zweiter Band: Untersuchungen zur Phänomenologie und Theorie der Erkenntnis</i>, I. Teil. Zweite, umgearbeitete Auflage. Halle a.d.S.: Max Niemeyer, 1913.</p>	<ul style="list-style-type: none"> <li>• <i>LI-I</i></li> <li>• <i>LI-II</i></li> </ul>
1914	<p>“Beitrag zur Diskussion über den Vortrag ‘Philosophie und Psychologie’ von Heinrich Maier.” In <i>Bericht über den VI. Kongress für experimentelle Psychologie vom 15. bis 18. April 1914</i>, im Auftrage des Vorstandes, herausgegeben von Prof. Dr. F. Schumann, II Teil. Leipzig: J.A. Barth, 1914, 144-145.</p>	
1915	<p>Brief (29 Jan 1915) an Hugo Münsterberg über den Geist der deutschen Kriegsführung (auf Englisch), <i>Hua</i> XXV, 293-294.</p> <ul style="list-style-type: none"> <li>• <i>HuDo</i> III/6, 300-301.</li> </ul>	<p>Münsterberg, Hugo. <i>The Peace and America</i>. New York: Appleton &amp; Co., 1915, 222-224.</p> <ul style="list-style-type: none"> <li>• <i>HSW</i>, 352-353.</li> </ul>
<p><i>Husserl joins the Faculty of Philosophy at the University of Freiburg as Professor Ordinarius, April 1, 1816</i></p>		
1916	<p>“Vorwort.” <i>Jahrbuch für Philosophie und phänomenologische Forschung</i> 2, S. v-vi.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> XXV, 65-66.</li> </ul>	
1917	<p>“Adolf Reniach †” in <i>Frankfurter Zeitung</i>, 06. Dezember 1917.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> XXV, 296-299.</li> </ul>	
1918	<p>“Adolf Reniach. Ein Nachruf.” in <i>Kant-Studien</i> 23, S. 147-149.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> XXV, 300-303.</li> </ul>	<p>“Communication. Adolf Reinach.” In <i>Philosophy and Phenomenological Research</i> 35/4. (June 1975): 571-574. <i>HSW</i>, 354-356.</p>
1919	<p>“Erinnerungen an Franz Brentano.” In Oskar Kraus, <i>Franz Brentano. Zur Kenntnis seines Lebens und seiner Lehre</i>. München: C.H.Beck, 153-167.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> XXV, 304-315.</li> </ul>	<p><i>HSW</i>, 342-348.</p>



Year	German Original	English Translation
1921	“Vorwort.” <i>Jahrbuch für Philosophie und phänomenologische Forschung</i> 4, S. v. • <i>Hua</i> XXV, 67.	
1921	<i>Logische Untersuchungen. Zweiter Band: Elemente einer phänomenologischen Aufklärung der Erkenntnis, II. Teil.</i> Zweite teilweise umgearbeitete Auflage. Halle a.d.S.: Max Niemeyer.	
1922	<i>Logische Untersuchungen. Erster Band: Prolegomena zur reinen Logik. Zweiter Band: Untersuchungen zur Phänomenologie und Theorie der Erkenntnis, I. Teil. Elemente einer phänomenologischen Aufklärung der Erkenntnis, II. Teil.</i> Dritte, unveränderte Auflage. Halle a.d.S.: Max Niemeyer. • <i>Hua</i> XIX	
1922	<i>Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Erstes Buch: Allgemeine Einführung in die reine Phänomenologie.</i> Zweiter unveränderter Abdruck. Halle a.d.S.: Max Niemeyer.	
1923	“Erneuerung, Ihr Problem and ihre Methode.” In <i>The Kaizo-La rekonstuyo</i> 5/3. Tokyo, 84-92. • <i>Hua</i> XXVII, 3-13	• <i>HSW</i> , 326-331.
1923	“Die Idee einer philosophischen Kultur: Ihr erstes Aufkeimen in der griechen Philosophie.” In <i>Japanisch-deutsche Zeitschrift für Wissenschaft und Technik</i> 1/2. Lübeck, 45-51. • <i>Hua</i> VII, 203-207 & 8-10 & 11-17.	
1924	“Erneuerung als individualethisches Problem (auf japanisch).” In <i>The Kaizo-La rekonstuyo</i> 6/2. Tokyo, 2-31. <sup>4</sup> • <i>Hua</i> XXVII, 20-43.	
1924	“Die Methode der Wesensforschung (auf japanisch).” In <i>The Kaizo-La rekonstuyo</i> 6/4. Tokyo, 107-116. <sup>5</sup> • <i>Hua</i> XXVII, 13-20.	

Year	German Original	English Translation
1925	<p>“Über die Reden Gotamo Bud-dhos.” In <i>Piperbote</i> II, 1. S. 18-19.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> XXVII, 125-126.</li> </ul>	
1927	<p>“Die Phänomenologie und Rudolf Eucken (geschr. 1916)”. In <i>Die Tatwelt</i>, S. 10-11.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> XXVII, 127-128.</li> </ul>	
<i>Husserl retires from academic duties, March 31, 1928</i>		
1928	<p>“Edmund Husserls Vorlesungen zur Phänomenologie des inneren Zeitbewußtseins,” herausgegeben von Martin Heidegger. In <i>Jahrbuch für Philosophie und phänomenologischen Forschung</i> 9. Herausgegeben von Edmund Husserl. Halle a.d.A.: Max Niemeyer, 367-498.</p> <ul style="list-style-type: none"> <li>• <i>Hua</i> X, 3-134.</li> </ul>	<ul style="list-style-type: none"> <li>• <i>On the Phenomenology of the Consciousness of Internal Time (1893-1917)</i>. Translated by J.S. Churchill. Edited by Martin Heidegger. Bloomington, IN: Indiana University Press, 1964.</li> <li>• <i>HuCW</i> IV</li> </ul>
1928	<p><i>Logische Untersuchungen. Erster Band: Prolegomena zur reinen Logik. Zweiter Band: Untersuchungen zur Phänomenologie und Theorie der Erkenntnis, I. Teil.</i> Vierte Auflage (unveränderter Abdruck der 2. umgearbeiteten Auflage). Halle a.d.S.: Max Niemeyer, 1928.</p>	
1928	<p><i>Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Erstes Buch: Allgemeine Einführung in die reine Phänomenologie.</i> 3. unveränderter Abdruck. Halle a.d.S.: Max Niemeyer, 1928.</p>	
1929	<p><i>Hua</i> IX, 237-301</p>	<p>“Phenomenology.” Translated by C. V. Salmon. <i>The Encyclopedia Britannica</i>, 14th ed. vol. 17 (1929), 699-702.</p> <ul style="list-style-type: none"> <li>• “Phenomenology.” Translated by C.V. Salmon. In <i>Realism and the Background of Phenomenology</i>. Edited by Roderick M. Chisholm. IL: The Free Press of Glencoe, 1960, 118-128.</li> <li>• <i>HSW</i>, 21-35.</li> <li>• Kockelman, Joseph J. <i>Edmund Husserl's Phenomenology</i>. West Lafayette, IN: Purdue University Press, 1994.</li> <li>• <i>HuCW</i> VI, 159-179.</li> </ul>

Year	German Original	English Translation
1929	<b>Formale und transzendente Logik. Versuch einer Kritik der logischen Vernunft.</b> In <i>Jahrbuch für Philosophie und phänomenologische Forschung</i> 10. Halle a.d.S., 1-298. • <i>Hua</i> XVII, 5-335.	<i>Formal and Transcendental Logic.</i> Translated by Dorion Cairns. The Hague, Netherlands: Martinus Nijhoff, 1969.
1930	“Nachwort zu meinen ‘Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie.’” In <i>Jahrbuch für Philosophie und phänomenologische Forschung</i> 11. Halle a.d.S., 549-570. • <i>Hua</i> V, 138-162.	“Author’s Preface to the English Edition of <i>My Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy.</i> Translated by W.R. Boyce Gibson. New York, NY: Collier Books, 1931, 5-22. • <i>HuCW</i> III, 407-430.
1931	<b>Méditations cartésiennes. Introduction la phénoménologie.</b> Traduit de l’allemand par Gabrielle Peiffer and Emmanuel Levinas. (Bibliothèque de la Société française de Philosophie). Paris: A. Colin. • <i>Hua</i> I, 41-183.	<i>Cartesian Meditations.</i> Translated by Dorion Cairns. The Hague, Netherlands: Martinus Nijhoff, 1960.
1933	“Vorwort” zu Eugen Fink, ‘Die phänomenologische Philosophie Edmund Husserls in der gegenwärtigen Kritik’, <i>Kant-Studien</i> 38, S. 319-320.	“Forward” to “The Phenomenological Philosophy of Edmund Husserl and Contemporary Criticism” by Eugen Fink. In <i>The Phenomenology of Husserl. Selected Critical Readings.</i> Edited by R.O. Elveton. Chicago: Quadrangle Books, 1970, 73-74.
1936	“Lettre de M. le professeur Husserl: An den Präsidenten des VIII. Internationalen Philosophen-Kongresses Herrn Professor Dr. Rádl in Prag”: <i>Actes du Huitième Congrès International de Philosophie Prague 2-7 Septembre 1934</i> , Prague, S. XLI-XLV. • <i>Hua</i> XXVII, 240-244.	
1936	“Die Krisis der europäischen Wissenschaften und die transzendente Phänomenologie. Eine Einleitung in die phänomenologische Philosophie.” <i>Philosophia</i> . 1 Belgrad, 77-176. • <i>Hua</i> VI, 1-105.	<i>The Crisis of European Sciences and Transcendental Phenomenology. An Introduction to Phenomenology.</i> Translated by David Carr. Evanston, IL: Northwestern University Press, 1970, 3-100.
1937	<“Selbstdarstellung” im <i>Philosophen-Lexicon</i> :> “Edmund Husserl”: <i>Philosophen-Lexikon</i> , bearbeitet von Eugen Hauer, Werner Ziegenfuß, Gertrud Jung, Berlin, S. 447-452. • <i>Hua</i> XXVII, 245-254.	



## Appendix 2

### The Husserl–Misch Correspondence

FIRST LETTER: MISCH TO HUSSERL, JUNE 18<sup>TH</sup>, 1919

Göttingen 18/6, 19  
Friedländerweg 35.

Respected Herr Husserl,

your letter has given me the long sought opportunity to express my high estimation of you personally. Since called to Göttingen<sup>1</sup> I have felt a particular duty to you—naturally, as Göttingen was the setting of your influence. Thus are my intentions, if a way could be found, to uphold the tradition of phenomenology here. The efforts at furthering the philosophy of spirit [*Geistesphilosophie*], which moved me to offer classes on your work<sup>2</sup> in Berlin and Marburg, have found welcome supplementation through phenomenology. It is thus painful that Reinach is no longer here. He would now surely be the first choice for the position of *Extraordinarius*. I had found complete sympathy for Reinach<sup>3</sup> among the prominent philologists and historians with whom I had the opportunity to speak, and it was suggested that I should communicate this to you. The question of the appointment has naturally taken on a different complexion, one that presently must be recognized as decisive, i.e., to obtain a professorship that is capable of informatively representing pedagogy from the standpoint of the philosophy of spirit. The path to habilitation yet remains. This is, however, a question of personnel now.

Apart from the consideration, which is the case here as it is in Freiburg, that at present there exists a crush of philosophy instructors of Jewish origins, there is the added difficulty against Fraulein Stein of pushing through a woman's habilitation. This has not been overcome in our own department by the habilitation of Fraulein Noether. Quite to the contrary!<sup>4</sup> I don't know whether you heard of the confrontation which arose here years earlier in the effort to habilitate Fraulein Noether. The arguments put forward by the Department of Philosophy and History led the Ministry to deny the application. In any case the department considers itself to be outvoted by

the other departments. Furthermore, one should not expect, from what I hear, that the opposition has now given up. Rather it has taken the initiative precisely in the case of the habilitation for philosophy—where the lectureships are contested entirely differently than in the special sciences. Perhaps this will change some day. For all the esteem I have for Fraulein Stein, after your recommendation<sup>5</sup> and after reading her remarkable dissertation,<sup>6</sup> I <still> cannot offer her many prospects. It would be otherwise if a significant male student of yours would like to come, one with whom these reservations would not surface. One or the other habilitation will come to pass presumably in the Winter semester what with the crush to lectureship—in the short time that I've been here (since November 18<sup>th</sup>) there have already been 5 inquiries.

My wife<sup>7</sup> thanks you most heartily for your warm regards, and I send my regards in admiration.

Yours truly,  
Georg Misch.

## Second Letter: Misch to Husserl, May 28<sup>th</sup>, 1922

Most esteemed Herr Councilor,

the professorship that you once held and gained significance through you is again in need of filling.<sup>8</sup> Although consideration for pedagogy was decisive for the last appointment (in 1919), the position is once again now open for pure philosophy. A full professorship for pedagogy has been specially established, which Nohl has taken up (without philosophy having to give up a line.) And so I would like here to ask your advice.

As per your decision at the time, the professorship falls within the purview of the department of philology and history. This is important because the separation of the two departments is close at hand. The rivalry that had existed here earlier has been removed now that Nelson has obtained a teaching contract for philosophy of the exact sciences—for which naturally he has barely set to work. I hope, however, that a teaching contract will soon be in the offering for Lipps.<sup>9</sup> In point of fact, Geiger would be strongly considered, and we would very much like to bring him in. But there are unfortunate personal difficulties, since Katz<sup>10</sup> is presumably to receive Müller's position. We recommended him as the first candidate then, after the earlier list had brought about a catalog of grievances. However, if Pfänder were desired, one would like to be able to offer him an Ordinarius [*etatsmäss<iges> Ordinariat*]<sup>11</sup>—which the position is not. And Heidegger, if you would like to offer your judgment about him, I would be very appreciative.<sup>11</sup> As I said, though, I would very much like your advice one way or the other.

I hope, nevertheless, that you will offer me <your advice> even though the case with Fraulein Stein's Habilitation was not resolved at the time according to your wish. Fraulein Stein began it quite clumsily, as she offended Müller right off the bat. It turned out well, though, since otherwise we would not have obtained Lipps.

In addition, <I'm wondering> whether you value Stenzel's work<sup>12</sup> to such a degree that you could recommend him despite his philological background.> Smalenbach,<sup>13</sup> who stands next in line, we will only name but cannot recommend since adjunct professors ought not be promoted as a matter of principle.

With most respectful regards!

Yours most sincerely,

Misch.

Göttingen 28/May, 22

I would add: in case it were possible to find someone who is really thoroughly well-versed in either mathematics or also biology, then we would disregard the separation of the department. For the philosophy of spirit is well represented here. And Lipps is sufficiently independent not to see this as interfering. But I know of no one in the interim.

### Third Letter: Husserl to Misch, June 27<sup>th</sup>, 1929 (a copy)<sup>14</sup>

Freiburg, June 27, 1929

Dear sir colleague,

I am writing to you very briefly because I am not sure how I should stop were I to begin in earnest. In particular, <I would like> to respond by question and answer to your profoundly touching essay<sup>15</sup> which you dedicated to me. This solely would express the proper gratitude for this gift of dedication. To begin, though I am only now responding, this is not out of lassitude. I have been living in feverish activity since September of the preceding year—what Kant wrote as an old man to the good <Georg Samuel Albert> Mellin applies to me most fittingly.<sup>16</sup> I am presently working on the corrections of the last two proof-sheets<sup>17</sup> of my book, *Formal and Transcendental Logic: Attempt at a Critique of Logical Reason*. In addition to that, I completed the editing of my "Paris Lectures" (from the end of February) just a few weeks ago. I have worked them into a highly concentrated and systematic essay entitled "Cartesian Meditations" (somewhere between seven and eight printer's sheets). I have sent it to Paris, where it is to be translated into French. It may be that a (perhaps expanded) German edition will appear in the fall. At 70, amidst the mountains of manuscripts and in the same "helplessness" (Groethuysen) as Dilthey earlier, one ought "have no time!"

During a dearth of corrections in the previous weeks I had a momentary pause to catch my breath. I read your essay over two days wholly captivated and with concentration. I have it before me again today (another pause). As I have only just opened the *Festschrift*,<sup>18</sup> I don't know a single of the themes of the dedication essays.

Perhaps I can, as I very much wish, respond in a literary manner (whether I can, *cf.* above, must itself be shown). Your confrontation with Heidegger, or rather the Dilthey—Heidegger confrontation that also affects me, implies the necessary confrontation between Dilthey and Husserl. You do not know that the few discussions with Dilthey in Berlin of 1905 (not his writings) signified an impulse that runs from the Husserl of the *Logical Investigations* to the Husserl of *Ideas*. The phenomenology of *Ideas*, which was incompletely expressed <as published in 1913> and only properly perfected from 1913 to sometime around 1925 has led, by a differently formed method, to a most close community with Dilthey. That must become somehow cleared up. I don't yet know where and how.—

My warmest regards to you and your wife, Clara. If only we could discuss all of this personally! Thank you very much in any case as I linger with your so suggestive and beautifully presented thoughts.

Sincerely,

Yours,

E. Husserl

#### Fourth Letter: Husserl to Mish, August 3<sup>rd</sup>, 1929<sup>19</sup>

Freiburg im Breisgau, the 3<sup>rd</sup> of August, 1929  
Lorettostr. 40

Dear Sir Colleague,

by a happy accident I have re-discovered in my old papers two of W. Dilthey's long-missing letters<sup>20</sup> relating to my *Logos*<sup>21</sup> article. I have also finally found a major portion of a draft that my daughter transcribed from my response to the longer letter by Dilthey dated June 29, 1911.<sup>22</sup> I never requested nor obtained the original letter from Dilthey. I am sad to hear that this letter is missing from Dilthey's literary estate, and so I offer this fragment as substitute. It apparently contains the essentials. I am sending you carefully corrected drafts, enclosed, and hope that you and your colleague Nohl<sup>23</sup> find satisfaction with these.

In this, my response <to *LPh*>, you ought not understand phenomenology as would <Max> Scheler but rather as <the study of that which> "constitutively" arises out of correlation (entirely as in the *Ideas*), i.e., as related to the essential correlation of consciousness and being. The



relativity of nature does not mean likewise the relations of natural objects continuing into infinity in the singularity [*Alleinheit*] of nature. Rather the relativity of nature means, again constitutively, the relativity of experienced nature as such, of intuited nature to the particular constituting subjectivity (intersubjectivity, community of researchers in their historical time), but also the relativity of the nature of the natural sciences [*der naturwissenschaftlichen Natur*] (which at each moment is holding as existing [*seiend geltenden*] for us or, more to the point, for the scientist as existing simpliciter). I, myself, saw already then that I gave up an absolute being of nature (with absolutely valid laws of nature). Further, in spite of the oversimplifying *Logos* article, which should be thought as ‘popular!’, I conceived phenomenology as radical and universal ‘human science,’ incomparably more radical than Dilthey—more radical through the phenomenological reduction (first presented explicitly in lectures of 1907<sup>24</sup>). For Dilthey tied himself to the historical sciences and therewith to the pre-given world and an anthropology. Heidegger also, whose brilliant book<sup>25</sup> forsakes my method of constitutive phenomenology, does this in his own manner. But in regards to its essentials he does not do enough (of that I am sure). I have still much more to say: <e.g.> that to which the *Ideas*, itself a fragment, aimed; what was accomplished and carried forward in the fifteen years after <its publication>. I am just now beginning in publications to lay this out clearly and so hope to prove constitutive phenomenology as that *unum necessarium*.<sup>26</sup>

In the meanwhile I have read your two installments<sup>27</sup> more closely and have much to think over still. Thank you very much.

With friendly regards,  
Yours,  
E. Husserl

As per Dilthey’s wish, the planned notice in the *Logos* journal<sup>28</sup> should have gone along with a treatment on the inner thoroughgoing affinity of Dilthey’s intentions in the *Aufbau*<sup>29</sup> and my <own> intentions. Dilthey was taken from us during the on-going study of the *Aufbau*.<sup>30</sup> But I was yet finished neither with myself nor Dilthey and consequently the 2<sup>nd</sup> part of the “*Ideas*” which grappled extensively with “the science of nature and the science of spirit” (whose first draft had been completed at the same time already with the 1<sup>st</sup> volume) should have brought about this clarification. Yet . . . !

**Fifth Letter: Misch to Husserl, August 9<sup>th</sup>, 1929**

Kohlgrub (Oberammergau)  
8.9.29.

Most Esteemed Councilor,

in my solitude here it was an unhopd for joy to receive your letter with the valuable enclosures! You have my deepest thanks. I find it a great kindness that you have made such an effort to send me this correspondence after all my failures tracking them down. My colleague Nohl will also be quite happy with this gift. Only I do not where he has hidden himself. I am leaving directly after the semester has ended in order to search for a place for my wife so that she can recover—hopefully!—from a serious attack of sciatica. She should arrive in the next few days.

The subject matter of Dilthey's first letter is so very characteristic, how the reproach of skepticism stung him and with such persistence he emphatically came back to it again and again. I can understand that. I still hear him, how he railed against the sterility of skepticism. All the while, on the other hand, he remained not so far from the academic skepticism of a Carnead or a Hume or also the kind expressed in "dreams of a seer."<sup>31</sup> That he played up his anti-metaphysical standpoint poses no serious difficulty, since he formulated it simply in Schopenhauerian terms ("resolving the world's coherency in an interconnection of concepts"<sup>32</sup>). So room is left open for an original metaphysics, which is not the same as a "science of reason." On the whole: if Dilthey began in his Kant lecture<sup>33</sup> by acknowledging the anti-metaphysician as having vouchsafed a "metaphysical nature"<sup>34</sup> (as one still tended to do with some emphasis 30 years ago), then one could just as well say the same of Dilthey. Surely you are correct—that against which Dilthey struggled as metaphysics is not the same as what you recognize as metaphysics.<sup>35</sup> This is an easily resolvable equivocation. But then the difference, which Dilthey pointed out near the end of the first letter (p. 4 in the copy) and also again in the second letter—by emphasizing "a world of such very different thoughts"<sup>36</sup>—is obviously meant in the sense as <the criticism> in his handwritten note to your *Logos* essay concerning the Platonic turn.<sup>37</sup> And here arises yet again a principle difficulty regardless of the particularities of explanations in your response, i.e., the sense in which apriorism ought and must be grasped thanks to your new phenomenological ground laying, how the constitutional analysis of the "conditions of possibility" are to be squared with the supplementation [*Nachträglichkeit*] of the idea seen hermeneutically. Yes, these are difficult questions. Your *Logic*,<sup>38</sup> which is now available, will further help here. I am not at all sure whether Dilthey's further works on the "doctrine of world-view" will bring about a fundamental clarification. These works, to which Dilthey refers in the first letter, are soon to be published.<sup>39</sup> Groethuysen brought me the handwritten manuscripts at Pfingsten, and with rather intense effort we have put the volume together. There are only a few odds and ends to clean up, which Groethuysen will hopefully take care of before he disappears into his Parisian workshop in the Latin Quarter. He should also be designated as the editor—so far our best volume. It is unbelievable that he still does not have the title of

a professor! In addition to the “Dream” essay, the volume contains a quite beautiful treatise from an earlier period concerning the historical world-view indicative of Dilthey’s strength. But in the volume there are also a number of misadventures such as the sedation of a “philosophy of philosophy” or the emphasis of a two-fold division of philosophy into science and world-view along the lines of the Dühring-Riehlsen “double concept,” that Dilthey should not have held fast to. One will scarcely find in this volume the final word that one searches for. As soon as it is published, I will send it to you. In terms of systematic importance Volume VII should be placed in context with V. And there again is the concept of “meaning.” I must confess that I have had to struggle long and hard until the proper conception <of meaning> came to me, which hopefully is true to Dilthey’s own sense. In any case, Nohl suggested, when I first discussed this with him, that I “work miracles”—affirming in the end that I would get it right. Years earlier I held a seminar together with Lipps on Volume II of the *Logical Investigations*.<sup>40</sup> I thought that since we came <at the issue> from differing sides, we would surely win clarity straight away. But this was not to be, we still stood far apart from each other. In the meanwhile, we have naturally come much closer together. Now you, yourself, as had emerged already in your letter of 1911, have the aim to lay out the inner thoroughgoing affinity of your and Dilthey’s intentions in connection with the *Aufbau*! If you could have brought this plan to fruition then—how you would have helped all those of us younger! Perhaps you are making up your mind yet that things are still current and a word from you could bring about some enlightenment. Then perhaps the letters which are historical documents could be published with your essay? I would still like to see whether or not the original of your letter can be found; the missing beginning must have contained something material. For the passage marked out in the *Anzeiger* volume and cited by me apparently came from there.<sup>41</sup>

Once again, I express my heartfelt thanks and most respectful regards.

Yours,  
GMisch

### Sixth Letter: Husserl to Misch, June 7<sup>th</sup>, 1930 (a copy)<sup>42</sup>

Freiburg, the 7<sup>th</sup> of June, 1930

Dear Sir Colleague,

Why naturally!<sup>43</sup> Though such a thing also has its objection: every self-thinker must properly change his name after every decade, since he himself has changed. Dilthey, the completed, debates with Husserl, the becoming, who was but an in-between form at this stage in his middle age. To the

Husserl now at the final form, the old dispute appears curious. For the people, though, Husserl is Husserl.

I am happy that the concluding installment<sup>44</sup> of your confrontation with phenomenology (i.e., *LPh*), which has been so instructive to me, is in print.

My heartfelt regards to you and your wife.

Yours,  
E. Husserl.

### Seventh Letter: Husserl to Misch, November 16<sup>th</sup>, 1930 (a copy)

Freiburg, 11.16.30

Dear Sir Colleague,

it is my joy finally to have before me now the concluding installment of your *LPh*. It offers no less than the first fundamental critique of my *Formal and Transcendental Logic*! This likely cost you terrible effort and thus delayed the publication of your work. But in the end it is our fate to exert such efforts over one another and in the doing to have to misunderstand much of each other. Every actually new path—from its beginning forward—has its new aspects, its new concepts in the words of the old, its new language, and predelineates a new sense to its telos. How easily an aspect of one's ownmost way insinuates itself in a reading—what in the relativity of its proper sense-path predelineates and is different from “that which is the same.” How very easy the danger is for the historically grounded of a regressive taking up [*Rückprojektion*] of the resonating tradition, which is always correct as resonance but as projection [*Projektion*] remains illegitimate. One (and you in the first of the installments for all intents and purposes also) sees only the author of the *Logical Investigations*. One sees only what they were to the previous generation and not what, in themselves, they sought to become and in my work did become. The *Investigations* were a restoration of formal and material ontology, but one commensurate with a breakthrough to the “transcendental,” which is at once transcendently relativizing “phenomenology.” Ontology retains its legitimacy as does the real world, but it has unveiled to itself its ultimate, concretely complete (transcendental) sense.—In further works (which were already far along with the publication of *Ideas*) formal logic and every real ontology lost their original interest for me over against that of a systematic founding of a doctrine of transcendental subjectivity, namely as intersubjectivity. For with the “transcendental reduction” I was won over to my conviction of ultimate

and concrete subjectivity in the whole fullness of its being and life, not the mere theoretically accomplishing life in it but universal accomplishing life: absolute subjectivity in its historicity. Subjectivity—science, world, culture, ethical-religious striving, etc.—everything—in a new noematic and sense. The book which I have been preparing for ten years and which is now actually coming to fruition will bring about hopefully a most complete clarification as a wholly systematic construction [*Aufbau*]. I am curious now about the third installment.<sup>45</sup>

Friendliest regards. In highest esteem,

Yours,  
E. Husserl

**Eighth Letter: Husserl to Misch, November 27<sup>th</sup>, 1930 (a copy)<sup>46</sup>**

Freiburg 11.27.30

Most respected Herr Colleague,

this precious gift<sup>47</sup> that I have in my hand and which my burning interest urges me towards, give me the highest joy. I am, however, tied up in the middle of my work. What a treasure is laid out in the overview of this eighth volume. Above all <there is> as well a treasure of concentrated formulations and clear baselines to highlight my contrast with Dilthey as well as my inner commonalities with him. You and Groethuysen have worked together to make this substantial eighth volume and Dilthey's life-work accessible. This and your own rich additions have provided a lasting service to philosophy and have contributed so much to the understanding of the profound contexts and the total sense of Dilthey's work.

This whole edition came too late for my development—or perhaps not too late, if a few more good years are allotted to me. In particular <I am referring to> the completion of the designation of the framework of a universal (constitutive-phenomenological!) philosophy which is now in the works. It will, I believe, make plain that the “ahistorical Husserl” *had to have* at times distanced himself from history (which he nevertheless constantly had in view) precisely in order to come so far in method as to pose scientific questions in regard to it.

With friendliest regards, from my house to yours. In highest esteem.

Yours,  
E. Husserl

**Ninth Letter: Husserl to Misch, April 17<sup>th</sup>, 1937**

4.17.37

Dear and respected Herr Colleague,

your objections<sup>48</sup> are wonderful. My thinking and my analytically directed work have revolved around these central questions for decades. I believe to be able to satisfy you still. This is to follow in further articles by the actual carrying out of that which is predelineated in the first article of the overture. I am for this reason quite pleased with your letter. Were I already so clear in 1905<sup>49</sup> over the sense of my method as I am in old age, the unforgettable Dilthey would have seen that the ultimate fulfillment of his intentions lay in *this* transcendental idealism. But I still needed endless work to become clear in myself over all that which I had begun.

Heartfelt regards and above all my admiration to Frau Clara, Dilthey's daughter.

E. Husserl

## Appendix 3

### Draft Arrangements for Edmund Husserl's Time Investigations<sup>1</sup>

[349]

E. Fink's drafts of an arrangement for the edition of the Bernau time-manuscripts from the first phase of editing—thus *before* the complete revision and the *new* book manuscript, "Time and Time-Constitution," which would contain but a few of Husserl's manuscript texts.

#### 1 Draft of an Arrangement for *Edmund Husserl's Investigations on the Phenomenology of Transcendental Time*

##### Introduction:

(The problem of transcendental time: in these writings basically from within the egological reduction. Starting off from the "Ideas": the reduction performed in that work as a reduction on the first level; characterization of the exposition of the transcendental time-problem in the "Ideas" and in the "Lectures". New presentation of the phenomenological reduction and articulation of the phenomenological problematic of constitution.—Outline of the work.)

##### 1st Section: Analysis of immanent time:

(Intentional analyses of perception, of memory, a detailed analysis of recollection.—Immanent time as / a multi-dimensionality of times, exposition of the descriptive difference between act-temporality and the time of hyletic data, exposition of the time of immanent apriorities (eidetic complex), analysis of the consciousness of succession.)

##### 2nd Section: The constitution of immanent time:

(Acts as unities in the manifolds of phases of inner time-consciousness; time and time-modality; objectivity of the time-modalities, apprehension and apprehension-content, problem of immanent perception; analysis of the time-intentionality, retention and protention, determination of the phenomenological character of "fading," discussion of apparently possible interpretations.—The entire section

treats the problem of individuation in *extenso*, although in immanence; basic components of a temporal noematic!)

3rd Section: The self-constitution of inner time-consciousness:

(Basic aporia of infinite regress and its fundamental overcoming through the restoration of an Aristotelian—Brentanoan doctrine! Diagram of time.—Time and I: the monadological unity of transcendental time; non-temporality and temporalization of the I.)

[350]

2 Approximate Ordering of the Manuscripts<sup>2</sup>

Introduction: miscellaneous manuscript beginnings, but above all portions taken from the manuscript “On the Doctrine of the Modalities of Time”

1st Section:

- 1) “Memory as presupposition for comparing and identifying”
  - L I 11 = *Hua* XXXIII, Beil. XIX and Text Nr. 22
- 2) “Consciousness and its form of immanent time”
  - L I 18/1–4 = *Hua* XXXIII, Beil XXI
- 3) “Sensation and transcendently apperceptive perception”
  - L I 1 = *Hua* X, Beil. XI, p. 124–126 (not Bernau)
- 4) Selections from “Acts as objects of phenomenological time”
  - L I 13/1–14 = *Hua* XXXIII, Text Nr. 6
- 5) Selected pages from “Eidetic form of psychic [*seelischen*] innerliness” (on hyletic data and their time)
  - L I 17/3–6 of which pp. 5–6 are found in *Hua* XXXIII, Beil. XV

[351]

2nd Section:

- 1) “Apprehension and content of apprehension”



- L I 12/11–19 = *Hua* XXXIII, pp. 153–163 and Beil. IV
  - L I 19/1–12 = *Hua* XXXIII, Text Nr. 9
- 2) “Time and modalities of time”
- L I 21/4–21 = *Hua* XXXIII, Text Nr. 10 and Beil. V
- 3) “On the doctrine of the modalities of time”
- L I 21/24–39 = *Hua* XXXIII, Text Nr. 7
- 4) “Objectivity of the modalities of time”
- L I 5/1–15 = *Hua* XXXIII, Text Nr. 5
- 5) “The intertwining of retention and protention”
- L I 16/1–13 = *Hua* XXXIII, Text Nr. 1 and Beil. 1
- 6) “Important remarks concerning retention and presentiation”
- L I 14 = only p. 8 is given in *Hua* XXXIII, Beil. III
- 7) “Retentional modification and continuous modification generally”
- L I 4/2–9 = *Hua* XXXIII, Text Nr. 3
    - transcription by Edith Stein; cf. *Textkritische Anmerkungen* in *Hua* XXXIII, p. 401
- 8) “The system of forms in the constitution of time”
- L I 2 from which *Hua* XXXIII, Beil. VII–X are taken
- 9) “The  $\beta$ -pages”
- L I 3/1–7 = *Hua* XXXIII, Text Nr. 13

### 3rd Section

- 1) “New attempt at clarification of the structures of the consciousness constituting the objectivity of time <*Zeitgegenständlichkeit-konstituierenden Bewußtseins*>”
- L I 15/3–38 = *Hua* XXXIII, Text Nr. 2, Nr. 11 and Beil. VI
- 2) “The ego and subjective time”
- B II 10/3–8 = *Hua* IX, pp. 415–418

- B II 10/13–14
- B II 10/17–21
- none are Bernau works

3) “Eidetic form . . .”

- L I 17/9–13 = *Hua* XXXIII, Text Nr. 15

4) “The stream of experience and the I”

- L I 20/2–6 = *Hua* XXXIII, Text Nr. 14

[352]

3 *Introduction:*

*Exposition of the problem of transcendental time.*

1. Idea of phenomenological philosophy as the horizon of the understanding of the time-problematic; transcendental time as the basis of all constitution.
2. The phenomenological reduction as regress to transcendental time. Its development in *Ideas*.
3. Egological and intersubjective reduction: the inner systematic of phenomenological problems.

I. *Section*

*Analysis of immanent time*

1. Phenomenology of recollection
2. Phantasie and actuality
3. Temporality of the data of sensation

5<sup>3</sup> Ordering of the Manuscripts

1st Section:

- 1) Selected pages out of “Eidetic form of psychic [*seelischen*] innerliness”
- 2) “Memory as presupposition for comparing and identifying”
- 3) “Consciousness and its form of immanent time”
- 4) “Sensation and transcendently apperceptive perception”
- 5) Selections out of “Acts as objects of phenomenological time”

2nd Section:

- 1) “The intertwining of retention and protention”
- 2) “Important remarks concerning retention and presentation”

- 3) "Retentional modification and continual modification generally"
- 4) "Objectivity of the modalities of time"
- 5) "Apprehension and content of apprehension"
- 6) "Time and modalities of time"
- 7) "On the doctrine of the modalities of time"
- 8) "The  $\beta$ -pages"
- 9) "The system of forms in the constitution of time"

3rd Section:

- 1) "New attempt at clarification . . ."
- 2) "I am—the ego and subjective time"
- 3) "Eidetic form . . ."
- 4) "The stream of experience and the I"

[353]

The 1st section contains a plethora of intentional analyses, chiefly of recollection. Indications of various dimensions in immanent time: time of acts, of hyletic data, of ideal objects, and the like.—The 2nd section gives the particular problematic of individuation: temporal noematic! Constitutive problems of immanent unities, of processes, and so on. Questions of idealism!—The 3rd section deals with inner consciousness and its totality.

- 6 Draft of an arrangement for Edmund Husserl's investigations on the phenomenology of transcendental time.

Introduction: the phenomenological reduction described in the *Ideas* as a reduction of a first level, as reduction to immanent time. Time-consciousness as the absolute layer of depth in transcendental subjectivity. Linkage with the analysis of time-consciousness from 1905.

First Section: analysis of immanent time-consciousness (phenomenology of perception, of memory, of expecting. Discussion of the relation between act-temporality and the time of hyletic data. "Apprehension and content of apprehension.")

Second Section: Constitution of immanent time (time and time-modalities, objectivity of time-modalities, retention and protention, apprehension and content of apprehension, problems of

immanent perception, consciousness of succession, phenomena of fading, aporias (contrasensical attempts) and so forth.).

Third Section: Constitution of inner time-consciousness (self-constitution, infinite regress, "New Attempt at Clarification," diagram of time, attentiveness and so forth. Time and I: the monological unity of time-consciousness, non-temporality and temporalization of the I).

- 7 Edmund Husserl's investigations into the phenomenology of the consciousness constituting the objectivity of time; edited by Eugen Fink.

Contents:

First Section: Investigations into the phenomenology of immanent time-consciousness.

1st chapter: acts and hyletic data.

2nd chapter: phenomenology of memory.

Second Section: Investigations into the phenomenology of inner consciousness.

1st chapter: time-modalities.

2nd chapter: original time-constitution (protention, primordial impression, retention; diagram)

3rd chapter: self-constitution of time-consciousness.

Preliminary remarks of the editor<sup>4</sup>:

The present investigation is a continuation of the time-problems that had come to a provisional conclusion in Husserl's works during the years from 1905–1910; the manuscripts which form the basis of this work stem primarily from the war-semester (winter) of 1917. The theoretical content of this investigation shows essential progress in penetrating into the intentional structure of time-consciousness when compared against the works from 1905. The critical confrontation and transformation of these earlier analyses, thus, cannot be given up. Above all, therefore, this investigation is explicitly . . . *<breaks off>*

## Appendix 4

### The Systems of Phenomenological Philosophy

Included in this appendix are essentially three draft plans for a systematic of phenomenological philosophy. The first expresses a rendering of Husserl's 1921 plan under the title, "Articulation of a systematic phenomenology." The second and third are translations of (i) Husserl's 1930 plan of the "system of phenomenological philosophy" and (ii) Fink's revised draft of the same.

It is important to bear in mind that different motivations lie behind the first and the latter two articulations. The earlier is documented by Husserl in one of his research manuscripts. It should be noted that he did not write out this plan in the outline form as shown below but rather in prose form. Nevertheless, the plan presents a brief systematic designation of the levels of possible modes of constitution (likely for Husserl's personal use) The later two plans are translations of draft outlines produced by Husserl and Fink. They offer an initial attempt—first by Husserl alone and then by Fink likely in collaboration with Husserl—to sketch a publication plan for the systematic articulation of the problems with which phenomenology deals.

#### (1) Articulation of a systematic phenomenology (1921)<sup>a</sup>

Levels of the possible modes of constitution—from lower to higher:

##### Immanent Temporality

- The constitution of the immanent temporal stream
- The constitution of monadic being as an immanent temporal unity

##### Transcendence: A Transcendental "Aesthetic"

- The constitution of transcendence, of phantoms, etc.
- The constitution of nature
- The constitution of animals in nature

## Active Thematization: A Twofold Analysis

- The constitution of the differing structures and shapes of thinking
- genetic analysis of constituted structures and modes of constitution
- descriptive analytic of noetic-noematic correlations in their typicality and necessary relatedness

(2) Husserl's Outline of the 'System' (1930)<sup>d</sup>1st Volume:

Ground laying of the egological doctrine of consciousness (general theory of intentionality in its universal essential forms, in all modifications).

2nd <Volume:>

Constitution of egological worldliness. Noematic and noetic theory of the constitution of spatio-temporality and spatio-temporal objectivity of the experiential data [*Empirie*]. Empirical world in all levels. Body [*Leib*], thing, I as *solus*. Initially static.

3rd <Volume:>

The *autogenesis* of the ego as solipsistic abstraction. The theory of passive genesis, association. Pre-constitution, constitution of pre-given objects. The constitution of objects in categorial directedness. (struck out: "The constitution of idealities, of exact nature.") Constitution of affection and of will. Person, culture—solipsistic.<sup>e</sup>

4th Volume:

The constitution of intersubjectivity and the communal world. Empathy. Constitution of man. Constitution of the historic world. Intersubjective temporal-spatiality. Infinity. The idealization of exact nature (what of this can be placed in vol. 3?).<sup>f</sup> Static: man and surrounding world.

5th Volume:

Transcendental genesis of the objective world. Transcendental genesis of man and of peoples. The problems of generation. The problems of self-preservation, of man in authenticity [*Echtheit*]. Humanity and destiny. Teleological problems and problems of god.

(3) Fink's Plan (1930)<sup>g h</sup>

[3] Assistant's outline to Husserl's systematic work.<sup>i</sup>

<A.> Plan for the "system of phenomenological philosophy" of Edmund Husserl (August 13th, 1930)<sup>j</sup> <with comments by Edmund Husserl>

## Basic Layout

Introduction. (The phenomenological idea of philosophical “system.” System of the “open horizons of work”; system as pre-delineation and outline of the problematic.—Critical confrontations.)

## I. Book: The levels of pure phenomenology

1. Section: On the beginning and the principle of philosophy
2. Section: Regressive (static) phenomenology
3. Section: Progressive phenomenology
4. Section: Basic features of phenomenological metaphysics

## II. Book: Ontology and Phenomenology

1. Section: The idea of universal “transcendental aesthetic”
2. Section: Nature and spirit
3. Section: From pure inner psychology to transcendental phenomenology

[4] I. Book: The levels of pure phenomenology

1st Section: On the beginning and the principle of philosophy.

A. Philosophy in the world.<sup>2</sup>

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<sup>1</sup> [Mg. top] Gone into (3-7,20) 1930. Chiavari

<sup>2</sup> [Mg.] Thus initially in the natural attitude. 1) *Leading idea*: Philosophy as universal science – Restitution of the traditional concept. Defense against false understanding (11,6-17,17)† possibly taken up again as a clarificatory supplement. (17,17ff.-19,25) The supposed forgetting of the question of the subject of this scientific knowledge until (19,25). Reduction has to be made to the question what is man and to pre-scientific life – not the life-world *without science* (19,25-20,16); not to the question of the *natural world concept in the usual sense*, but rather reduction to life and the life-world for me (not objectively – purely subjectively), radically subjective “self-reflection” (24,13 ff.) 1) *on one’s own situation*, finally reflection on the universal situation (25,12-26,19). World-situation: presupposition of the existence of the world, cf. my notations. The transcendental I as subject of the ultimate world-situation, the “radical situation” is not in history, but rather

- a) Autonomous grounding of philosophy by way of the idea of self-reflection.<sup>3</sup> Self-reflection as absolute justification; philosophy as the ultimately grounding “science.”
- <sup>4</sup>b) The formal essence of “science”: elementary analyses of “adequation,” “immediate” and “mediate evidence.” Demand for a “first evidence in itself.”
- c) The situation of self-reflection: the *pre-given* world. Task of a provisional description of pre-givenness. The fundamental uniqueness of such a thematization (thematization of the obvious of what is for us withheld by its obviousness)<sup>j</sup>. Principle widening of the concept of “tradition.”
- d) In pre-givenness, the antecedence [*Vorgängigkeit*] of “universal apperceptions” is established before<sup>k</sup> the experience of individuals. Familiarity character of the world.
- e) Pre-givenness of man: abilities acquired by training and familiar kinesthetic systems.
- f) Pre-givenness [5] not only of the world experienced currently and individually<sup>l</sup> but also of the full sense “world.” World as comprehensive whole [*Inbegriff*] of what is pre-given by immediate and, especially, *mediate* experience: world an intersubjective tradition!
- g) Pre-givenness of the difference between normality and abnormality [*Anomalität*]. Every<sup>5</sup> world experience is related to the “norm” of probative experience. Abnormality<sup>6</sup> as motivation for skepticism about the “existence of the world.”
- h) Evidence of the world<sup>7</sup> a higher rank than the evidence of any particular innerworldly being. “World” as horizon of the alternating of Being and appearing.

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the latter in the former (28,7-29,3). Further misunderstandings of this reduction. Additional question of the (29,3-25) motivation of the regress to the world as situation. Genuine beginning from (32,3-27) to the – familiar surrounding world – becoming-a-puzzle of the world generally, etc. Enlightening of the world as situation – through this will the I as the I [*ich als Ich*] of this situation become thematic – not as man. Not [the] *human-scientific* attitude world and “world-representation”; not description of the world as human life-world (psychological-human-scientific). (36,1 ff.) What is the actual task? Resolution of the world as a universal acceptance in its founding validities [*als universaler Geltung in ihren fundierenden Geltungen*] (cf. parts e) & f)) Regress to proto-modes as ultimately founding, overview of proto-modes until (47,24)

† (The following page and line designations indicate the draft of the first section printed under I.A.†.) [‡ The German erroneously indicates “I.B.”]

<sup>3</sup> [Ins.] Universal and radical

<sup>4</sup> from “b) The formal essence” until “evidence first in itself” placed in angled brackets by Husserl; additional mg.: not worked out

<sup>5</sup> [Ins.] singular

<sup>6</sup> [Alt.] Modalizability of all particular experiences.

<sup>7</sup> [Ins.] but



- i) Descartes' critique of experience as motive for the dubitability of the existence of the world inadequate.
  - <sup>m</sup>k) Universal self-reflection as radical questioning (not doubt!) not only of the existence of the currently experienced world but also of the full sense<sup>8</sup> of the *pre-given* world, according to all the dimensions of this pre-givenness: e.g., history! Levels of this putting into question:
    - 1. Parenthesizing of all mediate experiences and experiential attainments.
    - 2. Parenthesizing of all presumptions of my own experience proper as well as all retro-acceptances<sup>9</sup>. Withdrawal<sup>10</sup> to the present situation of self-reflection.
      - 1) Gnoseological antecedence of my self and my present before that of the (immediately as well as mediately) experienced world
  - <sup>n</sup>m) Assertion of ontic antecedence as contradictory presumption<sup>11</sup>: anthropocentric idealism. Task of the justification of this powerful philosophical motive.
- B. The phenomenological reduction.<sup>12</sup>
- a) The phenomenological reduction as the disclosure of the most intrinsic sense of the aim of the anthropocentric-idealistic "reduction." E.g., Descartes' regress to the "ego cogito."
  - b) The anthropocentric preliminary form of the phenomenological reduction still persists basically in the *pre-given* world, persists in the self-apperceptions of subjectivity as that of a *man*. Foreshadowing of the *transcendental* concept of the "natural attitude."
  - c) The formal-indicative [6] carrying out of the phenomenological reduction in *Ideas*. Instruction for the thorough performance as the parenthesizing of the *pre-given* world or of the "natural attitude." The difference between the formal-indicative and thorough performance does not coincide with the difference between the symbolic

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<sup>8</sup> "(not doubt!) not only of the existence of the currently experienced world but also of the full sense" placed in parenthesis by Husserl

<sup>9</sup> [Alt.] acceptances of the past

<sup>10</sup> [Alt.] Regress (Husserl proposes "Rückgang" instead of "Rückzug")

<sup>11</sup> [Alt.] as it appears a contradictory presumption [additional mg.] Thus in the natural attitude!

<sup>12</sup> [Mg.] See (63,17).

and significative and the explicit and serious performance <of the phenomenological reduction>.

- d) Thematic explication of the phenomenological reduction.
- e) Discussion of the intrinsic dangers in the way the phenomenological reduction is understood. Aporetic!
- f) The methodological problem of phenomenological conceptuality: transformation of mundane-ontic concepts into transcendental concepts. The source of “transcendental appearance.”

## 2nd Section: Regressive Phenomenology.

### A. Elementary analytic of transcendental subjectivity.

- a) The “indeterminacy” of reductively opened transcendental subjectivity: the horizontality of the transcendental “*field* of Being” (the “2<sup>nd</sup> level pre-giveness” that gets formed).
- b) First distinctions of the modes of temporalization as well as the crude differentiation of the “egological” and “intersubjective.” Immanent time<sup>13</sup> as the universal horizon of regressive phenomenology.
- c) Structural explication of the egological “world phenomenon” (of the world<sup>14</sup> intersubjectively pre-given). At first, explications in the<sup>15</sup> present. Exemplary analyses of perception.
- d) Now-actual<sup>16</sup> [*Aktuelle*] and implicit intentionalities. Careful analysis of *possible* experience. *Capability* (capabilities)! [*Vermöglichung!e*]
- e) Egological analytic of the<sup>17</sup> past and future. Preliminary form of the phenomenological theory of association. Constitutive function of association and presentation.
- f) The constitutive problematic of truth and actuality. Cf. the III<sup>rd</sup> Meditation of the *Cartesian Meditations*.
- g) Phenomenology of “ideation.”
- h) Phenomenology of the “logical-formal.”

### B. The self-constitution of the transcendental ego.<sup>18</sup>

- a) Phenomenology [7] of the I as I-pole of all intentions.

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<sup>13</sup> [Mg.] intersubjective-immanent time?

<sup>14</sup> [Ins.] for me as

<sup>15</sup> [Alt.] my perceptual

<sup>16</sup> [Alt.] explicit

<sup>17</sup> [Ins.] worldly

<sup>18</sup> [Alt.] The self-constitution of the transcendental monad, of the concrete I.

- b) Phenomenology of habitualities (exemplary analyses of “conviction,” “decision,” “meaningfulness,” thus theoretical, conative and practical habitualities).
- C. Reduction to the primordial world-phenomenon and the correlative primordial subjectivity. Cf. “Vth Meditation” in Cartesian Meditations.
- D. Analysis of the experience of someone else, namely elementary analysis: restriction to the now-actual-present [aktuell-präsent] encountered other. Explication of transcendental “contemporaneity,” which constitutively makes possible human contemporaneity. The transcendental co-reduction to the other; foreshadowings of phenomenological idealism.
- E. Methodological reflections<sup>19</sup>: proto-mode and intention modification (phenomenological primacy of proto-modal elementary analysis). The “naiveté” of regressive phenomenology: transcendental correlate of the “pre-given world.” Indication of “side problems”! The opposition of proto-modality and intentional modification continually iterated: regressive phenomenology as proto-modal over and against ideal-genetic progressive phenomenology.

### 3rd Section: Progressive Phenomenology

- A. The methodological problem.
  - a) Determination and delimitation of the concept of static-regressive phenomenology: this as an explication of transcendental subjectivity in so far as it is a correlate of the pre-given world. Progressive phenomenology as attacking the present-perfectness [Perfektivität]<sup>o</sup> of transcendental life. Regressive analysis as deconstructive-analysis; progressive analysis as constructive-analysis.<sup>p</sup>
  - b) Progressive analysis neither “genetic” nor referring to “conditions of possibility:” every “genesis” presupposes immanent time. (Genetic phenomenology is the theory of proto-establishments and habituality.) The problematic of progressive phenomenology does not deal with habituality and also not with founding.
  - c) The “constructive” character of progressive analysis.
  - d) The traditional questions of genesis (origination of the representation of space among other things) as preliminary forms of the pro-

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<sup>19</sup> [Ins.] in regards to regressive phenomenology

gressive problem: the realistic-psychological [8] presupposition of the in-itself-Being of the world. The origin of the representation of world<sup>20</sup> itself an innerworldly event, specifically in the human soul. Progressive phenomenology inquires into the origin of space itself, not of the representation of space.

- e) Resolution of the “pre-givenness of immanent time.” The traditional questions of origin transform themselves into analyses of proto-intentionality.

B. Phenomenology of proto-intentionality. <sup>21</sup>(Phenomenology of “instincts”).

- a) Proto-intentionality as yet undifferentiated: successful constitution of Being as possessed good [als Gut]. Development [Ausbildung] of the range of play for kinesthesia. The intentional finality of proto-drives, the problem of the “unconscious.”
- b) Phenomenology of proto-association: pre-ontic unity-formations in the hyletic fields. Phenomena of fusing and separating in the proto-passive sphere.

C. Progressive analysis of the proto-intentional constitution of space.

D. Being as “idea”: theory of Being in terms of levels; levels of pre-Being and levels of worldly Being (e.g., pre-theoretical and theoretical Being).

E. Reflection on where we have come so far. Critique of transcendental experience.

#### 4th Section: Fundamental features of phenomenological metaphysics

A. Phenomenological idealism and the problem of transcendental historicity.

B. The transcendental necessity of the “fact” of the ego. Centering of transcendental-historic intersubjectivity in the egologically central monad.

C. The transcendental deduction of “world-singularity.”

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<sup>20</sup> <“representation of world” placed in quotes by Husserl>

<sup>21</sup> [Ins.] therein

- D. Restitution of the transcendental legitimacy [Rechts] of “naïveté.” (Constitutive determination of the “natural attitude” as a mode of existence of transcendental life itself.)
- E. The transcendental tendency to return-to-itself [Zu-sich-selbst-Kommen]. (Preliminary forms in religion, wisdom and in the ethical authenticity [Echtheit] [9] of world life.) Philosophy as a function of the absolute: The philosopher as the discloser of absolute subjectivity is the “manager [Geschäftsführer] for world spirit.” Prospect for a philosophy of history.—The philosopher as “transcendental functionary” has the possibility of the highest authenticity [Echtheit], his duty as exemplar [Vorbild]; phenomenological restitution of the Platonic idea of the state [Staatsgedankens].

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- <sup>a</sup> Husserl, Edmund. 2001. “The Phenomenology of Monadic Individuality.” in *Analyses Concerning Passive and Active Synthesis. Lectures on Transcendental Logic*. Translated by A. J. Steinbock. Dordrecht: Kluwer Academic Publishers, 640 (modified).
- <sup>b</sup> Husserl, Edmund. 1973. *Zur Phänomenologie der Intersubjektivität, Texte aus dem Nachlass. Dritter Teil: 1929–1935*. Edited by I. Kern. *Husserliana: Gesammelte Werke* XV. Den Haag: Martinus Nijhoff, *op. cit.*, xxxvi.
- <sup>c</sup> Ibid., xxxv, n3.
- <sup>d</sup> See also Husserl, Edmund. *Briefe an Roman Ingarden. Mit Erläuterungen und Erinnerungen an Husserl*. Den Haag: Martinus Nijhoff, 1968, 169f.
- <sup>e</sup> [Ed.] Husserl’s stenogram (F IV 1, Bl. 11) ends here and the rest derives from Fink’s copy.
- <sup>f</sup> [Ed.] The note in parentheses is perhaps Fink’s addition, which he based on the selection omitted in the passage for the 3rd volume.
- <sup>g</sup> Fink, Eugen. VI. *Cartesianische Meditation. Teil 2: Ergänzungsband*. Hrsg. von Guy van Kerkhoven. *Husserliana Dokumente: II/2*. Dordrecht: Kluwer Academic Publishers, 1988, 3–9.

<sup>h</sup> General Practices:

[Mg.] Marginal Comment = [Rb.]  
 [Alt.] = Alteration = [V]  
 [Ins.] Insertion = [Einf.]  
 [Sup.] Supplementary Comment = [Erg.]  
 <> = Husserl’s wording  
 [] = Interpolated wording or explanatory insertions by translator  
 Ed. = Editor of German text; Tr. = translator  
 Footnote numbering reflects Hua. Dok II/2; Endnotes reflect translator’s clarifications.

Translation issues:

Being=Sein; being=Seiende  
 Elementaranalyse = elementary analysis  
 Body=Leib; [body=Körper]  
 geisteswissenschaftlich=human-scientific  
 I=ich; ego=ego  
 Mensch=man; Menschenheiten=peoples

- <sup>i</sup> Translator's Note: Minor differences between *Husserliana: Gesammelte Werke* XV and *Husserliana: Dokumente* II/2 have been resolved in favor of HuDo II/2 except where noted. The following formatting conventions have been employed: (1) footnote numbers correspond to the footnote numbering found in HuDo II/2, (2) within the footnotes, page and line numbers are placed within parentheses and these indicate the pagination of HuDo II/2—bold-faced numbers before a comma indicate pagination, numbering after the comma indicates line(s) on that page, (3) numbers in brackets indicate the pagination of HuDo II/2. In order not to break up a word or phrase, the bracketed numbers are sometimes placed directly after the relevant item rather than in a word.
- <sup>j</sup> *Thematisierung des uns durch seine Selbstverständlichkeit entzogenen "Selbstverständlichen"*
- <sup>k</sup> [Tr.] Reading "vor" in II/2 for "von" in Hua. XV, p. xxxvii.
- <sup>l</sup> *Vorgegebenheit nicht nur der aktuell je-eignen erfahrenen Welt . . .*
- <sup>m</sup> [Tr.] No "j."
- <sup>n</sup> [Tr.] No "I."
- <sup>o</sup> [Tr.] The sense of "perfectivity" Husserl means here is grammatical.
- <sup>p</sup> *Regressive Analyse als Abbau-Analyse; progressive als Aufbau-Analyse.*

# Notes

## NOTES TO CHAPTER 1

1. See Appendix 1: Husserl's Publishing History.
2. The *Husserliana* series includes volumes in the (i) *Gesammelte Werke* series, the (ii) *Materialien* series, as well as selected texts found in the (iii) *Dokumente* and (iv) *Studienausgabe* series.
3. Husserl, Edmund. "Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Erstes Buch: Allgemeine Einführung in die reine Phänomenologie," *Jahrbuch für Philosophie und phänomenologische Forschung* I. Halle a.d.S. (1913), 1–323.
4. Sometime in the fall of 1929, Husserl wrote in the margin of the so-called "D" copy of *Ideas* I that "only a fragment is given" of the full extension of the transcendental problematic. See *Hua* III/2, 479.
5. The four introductions into phenomenology Husserl published during his lifetime are: *Ideas* I (1913), the article "Phenomenology" published in the 14<sup>th</sup> edition of *Encyclopaedia Britannica* (1929), the *Méditations cartésiennes* (1931), and *The Crisis of the European Sciences* (1936). One could also include Husserl's essay "Philosophy as rigorous science" (hereafter *Logos* essay) in this list of introductions. Husserl published the *Logos* essay in 1910. In many ways, the *Logos* article represents Husserl's first attempt to expand the critical method of his phenomenology to the relativistic and skeptical consequences inherent in the principles underling the prevailing methodology of the *Geisteswissenschaften* or human sciences. Although introductory in the sense of a popularization of his ideas, Husserl never really intended the *Logos* essay to represent a general introduction to phenomenological method, let alone an introduction of a phenomenological philosophy implicitly conceived as "phenomenological idealism." The *Logos* essay has the character more of a polemic along the lines of Husserl's earlier "Prolegomena" of 1900 than it does an introduction to phenomenology as such. Furthermore, Husserl never explicitly refers to the *Logos* essay as an introduction as he does other writings. Thus we do not include it here as one of Husserl's introductions. Nevertheless, the *Logos* essay is an extremely important early writing by Husserl precisely because it bridges the earlier, more realistic *Logical Investigations* with the explicitly idealistic approach of *Ideas* I. Although Husserl refers to his philosophy only much later as a "phenomenological idealism," there are indications that he explicitly conceived of his philosophy as a form of idealism even before he wrote the *Logos* article. Cf. *Hua* XVII, 178ff; *FTL* 170f. It is also worthwhile in this regard to consult Karl Schuhmann's

- Husserl-Chronik*, where Schuhmann cites a series of manuscripts on this theme, most particularly the manuscript of September 1908 entitled “Beweis für den transzendental-phänomenologischen Idealismus,” *HuDo* I, 119. Herbert Spiegelberg also discusses the development of Husserl’s idealism in his influential history entitled *The Phenomenological Movement. A Historical Introduction*, 3<sup>rd</sup> edition. The Hague: Martinus Nijhoff Publishers, 1982, 126ff. For a discussion of Husserl’s various introductions, see William R McKenna’s *Husserl’s “Introductions to Phenomenology:” Interpretation and Critique*. The Hague: M. Nijhoff, 1982.
6. Cf. E. Husserl, “Vorwort zur zweiten Auflage.” In *Logische Untersuchungen* I, *Hua* XIX/1, 12f.
  7. E. Husserl. Besprechung: Th. Elsenhans, “Das Verhältnis der Logik zur Psychologie.” *Zeitschrift für Philosophie und philosophische Kritik*, 109, 1897, S. 195–212. In *Hua* XXII, 206f.
  8. E. Husserl. “Besprechungen: Th. Elsenhans.” *Hua* XXII, 207.
  9. *Hua* XXV, 36; “Philosophie als strenge Wissenschaft, 318. (Cited also as note 58 in chapter 2.)
  10. The discussion here is artificially restricted to a mere viewing (of the cup). Yet one should not lose sight of the fact that the experience under discussion here entails more than sight and includes the full bodily encounters, e.g., past tactile experiences of object. Even if I never looked at all the sides of the cup in question and so had no clear idea of what the cup looked like as a whole, I would have held it in my hand(s) while carrying from my kitchen to my desk. Thus the whole entity given imperfectly in my visual experiencing points to a historic synthetic unity of distinct fields of perception. The object in question is, in other words, an object of “common sense” to use Aristotle’s expression. As such, a complete analysis of the phenomenon of expectation would have to take account of the historic fullness of kinesthetic experiencing left undiscussed in our abbreviated account here.
  11. *Hua* III/1, 336; modified *Ideas/HuCW* II, 347.
  12. This implies that the experience of an object occurs within the context of a harmonious concatenation of appearances, which is not always the case. But a discontinuity of appearances exemplary of the experience of something wholly unexpected always occurs within an enduring general nexus of experiences and so presupposes as its ground this generally harmonious living nexus of experiences in its totality.
  13. *Hua* III/1, 338.
  14. *Hua* III/1, 337.
  15. The word, “re-investigations,” is suggested to me by Dr. Ron Bruzina. The methodological investigations articulated in *Ideas* I and those sketched out in that work to be accomplished in subsequent volumes of the trilogy took there basis of work already initiated in his literary estate and in his earlier published writings. The investigations codified in *Ideas* I thus do not represent a wholly new branch of study but rather an express articulation of previously completed work and further probings into areas provisionally laid out in these other sources.
  16. *Hua* III/1, 338; modified *Ideas/HuCW* II, 350.
  17. *Hua* III/1, 5.
  18. *Hua* III/1, 8; *Ideas/HuCW* II, xxii.
  19. “But philosophy lies in a completely new dimension. It requires completely new points of entry and a completely new method, which is fundamentally different from every “naturalistic” science.” (E. Husserl. “Die Idee der Phänomenologie,” *Hua* II, 24.)



20. Bruzina, Ronald. "Introduction." *Sixth Cartesian Meditation. The Ideas of a Transcendental Theory of Method* by Eugen Fink with textual notations by Edmund Husserl. Bloomington, IN: Indiana University Press, 1995, xiii.
21. *Hua* III/1, 107 & *Hua* III/2, 499; modified *Ideas/HuCW* II, 114.
22. "Sagt 'Positivismus' soviel wie absolut vorurteilsfreie Gründung aller Wissenschaften auf das 'Positive', d.i. originär zu Erfassende, dann sind wir die echten Positivisten. Wir lassen uns in der Tat durch keine Autorität das Recht verkümmern, alle Anschauungsarten als gleichwertige Rechtsquellen der Erkenntnis anzuerkennen—auch nicht durch die Autorität der 'modernen Naturwissenschaft'." (*Hua* III/1, 45.)
23. See "§24. Das Prinzip aller Prinzipien" in *Ideen* I. *Hua* III/1, 51f.
24. *Hua* III/1, 66; modified *Ideas/HuCW* II, 62.
25. Descartes, René. "Meditations on First Philosophy." In *The Philosophical Works of Descartes, volume I*. Translated by Elizabeth S. Haldane and G.R.T. Ross. Cambridge, Eng: Cambridge University Press, 1967, 149.
26. "What interests us here is not the absolute universal science (*absolute Universalwissenschaft*) but rather science (*die Wissenschaft*) within the phenomenological attitude. (E. Husserl. *The Basic Problems of Phenomenology*, 42.)
27. In a much later work authorized by Husserl, Eugen Fink describes the unique status of the agent initiating the phenomenological reduction and the relation of this "subject" to the theme of his reflections. Fink refers to this as the "problematic unity of the three I's. These three I's are: (i) the worldly subject, (ii) the transcendental constituting subjectivity, and (iii) the phenomenologizing I. As is clear from Fink's remarks, the phenomenologizing I is neither mundane nor the source of transcendental constitution. "Who then works the universal epoché? None other than precisely the transcendental I of reflection, the *phenomenologizing onlooker*. This onlooker *does not stop* exercising a belief in the world because he *has never lived in the world* to begin with. He is after all first formed precisely in the action of not joining in with, of not participating in world-belief. As reflecting I he does not share in the life of belief on the part of the theme I; in his thematic stance toward this life of belief he works an epoché, but only in the sense of *not going along with it*, or not joining in. With respect to his *object*, world-belief *as such*, he is in an unbroken attitude of belief." (Eugen Fink, *Sixth Cartesian Meditation*, 42.)
28. *Hua* III/2, 586; modified *Ideas/HuCW* II, 61, n30.
29. "First, a comment to the effect that the phenomenological viewing and, more precisely, the perceptual grasping of those phenomenological objectivities, which we designated by examples, must not be lumped together with Lockean reflection or, as it is customarily expressed in German inner perception or self-perception." (E. Husserl. *Basic Problems*, modified 40.)
30. Ingo Farin and James G. Hart. "Translator's Introduction" *The Basic Problems of Phenomenology*, xvii-xviii.
31. Cairns, Dorion, *Conversations with Husserl and Fink*, 46.
32. *Hua* III/1, 124; modified *Ideas/HuCW* II, 133.
33. *Hua* III/1, 7; *Ideas/HuCW* II, xxi.
34. "Demgegenüber wird die reine oder tranzendente Phänomenologie nicht als Tatschenwissenschaft, sondern als Wesenswissensch (als "eidetische" Wissenschaft) begründet werden; als eine Wissenschaft, die ausschließlich "Wesenserkenntnisse" feststellen will und durchaus keine "Tatsachen". (*Hua* III/1, 6.) See also *Ideas/HuCW* II, xx.
35. There is anecdotal evidence that Husserl inserted Part I of the first book of *Ideas* only upon the urging of his Göttingen students, who wished to dampen the transcendentalism of the work in favor of a more realistic phenomenology.

Not only does this seem unlikely given Husserl's temperament and writing style, the structure of the trilogy demands the considerations of essence and eidetic cognition be placed at the forefront. These discussions not only set the tone of the entire project, they lay out, as we are arguing here, the *telos* of the whole project.

36. *Hua* III/1, 338; modified *Ideas/HuCW* II, 350.
37. *Logische Untersuchungen*, *Hua* XIX/2, 672.
38. E. Husserl. *Introduction to the Logical Investigations*, 32.
39. Marly Biemel's "Einleitung des Herausgebers" zu *Ideen* II, in *Hua* IV, xiii.
40. For the various and changing conceptions of volumes II and III of *Ideas*, see Marly Biemel's "Einleitung des Herausgebers," in *Hua* IV, xiii-xx.
41. Husserl originally intended *Philosophy of Arithmetic*, for instance, to be the first of a two volume work. The second planned volume never made it to print. He later planned to expand quite significantly the *Méditations Cartésiennes* for a German printing but eventually abandoned this plan for other, more enticing projects, which themselves never made it to print during his lifetime. The *Formal and Transcendental Logic* was to be followed up by another work of *Logical Investigations*. Ludwig Landgrebe worked closely with Husserl to edit and arrange the work for publication. He finally did publish the work as *Experience and Judgment* after Husserl died. Even Husserl's last published work, the *Crisis of the European Sciences and Transcendental Phenomenology*, is but a fragment of a much more ambitious, five volume work. The fruit of all these great plans laid concealed from the general public as Husserl hesitated to bring his many and variegated concrete analytical investigations into print.
42. R. Ingarden. "Edith Stein on Her Activity as an Assistant of Edmund Husserl." *Philosophy and Phenomenological Research* 23. (1962): 159.
43. *Hua* IX, 299–300; modified *HuCW* VI, 178.
44. The first article, "Erneuerung, Ihr Problem und ihre Methode" [*The Kaizo*. Tokyo. (1923) 3: 84–92], was printed in both German and Japanese.
45. R. Ingarden. "Edith Stein on her Activity," 160.
46. E. Husserl. *Philosophie der Arithmetik. Psychologische und logische Untersuchungen*. Erster Band. Halle-Saale: C.E. M. Pfeffer (Robert Stricker), 1891.
47. William R. Boyce Gibson. "From Husserl to Heidegger. Excerpts from a 1928 Diary." *Journal of the British Society for Phenomenology* 2, no. 1, (1971): 64.
48. Roman Ingarden. "Edith Stein and her Activity as an Assistant of Edmund Husserl." *Philosophy and Phenomenological Research* XXIII, No. 2 (1962): 58. Cf. J.N. Mohanty, "The Unity of Husserl's Thought." *Revue Internationale de Philosophie* 2, no. 224, (2003): 116.
49. Two works came out during these later years which do not have the character of an introduction to transcendental phenomenology. These are: 1) *Edmund Husserl's lectures on the phenomenology of inner time-consciousness*, edited by Martin Heidegger (1928), and 2) *Formal and transcendental logic: attempt at a critique of logical reason* (1929).
50. The other collaboration was to be the German edition of the *Cartesian Meditations*, and Husserl's collaborator would be his last personal assistant, Eugen Fink.
51. Special study of this collaboration provides insight both into the project Heidegger undertook in *Being and Time* as well as, of course, into the conflict between Husserl and Heidegger. Especially important in this latter regard is Heidegger's letter and appendices to Husserl of October 22, 1927 wherein he states: "Transcendental constitution is a central possibility of

the existence of the factual self. This factual self, the concrete human being, is as such—as an entity—never a “worldly real fact” because the human being is never merely present-at-hand but rather *eksists*. And what is “wonderful” is the fact that the *eksistence*-structure of *Dasein* makes possible the transcendental constitution of everything positive.” (*HuCW* VI, 138, *HuDo* III/IV, 146–47) For further study, one should consult the sixth volume of *Husserliana: Collected Works* entitled *Psychological and Transcendental Phenomenology and the Confrontation with Heidegger (1927–1931)*, translated and edited by Thomas Sheehan and Richard E. Palmer.

52. E. Husserl. *Méditations cartésiennes. Introduction à la phénoménologie*. Traduit de l'allemand par Gabrielle Pfeiffer and Emmanuel Levinas. (Bibliothèque de la Société française de Philosophie). Paris: A. Colin, 1931. Though the *Méditations* appeared in 1931, according to the chronology laid out by Karl Schuhmann in his *Husserl Chronik*, Eugen Fink sent the printer's manuscript of the “Cartesian Meditations” to Straßburg on May 17<sup>th</sup>, 1929. See Karl Schuhmann, *Husserl-Chronik*, 347.
53. Sometime between March 8<sup>th</sup> and the 12<sup>th</sup>, 1929, Husserl held a lecture in Straßburg at the invitation of Jean Hering. During this lecture, he laid out the development of his philosophy since the *Logical Investigations* and *Ideas* I. Reports from this less formal setting indicate he gave a more detailed articulation of the place of the intersubjective reduction within phenomenology than he had earlier in Paris. Cf. K. Schuhmann, *Husserl-Chronik*, 343f. So even though Husserl remained relatively silent in his “Paris Lectures” regarding intersubjectivity, this was a theme he understood needed further clarification and which he began very soon to work into his revisions of the “Paris Lectures” for publication. According to Karl Schuhmann, Husserl began these revisions about March 15<sup>th</sup>, 1929 and worked rather intensively on this project until April 6<sup>th</sup>. See Schuhmann, *Husserl-Chronik*, 344.
54. One of Husserl's first acts as Professor Emeritus was to present a lecture entitled “Phenomenology and Psychology: Transcendental Phenomenology” in Amsterdam during April of 1928. Of course, the “Paris lectures” took place in 1929. Special note, however, should be taken of the lecture tour Husserl undertook in 1931 in Frankfurt, Berlin and Halle where he presented his lecture on “Phenomenology and Anthropology.” Husserl's main aim in these talks was to contrast the philosophical rigor of his own transcendental phenomenology against what he saw as the lax anthropological philosophies of Martin Heidegger and Max Scheler.
55. Husserl to Ingarden, December 2<sup>nd</sup>, 1929. *HuDo* III/3, 254; modified *HuCW* VI, 29. See also *HuDo* III/6, 277; *HuDo* III/6, 181; *HuDo* III/2, 180–84.
56. See *Hua* XV, 1–78 & 187–459 as well as *HuDo* II/2.
57. Husserl, Edmund. “Nachwort zu meinen ‘Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie.’” *Jahrbuch für Philosophie und phänomenologische Forschung*, 11. Halle a.d.S. (1930), 549–570. See also: “Nachwort,” *Hua* V, 138–162; “Author's Preface to the English Edition of My Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy. In *Ideas: General Introduction to Pure Phenomenology*. Translated by W.R. Boyce Gibson. New York, NY: Collier Books, 1931, 5–22.
58. Of course, the *Formal and Transcendental Logic* came out two years earlier. To his dying day, Husserl considered this to be his most mature work, if too focused. See K. Schuhmann, *Husserl-Chronik*, 484–5. Its special concentration on the constitution of categorial objectivities excludes it from consideration as a complete systematic of phenomenology.

59. For a thorough treatment of Husserl's work between these years, see Iso Kern's excellent "editor's introduction" to the fifteenth volume of *Husserliana: Gesammelte Werke*.
60. His analyses in the fifth meditation remain restricted to a static accounting of the typicality of shapes of intentional intersubjective relations and lack a serious account of the developmental habitus by which the I comes to be as a worldly communalized subject. "It must now be made understandable *how*, at the founded higher level, the sense-bestowal pertaining to transcendence proper, to constitutionally secondary *Objective transcendence* comes about—and does so as an experience. Here it is not a matter of uncovering a genesis going on in time, but a matter of "*static analysis*." (Hua I, 136; *Cartesian Meditations*, 106). And he makes explicit this restriction to a static phenomenology several pages later. "Since we are not dealing here with a temporal genesis of such experience [of other qua other], on the basis of a temporally antecedent self-experience, manifestly only a precise explication of the intentionality actually observable in our experience of someone else and discovery of the motivations essentially implicit in that intentionality can unlock the enigma." (Hua I, 50; *Cartesian Meditations*, 121).
61. "Die Übersetzer der *Med[itationen]* haben den Text oft nicht verstanden, kein Wunder, daß Sie stecken blieben." (Husserl to Ingarden, 31 Aug 1931 in *HuDo* III/3, 278.)
62. Indeed, Fink's now famous *Sixth Cartesian Meditation*, which was to be included as one of the planned seven meditations of the German edition, did not find a publisher until after Husserl's death (or even after Fink's as well). See Fink's *Kant-Studien* article of 1933, "The Phenomenological Philosophy of Edmund Husserl and Contemporary Criticism," which Husserl lauds by saying there is no sentence in it which he could not accept wholly as his own. This article contains the essentials of Fink's *Sixth Meditation* within it (except perhaps for the explicit thrust of the work as a methodological critique of phenomenology). This was intentional on the part of Husserl and Fink, as there was little other means available to Fink or Husserl whereby they could publish their collaborative work in the increasingly racist environment of Nazi Germany. That the essay reflects Husserl's latest researches was generally unknown at the time and has only come to light well after Husserl's death.
63. For instance, Herbert Spiegelberg relates in a remembrance of Husserl's lecture from the Winter Semester 1924/25 (Freiburg) that "once when a member [of the student audience] interjected to present an objection, Husserl replied 'Speak slowly. You must understand that it is difficult to transpose myself into the thought processes of another.'" (Herbert Spiegelberg, "Erinnerungen," *Edmund Husserl und die phänomenologische Bewegung. Zeugnisse in Text und Bild*. Freiburg: Karl Alber, 1988, 41. J.N. Mohanty points similarly to Husserl's intractability: "So firmly grounded in his philosophical position that even with the best of his students and younger colleagues earlier in his life, he could not enter into a real dialog." (J.N. Mohanty's "The Unity of Husserl's Thought," 117). But in making this point, Mohanty's purpose is twofold. On the one hand, he wishes to underscore the stubbornly independent nature of Husserl's thinking "earlier in his life," while, on the other, he wishes to highlight the prominent influence of Husserl's last assistant, Eugen Fink, on the aging and persecuted philosopher. It is interesting to compare Mohanty's position against the broader question of the penetration of each person's thinking on the other as presented by Ronald Bruzina (cf. R. Bruzina, *Edmund Husserl and Eugen Fink*), especially as both Mohanty and Bruzina point to the reciprocal influence of Fink's thinking on Husserl's

- and vice versa in the troubled times of the late 1930s. This mutual influence needs to be understood within the confines of their professional relationship, however. Fink remained deferential to Husserl throughout Husserl's life; and though the two men spent many hours together their relationship retained a professional tone. This is evinced in their extant letters, which though highly familiar is always written using the formal "Sie" form of address. For a discussion of this complex philosophical relationship, see also Ronald Bruzina, "Solitude and Community in the Work of Philosophy: Husserl and Fink, 1928–1938," *Man and World* 22, (1989): 287–314. Spiegelberg's view of Husserl's philosophical style remains typical, though: "But ultimately even in such attempts to 'philosophize together' [*sympphilosophiein*] he always remained his own partner." (Herbert Spiegelberg, *The Phenomenological Movement*, 3<sup>rd</sup> rev. ed., The Hague, Netherlands: Martinus Nijhoff, 1984.)
64. The last phase of Husserl's thinking can be found in a mass of texts, all of which are generally classed as the "Crisis" writings. These include: (1) the Vienna lecture of May 7<sup>th</sup> and 10<sup>th</sup>, 1935 entitled, "Die Philosophie in der Krisis europäischen Menschheit" (*Hua* VI, 314–48; *Crisis* 269–99); (2) the Prague lecture of November 14<sup>th</sup> and 15<sup>th</sup>, 1935 entitled, "Die Krisis der europäischen Wissenschaften und die Psychologie;" (3) "Die Krisis der europäischen Wissenschaften und die transzendente Phänomenologie. Eine Einleitung in die phänomenologische Philosophie." *Philosophia*, Belgrad. 1 (1936): 77–176 (*Hua* VI, 1–104; *Crisis* 3–100 ); as well as the manuscripts not listed above published in (4) *Hua* VI and (5) *Hua* XXIX. Only 1–3 above were published or presented by Husserl during his lifetime.
  65. Husserl to Adolf Grimme, March 5<sup>th</sup>, 1931 in *HuDo* III/3: 90.
  66. Husserl to Alexander Pfänder, January 6<sup>th</sup>, 1931 in *HuDo* III/2: 180; *HuCW* VI, 480.
  67. "History and Aims." Husserl-Archives Leuven. <http://www.hiw.kuleuven.ac.be/hiw/eng/husserl/ehus1his.htm>. See also: Rudolf Bernet, Iso Kern, and Eduard Marbach, *An Introduction to Husserlian Phenomenology*. (Evanston, IL: Northwestern University Press, 1993), 245.
  68. Many of the texts within Husserl's library contain marginalia and personal notes Husserl made as he read. His library, therefore, contains some of the most important indications of his thinking as he engaged with philosophers' both past and present. Very little of this material has been transcribed or is presently available outside the archive in any form, but some important examples of this have been published in the last few years. The most obvious example of these notes is found in *Husserliana*, *Collected Works* VI, which details Husserl's confrontation with Heidegger. The volume contains Husserl's marginalia and notes he made in his copies of Heidegger's *Sein und Zeit* and *Kant und das Problem der Metaphysik*. See *HuCW* VI, 258–472.
  69. For the story behind the rescue and establishment of Husserl's *Nachlass* outside of Germany, see H.L. van Breda's, "Die Rettung Von Husserls Nachlass Und die Gründung des Husserl-Archivs." In *Husserl et la pensée moderne*, (Den Haag: Martinus Nijhoff, 1959), 42–77. For a brief discussion specifically of the role of the Cercle philosophique de Prague in rescue and classification of certain materials from Husserl's *Nachlass*, see Jan Patočka, *Texte, Dokumente, Bibliographie*. Edited by L. Hagedorn, H. R. Sepp, J. Nemec and D. Soucek. (Freiburg: Verlag Karl Alber, 1999), 206–209. In addition to the main Husserl archive located at the Katholieke Universiteit Leuven, two mirror sites have been established in Germany: the first at the Albert-Ludwigs-Universität in Freiburg and the second at the Universität Köln. Another mirror archive exists at the École normale supérieure in Paris and two such facilities exist in the United States: one at the Graduate Faculty of

- Political and Social Science at the New School in New York, and the other at the Simon Silverman Phenomenology Center at Duquesne University in Pittsburgh. An archive of Husserl's manuscripts had been established at the State University of New York in Buffalo, but this has since been dismantled.
70. For the complete schema of Husserl's *Nachlass*, see H.L. van Breda, "The Husserl Archives in Louvain." *Philosophy and Phenomenological Research* 7, no. 3 (1947): 487–491; Bernet, Kern, and Marbach *Introduction to Husserlian Phenomenology*, 245f; or "Husserl Page: Nachlass Classificatory Schema," [http://www.husserlpage.com/hus\\_nach.html](http://www.husserlpage.com/hus_nach.html).
  71. K. Schuhmann, *Husserl-Chronik*, *HuDo* I, 458.
  72. H.L. van Breda and R. Boehm, "Aus dem Husserl-Archiv zu Löwen," 244.
  73. It should be noted that the ordering which Husserl and his assistants generated in 1935 necessitated the establishment of additional categories. These include the "F" manuscripts, which include all of Husserl's lecture course and public lecture materials produced, and the "K" manuscripts, which are manuscripts most directly relevant to Husserl's last publishing effort, the *Crisis* work. Another category of manuscripts, the "L" manuscripts, was added after Eugen Fink made available Husserl's so-called Bernau time manuscripts of 1917–18. A more complete discussion of these manuscripts can be found in chapter three of this work.
  74. For discussion of the broad contours of materials found in Husserl's *Nachlass*, I am indebted to the article by Sabine Mödersheim, "Husserls Nachlaß und seine Erschließung," *Edmund Husserl und die phänomenologische Bewegung: Zeugnisse in Text und Bild*, edited by Hans-Rainer Sepp and Husserl-Archiv, 103–15.
  75. Cf. H.L. van Breda and Boehm, "Aus dem Husserl-Archiv zu Löwen," 244.
  76. Samuel Ijsseling, "Das Husserl-Archiv in Leuven und die Husserl-Ausgabe," *Buchstabe und Geist: zur Überlieferung und Edition philosophischer Texte*, edited by Walter Jaeschke and Allgemeine Gesellschaft für Philosophie in Deutschland. Arbeitsgemeinschaft Philosophischer Editionen, (Hamburg: F. Meiner, 1987), 144.
  77. "In contrast with the "Gesammelte Werke" the texts are not arranged into titled parts, chapters, and paragraphs, insofar as Husserl did not do this himself, nor do they provide supplementary texts. The textual criticism is limited to footnotes documenting only the most important textual changes and references. In the editor's introduction information on the text's history and editing is given." [Husserl-Archives Leuven. "History and Aims." Husserl Archives Leuven <http://www.hiw.kuleuven.be/hiw/eng/husserl/ehus1his.php>].
  78. In addition to the *Gesammelte Werke*, *Materialien*, and *Dokumente* series, Kluwer Academic Publishers has also published the Husserliana, Studienausgabe series, which consists of Husserl's *Formal and Transcendental Logic* in two volumes. Nevertheless, the *Gesammelte Werke* and *Materialien* series remain the central publishing outlet for Husserl's original research materials; and the *Dokumente* series the central outlet for associated text such as his *Briefwechsel* or works completed by Husserl's assistants on his behalf.
  79. Dorion Cairns' *Conversations with Husserl and Fink*, 27.
  80. *Hua* XIX/1, 9; modified *Logical Investigations*, Volume I, 251.
  81. "Die phänomenologische Fundierung der Logik kämpft auch mit der Schwierigkeit, daß sie fast alle die Begriffe, auf deren Klärung sie abzielt, in der Darstellung selbst verwenden muß." (*Hua* XIX/1, 22.)
  82. *Hua* XIX/1, 22f; *Logical Investigations*, Volume I, 261.
  83. E. Husserl, *Introduction to the Logical Investigations*, 50.



84. "Frielich weisen uns diese Erwägungen auf eine Sphäre schon wiederhold als unerlässlich erkannter, phänomenologischer Analysen hin, welche die apriorischen Beziehungen zwischen Bedeutung und Erkenntnis bzw. zwischen Bedeutung und klärender Anschauung zur Evidenz bringen. . . ." (*Hua* XIX/1, 78; modified *Logical Investigations*, Volume I, 307f.)
85. "Wollen wir nicht ganz neue, allem lebendigem Sprachgefühl und aller historischen Überlieferung fremde Kunstworte einführen, so werden wir Unzuträglichkeiten der eben besprochenen Art kaum je vermeiden können." *Hua* XIX/1, 393; *Logical Investigations*, Volume II, 563.
86. See §6 in the "Introduction" to the *Logical Investigations* and §13 of the 5. Meditation. See also §84 of the *Ideas* I, especially pp. 190f or §26f of the *Crisis*.
87. *Hua* XXX/I, 190f; *Ideas/HuCW* II, 202.
88. "Es verfällt in großen und immer größeren Strecken in ein rein von Assoziationen beherrschtes Reden und Lesen, wonach es oft genug in seinen so gewonnen Geltungen von der nachkommenden Erfahrung enttäuscht wird." *Hua* VI, 372.
89. *Hua* III/1, 66; modified *Ideas/HuCW* II, 62.
90. "jede originär gebende Anschauung eine Rechtsquelle der Erkenntnis sei, daß alles, was sich uns in der "Intuition" originär, (sozusagen in seiner leibhaften Wirklichkeit) darbietet, einfach hinzunehmen sei, als was es sich gibt, aber auch nur in den Schranken, in denen es sich da gibt, kann uns keine erdenkliche Theorie irre machen." *Hua* III/1, 51.
91. *Hua* III/1, 51; modified *Ideas/HuCW* II, 44.
92. Eugen Fink, *Sixth Cartesian Meditation*, 86.
93. Eugen Fink, *HuDo* II/1, 101; *Sixth Cartesian Meditation*, 92.
94. Cairns, Dorion, *Conversations with Husserl and Fink*, 44.
95. *Hua* I, 60; modified *Cartesian Meditations*, 20.
96. E. Husserl. *HuDo* II/1, 205; *Sixth Cartesian Meditation*, 180.
97. *Hua* VI, 59; modified *Crisis of European Sciences*, 58.
98. E. Fink. *HuDo* I, 121–222; *Sixth Cartesian Meditation*, 111.
99. Fink, Eugen. "Die Spätphilosophie Huserls in der Freiburger Zeit." In *Nähe und Distanz: phänomenologische Vorträge und Aufsätze*, edited by Franz-Anton Schwartz. Freiburg Breisgau und München: K. Alber, 1977, 205–77
100. *Ibid.*, 209.
101. H.L. van Breda, "The Husserl Archives in Louvain.", 487 n.1.
102. Klaus Held, *Lebendige Gegenwart. Die Frage nach der Seinsweise des transzendentalen Ich bei Edmund Husserl, entwickelt am Leitfaden der Zeitproblematik*. (Den Haag: Martinus Nijhoff, 1966), viii.
103. Husserl to Albrecht, December 16, 1936 in *HuDo* III/9, 129.
104. Husserl to Paul Natorp, February 1, 1922 in *HuDo* III/5, 151–52.
105. Husserl to Gustav Albrecht, October 7<sup>th</sup>, 1934 in *HuDo* III/9, 105.
106. Jean Hering, Alexandre Koyré, Roman Ingarden and Jan Patočka stood at the center of this effort to save Husserl's manuscripts at this time.
107. See note 8 in chapter 3.
108. Edmund Husserl, "Die Krisis der europäischen Wissenschaften und die transzendente Phänomenologie. Eine Einleitung in die phänomenologische Philosophie." In *Philosophia* (Belgrad) 1. (1936): 77–176.
109. Jan Patočka, "Erinnerungen an Husserl." *Texte, Dokumente, Bibliographie*, edited by L. Hagedorn, H. R. Sepp, J. Nemec and D. Soucek., (Freiburg: Verlag Karl Alber, 1999), 283ff.
110. The best indicator of Husserl's daily research activity available is Karl Schuhmann's *Husserl-Chronik*. But as Schuhmann states in the forward to his chronology, "My goal was to delimit as sharply as possible at all times

Husserl's path of thinking. Using the *Chronicle* one should keep continuously in mind that the number of entries itself describes more the degree of convergence to this ideal than the factual course of Husserl's philosophic life. For example, the meager work yielded in 1915 or in 1936 is not a sign of a dwindling power of creativity. On the contrary, surprisingly one can find many manuscripts in Husserl's literary estate which likely stem from these years. However, at the time Husserl's interest in dating his texts was only minor, though for a variety of different reasons." (Schuhmann, *Husserl-Chronik*, x.) This begs the question whether truly reliable chronological bibliography is possible. This difficulty is only sharpened when the manner by which Husserl's manuscripts were bundled together is also factored in. Although the scheme and collection of Husserl's Nachlass was originally constructed in large measure by Husserl and two of his last assistants, Eugen Fink and Ludwig Landgrebe, an inspection of the individual bundles shows works of a collation of manuscripts of varying dates, varying themes, and varying quality collected within a single folder. The establishment of a secure chronology of Husserl's life's work and so a proper philosophic biography remains, therefore, a serious problem.

## NOTES TO CHAPTER 2

1. See *HuDo* II/2, 3–9. See also *Hua* XV, xxxvi–xl, and Roman Ingarden (ed.) *Briefe an Roman Ingarden*, 168f.
2. According to marginal notes written in Husserl's hand, he and Fink went through this first outline in August, 1930. Husserl's marginal remarks on the second page of the outline include the following insertion: "1929?" I infer from this that it is possible the first outline may have been produced as early as 1929. See I. Kern. "Einleitung des Herausgebers," *Hua* XV, xxxv n3. See also: E. Husserl. *Briefe an Ingarden*, 169.
3. See "Appendix: Systems of Phenomenological Philosophy" for a full English translation of Husserl's and Fink's outlines.
4. Cf. Karl Schuhmann, *Husserl-Chronik*, 367.
5. See "Appendix: Systems of Phenomenological Philosophy."
6. "Es ist also kaum anzunehmen, dass Husserl nach diesem so ausgearbeiteten und von ihm im grossen und ganzen aufgenommenen Plan Finks noch jenen eigenen entworfen hätte. Die Entstehen dieser beiden Pläne ist wohl zu denken, dass Husserl vorerst einmal, im Frühling oder Frühsommer 1930, seinen eigenen Entwurf (im Stenogramm) hinschrieb und ihn Fink zur Abschrift übergab, dann diesen Plan mit Fink diskutierte, wobei vielleicht noch unterdessen verlorenen Zwischenstadien entstanden, und schliesslich Fink beauftragte, jenen grossen Plan, der am 13. August einging, zu schreiben." (Iso Kern, "Einleitung des Herausgebers," *Hua* XV, xli–xlii.)
7. "For some months now I have been working through my all-too numerous manuscripts. I am planning a great systematic work constructed from the ground up that can serve as the foundational work of phenomenology." (Husserl to Roman Ingarden, November 25, 1921 in *HuDo* III/3, 213.)
8. "Er wolle die 'grossen Scheine' der Systemphilosophien 'in Kleingeld wechseln.'" [Eugen Fink, "Die Spätphilosophie Husserls in der Freiburger Zeit." In *Nähe und Distanz. Phänomenologische Vorträge und Aufsätze*, 219–220.]
9. *Hua* XXV, 6; "Philosophie als strenge Wissenschaft," 291–2 (italics mine).
10. E. Husserl. "Renewal: its problem and method." In *Husserl. Shorter Works*, 331.
11. *Hua* XXV, 53; "Philosophie als strenge Wissenschaft," 333.



12. One obvious early example is the planned three-part *Ideas* project.
13. E. Husserl, "Nachwort" in *Hua* V, 161.
14. E. Fink, "Reflexionen zu Husserls Phänomenologischer Reduktion." In *Nähe und Distanz. Phänomenologische Vorträge und Aufsätze*, 310.
15. *Ibid.*, 301.
16. E. Fink. *Sixth Cartesian Meditation*, 72.
17. *Cartesianische Meditationen*. Textedition Elisabeth Ströker. (Meiner 1992), 5; *Hua* I, 45.
18. E. Fink, *Sixth Cartesian Meditation*, 73. [To which Husserl adds in the margin, "Obviously too, however, not a coming-to-be in the sense of a worldly coming-to-be, or a mode of what exists as a [process of] happening—but again an analogue to it." (*Ibid.*, 73 n239.)]
19. *Cartesianische Meditationen*. Textedition Elisabeth Ströker. (Meiner 1992), 4; *Hua* I, 44.
20. *Hua* III/1, 51.
21. *Ibid.*
22. *Hua* XXV, 60–1; "Philosophie als strenge Wissenschaft," 340.
23. E. Husserl. *Cartesianische Meditationen*. Textedition Elisabeth Ströker. (Meiner 1992), 10; *Hua* I, 49–50.
24. *Hua* XVII, 1.
25. E. Husserl, *Erste Philosophie. Hua* VIII, 4.
26. E. Husserl, *Cartesian Meditations*, modified 12.
27. *Hua* III/1, 40; modified *Ideas/HuCW* II, 34.
28. Edmund Husserl. *Briefwechsel*. Edited by Karl Schuhmann with Elisabeth Schuhmann. The Hague, Netherlands, 1994.
29. Wilhelm Dilthey. *Der Aufbau der geschichtlichen Welt*. GS VII, 250; modified *Formation of the Historical World*, 268.
30. Husserl to Georg Misch, June 7th, 1930 in *HuDo* III/6, 281.
31. Even though Husserl wrote six of the last seven of these letters, there are indications in the letters to suggest that some of Misch's correspondence has either not survived or remains unpublished in the Niedersächsische Staats- und Universitätsbibliothek at Göttingen.
32. These earlier two letters are bureaucratic in nature. The first letter, written on June 18th, 1919, centers on efforts by Edith Stein, one of Husserl's students, to complete her work at the University of Göttingen; the second letter, from May 28th, 1922, concerns Husserl's former chair of philosophy at Göttingen. Stein completed her dissertation under Husserl in 1916 and concluded a two year post-doctoral position as Husserl's assistant. She sought to complete her *Habilitation* at the University of Göttingen. Women, however, were precluded from holding professorial positions in the German university system at that time. In the first letter, Misch, a faculty member at Göttingen, writes to Husserl of the difficulties associated with Stein's application. "For all the esteem I have for Fraulein Stein after your recommendation and after reading her remarkable dissertation," Misch explains. "I <still> cannot offer her many prospects. It would be otherwise if a significant male student of yours would like to come, one with whom these reservations would not surface (*HuDo* III/6, 271.)." In the second letter Misch writes to Husserl as a courtesy in order to request his opinion about potential candidates to fill Husserl's former chair of philosophy at the University of Göttingen. The names Misch proposes include Moritz Geiger, Alexander Pfänder, and Martin Heidegger. We do not know Husserl's recommendation, but it was Geiger who was eventually named to the position.
33. Husserl to Misch, June 27, 1929 in *HuDo* III/6, 275.

34. Biemel, Walter. "Introduction to the Dilthey-Husserl Correspondence." In *Husserl. Shorter Works*, 199.
35. *Hua* XXV, 45; "Philosophie als strenge Wissenschaft," 326, n1.
36. W. Dilthey to Husserl, June 29, 1911 in *HuDo* III/3, 44.
37. Max Frischeisen-Köhler and Wilhelm Dilthey. *Weltanschauung Philosophie und Religion in Darstellungen*. Berlin: Reischl & Co., 1911.
38. Wilhelm Dilthey, "Das Wesen der Philosophie." In *Systematische philosophie. Die Kultur der Gegenwart: ihre Entwicklung und ihre Ziele*, edited by Paul Hinnenberg. Berlin und Leipzig: B. G. Teubner, 1907, 1–72.
39. W. Dilthey to Husserl, June 29, 1911 in *HuDo* III/6, 44.
40. *Ibid.*, 47.
41. *Ibid.*, 45.
42. *Ibid.*, 46.
43. *Ibid.*, 43.
44. E. Husserl to W. Dilthey, July 5/6, 1911 in *HuDo* III/4, 51.
45. W. Dilthey to Husserl, August 10, 1911 in *HuDo* III/6, 51.
46. Cf. Husserl's letter to Dilthey of July 5/6th, 1911 in *HuDo* III/6, 50f.
47. G. Misch to E. Husserl, August 9, 1929 in *HuDo* III/6, 279.
48. G. Misch, "Vorbericht des Herausgebers." In Wilhelm Dilthey. *Die Geistige Welt. Einleitung in die Philosophie der Philosophie*. GS V, cxii.
49. *Ibid.*, cxii.
50. O.F. Bollnow, "Dilthey und die Phänomenologie." In *Dilthey und die Philosophie der Gegenwart*. Hrsg. und eingeleitet v. Ernst Wolfgang Orth. Freiburg/München: Karl Alber, 60f.
51. *Ibid.*, 61.
52. Husserl received volumes V–VI of Dilthey's *Schriften* on July 5th, 1924. (K. Schuhmann. *Husserl-Chronik*, 282.)
53. Cf. G. Misch. *Lebensphilosophie und Phänomenologie*, 136. It is interesting to note Husserl's response to this critique, which is found in his marginal notations to Misch's *Life-philosophy*: "Yes, < for one > who has never understood the phenomenological method." (Husserl, Edmund. "Edmund Husserl's Randnotizen zu Georg Mischs Lebensphilosophie und Phänomenologie. In *Dilthey Jahrbuch für Philosophie und Geschichte der Geisteswissenschaften* 12 (1999/2000): 176.)
54. E. Husserl to W. Dilthey, July 5/6, 1911 in *HuDo* III/6, 50.
55. *Ibid.*, 49.
56. "By the way, you should consult only with caution the *Logos* article since no use is made there of the phenomenological reduction." (Husserl to Marvin Farber, June 18th, 1937 in *HuDo* III/4, 83.)
57. In the first edition of the *Logical Investigations*, Husserl explicitly rejected the notion of a pure transcendental ego. He famously reversed himself on this point in the 1913 revisions. Compare the following two statements by Husserl in his *Logical Investigations*. This first occurs in the first edition: "Now I must admit that I have been utterly unable to find this primitive I as the necessary center of relations. What I am solely capable of noticing and therefore perceiving is the empirical I and its empirical relation to its own experiences or to external objects. . . ." (*Hua* XIX, 374). Then in a note which he attached to this passage in 1913: "In the meanwhile I have come to find or rather learned not be led astray by concerns against degenerating into a I-metaphysics in the pure grasping of the given. (*Hua* XIX 374, note \*). See also *Hua* XVIII, 15 as well as Husserl's review of Th. Elsenhans's "Das Verhältnis der Logik zur Psychologie" referenced in Chapter 1, n7.
58. *Hua* XXV, 36; "Philosophie als strenge Wissenschaft," 318. (Cited also as note 9 in chapter 1.)

59. *Hua* III/1, 68.
60. *Hua* XXV, 38; “Philosophie als strenge Wissenschaft,” 320.
61. *Hua* III/1, 68.
62. W. Dilthey, *Einleitung in die Geisteswissenschaften* (GS I), 396.
63. W. Dilthey to E. Husserl, June, 29, 1911 in *HuDo* III/6, 43.
64. E. Husserl to W. Dilthey, July 5/6, 1911 in *HuDo* III/6, 50.
65. *Ibid.*
66. “Philosophy as rigorous science.”
67. Husserl, Edmund. 1999. *The idea of phenomenology: a translation of Die Idee der Phänomenologie* (Husserliana II). Translated by L. Hardy. Husserliana: Collected Works. Vol. XIII. Dordrecht: Kluwer Academic Publishers.
68. E. Husserl to G. Misch, August 3, 1929 in *HuDo* III/6, 277 (italics mine). (See also note 135 in this chapter.)
69. E. Husserl to W. Dilthey, July 5/6, 1911 in *Hua* III/6, 50f.
70. *Hua* II.
71. Husserl wrote a note which he attached to the so-called “Seefelder Manuskripte” of 1905 to this effect. “Historische Note: In Seefelder Blättern—1905—finde ich schon Begriff and korrekten Gebrauch der ‘phänomenologischen Reduktion’.” (*Hua* X, 237, n1.)
72. E. Husserl to G. Misch, 27. VI. 1929. *HuDo* III/6, 275.
73. [1] G. Misch, *Lebensphilosophie und Phänomenologie*, I. Teil. *Philosophischer Anzeiger*, Heft 3 (1928/29): 267–368; [2] G. Misch, *Lebensphilosophie und Phänomenologie*, II. Teil. *Philosophischer Anzeiger*, Heft 4 (1928/29): 405–475; [3] G. Misch, *Lebensphilosophie und Phänomenologie*, III. Teil. *Philosophischer Anzeiger*, Heft 3/4 (1929/30): 181–330. Misch eventual published his *Lebensphilosophie* as a monograph in 1930: [4] G. Misch, 1930. *Lebensphilosophie und Phänomenologie. Eine Auseinandersetzung der Dilthey’schen Richtung mit Heidegger und Husserl*. 1. Aufl. Bonn: Verlag Cohen.
74. W. Dilthey. *Weltaanschauungslehre. Abhandlungen zur Philosophie der Philosophie*. 3., unver. Aufl. Hrsg. v. Bernahrd Groethuysen. *Gesammelte Schriften* VIII. Stuttgart: B.G. Teubner Verlagsgesellschaft, 1960.
75. E. Husserl to G. Misch, June 27, 1929 in *HuDo* III/6, 275.
76. Husserl to Dilthey, June 29th, 1911. *HuDo* III/6, 51. *Husserl. Shorter Works*, 207.
77. E. Husserl. *Méditations cartésiennes. Introduction à la phénoménologie*. Traduit de l’allemand par Gabrielle Peiffer and Emmanuel Levinas. (Bibliothèque de la Société française de Philosophie). Paris: A. Colin, 1931.
78. G. Misch. *Lebensphilosophie und Phänomenologie*. 3. Aufl. Stuttgart: B.G. Teubner, 1967, iii.
79. E. Husserl to G. Misch, June 27, 1929 in *Hua* III/6, 275.
80. The year of Husserl’s visit to Dilthey in Berlin.
81. E. Husserl to G. Misch, April 17th, 1937 in *HuDo* III/6, 284 (underlining mine).
82. “Die Krisis der europäischen Wissenschaften und die transzendente Phänomenologie. Eine Einleitung in die phänomenologische Philosophie.” *Philosophia* 1. Belgrad (1936): 77–176.
83. Cf. §15 of the “Crisis,” *Hua* VI, 71f. Husserl’s last work is commonly characterized as initiating a break from his earlier writings. This is the position taken by David Carr, for instance, in his influential book, *Phenomenology and the Problem of History*. If we can identify Husserl’s thinking in the *Méditations cartésiennes* and *Ideas I* as neo-Cartesian, it is only to the degree that we accept the radical critique of Descartes’ actual method whereby Husserl is “obliged—and precisely by its radical development of

Cartesian motifs—to reject nearly all the well known doctrinal content of the Cartesian philosophy.” (*Hua* I, 43; *CM* 1) Accordingly and following Carr we can as easily label Husserl’s last writings a form of neo-Kantianism insofar as the writings revolve around a critical transformation of the Kantian transcendental motif. Iso Kern makes a similar point in his influential work, *Husserl und Kant*. Thus Kern writes, “Husserl’s plan for the “Crisis” as a Kant critique does not contradict the assertion we made above—that this work stands in an especially close affinity to Kant. Rather, this Kant critique is determined precisely by this affinity. *Because* Husserl is connected to Kant, it becomes also necessary for him to bring out and stress the essential defects within the Kantian philosophy.” (Iso Kern, *Husserl und Kant*, 47; see also *Hua* VI, 435ff, esp. 438.) However, one must be cautious here not to liken this “return to Kant” in these late writings with an acceptance of the contemporaneous neo-Kantian critical philosophies so disparaging of Husserl’s transcendental turn in the *Ideas*. It is worth noting Eugen Fink’s article contrasting Husserl’s phenomenology with neo-Kantian philosophies of the day in this regard. (Eugen Fink, “The Phenomenological Philosophy of Edmund Husserl and Contemporary Criticism,” In *The Phenomenology of Husserl: Selected Critical Readings*, 73–147.) Husserl means in the “Crisis” writings to examine the Kantian transcendental motif as a deepening of the drive to rigor working itself out in Western philosophy. Hence his return to Kant in these writings reflects the novel method of regressive sense-investigation typical of these writings by which Husserl hopes to trace the working out of philosophy as rigorous science. As he says in the *Crisis* text, “It is with good reason that we pause *over Kant*, a significant turning point in modern history. The critique to be directed against him will illuminate the total earlier history of philosophy like a reflector, namely, in respect to the *general sense of science* [*Wissenschaftlichkeit*] which all *earlier* philosophies strove to realize—as the only meaning which lay and could possibly lie within their spiritual horizon (*Hua* VI, 103; modified *Crisis* 100.).” What Husserl discloses in his critical pause over Kant’s philosophy is the unexpressed presupposition concealed “from the very start in the Kantian manner of posing questions, the everyday surrounding world of life (*Hua* VI, 106; *Crisis* 104.).” Carr argues that the historical method of philosophizing representative of the “Crisis” writings represents a striking and fatal critique of Husserl’s own paradigm of perception typical to his neo-Cartesian manner of philosophy. By this reasoning, Carr concludes that the “Crisis” institutes a break from Husserl’s earlier philosophy. We believe this to be mistaken. Although our own analysis of Husserl’s philosophy concludes with Husserl’s “system of phenomenological philosophy,” which he worked on in the early thirties before he turned to the Crisis writings, we believe the Crisis writings can be shown to fit within the development of the transcendental phenomenological problematic. The “novelty” of Husserl’s approach in the last years can be traced to writings reaching as far back as the early twenties. Thus the “Crisis” is not as innovative as it appears. This particular thesis falls outside the specific tasks of this study, and so we leave it unsupported here. It is our future intention, however, to undertake a separate study on the basis of the present investigation to support these claims.

84. *Hua* VI, 71f.

85. *Hua* VI, 157–158.

86. *Hua* III/1, 181f.

87. E. Husserl, “Nr. 34. <Zur Kritik an den *Ideen* I> <Sommer 1937>.” In *Hua* XXIX, 425–26.

88. "There exists a fundamental difference in the manner of world-consciousness and of thing-consciousness, of object-consciousness (in a widest, but purely life-world sense), though on the other hand the one and the other form an inseparable unity. Things, objects (understood always purely in the sense of the lifeworld) are "given" as things holding in each case for us (in whatever mode of being-certainty), but fundamentally only so, that they are consciously given as things, as objects *in the horizon of the world*. Anything is something, "something of" the world, of which we are conscious continually as horizon. On the other side, this horizon is conscious only as a horizon for existing objects <seiende Objekte> and cannot be present <aktuell> without particularized conscious objects. Everything has its possible mode of variation of holding-forth, which is the modalization of being-certainty. On the other hand, the world does not exist as a being like an object but rather exists as a unicity for which the plural is absurd. Every plural and every singular extracted therefrom presupposes the horizon of world. This difference of the manner of being of an object in the world and of the world itself obviously prescribes fundamentally differentiated correlative manners of consciousness. " (E. Husserl. *Die Krisis der Europäischen Wissenschaften*. Hua VI, 146.)
89. These lectures stem originally from a lecture course Husserl held in 1905 but include materials produced as late as 1917.
90. Hua XXV, 46–7; "Philosophie als strenge Wissenschaft," 327–8.
91. Caution must be used when translating the German *Geist*, *geistig*, or its derivatives into English. No single word in English adequately conveys the full connotation of the German, which can mean either spirit, intellect or mind. The term *Geisteswissenschaft* is translated consistently as "human science." "Mental" is one choice for *geistig*, but a special note of caution must be inserted here. Unfortunately, in his translation of *Ideas* I Fred Kersten regularly employs the expression "mental processes" for the German term, "*Erlebnis*." This manner of expression seriously muddies an already turbid body of choices confronting the translator of Husserl into English. For purposes of clarity, I have translated the term "*Erlebnis*" and paronymous words as "experience" or some derivative thereof in order to avoid confusion.
92. This seemingly contradicts a criticism leveled against Dilthey by Husserl. Cf. Edmund Husserl. *Phänomenologische Psychologie* in Hua IX, 34. "Bei meinem inneren Ringen um eine prinzipielle Überwindung des Positivismus mußte mich die starke Hinneigung zum Positivismus, die in Diltheys älterem Werk, der "Einleitung in die Geisteswissenschaften," hervorgetreten war, abstoßen." However, Husserl seems here to be using the term positivism very broadly to include almost any sort of empirical methodology, including the empiricism found at root in the methodology promulgated by Dilthey in his *Introduction*. Thus his reaction against Dilthey's positivism reflects his struggle for the application of *Wesensschau* (intuition of essences) as a fundamentally valid form of seeing. "Das unmittelbare "Sehen", nicht bloß das sinnliche, erfahrende Sehen, sondern das Sehen überhaupt als originär gebendes Bewußtsein welcher Art immer, ist die letzte Rechtsquelle aller vernünftigen Behauptungen." (Hua III/1, 43.) See also note 22 in chapter 1.
93. Hua IX, 7.
94. Wilhelm Dilthey. *Ideen über eine beschreibende und zergliedernde Psychologie*. GS V, 143–44. "Ideas Concerning a Descriptive and Analytic Psychology." Translated by Richard Zaner. The Hague: Martinus Nijhoff, 1977, modified 27–28.
95. Hua IX, 49.

96. Wilhelm Dilthey. *Ideen über eine beschreibende und zergliedernde Psychologie*. GS V, 168–69.
97. E. Husserl. *Logische Untersuchungen*. Erste Auflage. A18. *Hua* XIX/1, 24.
98. “Übungen zur neueren Philosophie, WS 04/05.” Ulrich Herrmann. Bibliographie Wilhelm Dilthey. Quellen und Literatur. Weinheim: Verlag Julius Beltz, 121. Cf. Karl Schuhmann. *Husserl-Chronik*. 87.
99. Bernhard Groethuysen an Husserl, March 28, 1905 in *HuDo* III/6, 171.
100. Cf. Chapter 1, note 7.
101. Sitzungsbericht der Königlich Preussischen Akademie der Wissenschaften Berlin. Gesamtsitzung vom 16. März 1905, ausgegeben am 23. März 1905, S. 1–22 [322–343]: Studien zur Grundlegung der Geisteswissenschaften. Von W. Dilthey. Erste Studie.
102. Wilhelm Dilthey. *Der Aufbau der geschichtlichen Welt in den Geisteswissenschaften*, 10.
103. *Ibid.*, 14 fn.
104. *Ibid.*, 351.
105. The editors of the English translation of GS VII, Rudolf Makkreel and Frithjof Rodi, suggest incorrectly that “Dilthey substitutes ‘psychological description’ for Husserl’s ‘pure description.’ This was no substitution but rather a faithful rendering of the first edition, the only edition ever available to Dilthey. This is an interesting mistake by the editors, since they obviously recognize that Dilthey only ever had the first edition of Husserl’s *Logical Investigations*, cf. Wilhelm Dilthey, Selected Works, volume III, *The Formation of the Historical World in the Human Sciences*, 62, note 11.
106. Wilhelm Dilthey. *Logik und Wert. Späte Vorlesungen, Entwürfe und Fragmente zur Strukturpsychologie, Logik und Wertlehre (ca. 1904–1911)*. *Gesammelte Schriften* XXIV. Göttingen: Vandenhoeck & Ruprecht, 2004, 362.
107. E. Husserl. *Phänomenologische Psychologie*. *Hua* IX, 33.
108. Ebbinghaus, Hermann. “Über erklärende und beschreibende Psychologie.” *Zeitschrift für Psychologie und Physiologie der Sinnesorgane* 9 (1895): 161–205.
109. Edmund Husserl. *Phänomenologie Psychologie*. *Hua* IX, 34.
110. *Ibid.*, 31.
111. E. Husserl to Georg Misch, June 27, 1929 in *HuDo* III/6, 275.
112. Karl Schuhmann. *Husserl-Chronik*, 70.
113. Mahnke, Dietrich. “Rezension des VII.en Bands der Gesammelten Werke Wilhelm Diltheys, *Der Aufbau der geschichtlichen Welt in den Geisteswissenschaften*.” In *Deutsche Literaturzeitung* 44. Heft (1927): 2143–51.
114. Dietrich Mahnke. “Rezension des VII.en Bands,” 1927, 2150.
115. Cf. Guy van Kerckhoven. “Die Grundsätze von Husserls Konfrontation mit Dilthey im Lichte der geschichtlichen Selbstzeugnisse.” In *Dilthey und der Wandel des Philosophiebegriffs seit dem 19. Jahrhundert*. Sonderdruck der *Phänomenologische Forschung*, Band 16. Hrsg. von E. W. Orth. Freiburg/München: Karl Alber, 1984, 147.
116. E. Husserl to Dietrich Mahnke, December 26th, 1927 in *HuDo* III/3, 459.
117. Husserl seems to mistake the date of his meeting with Dilthey for the following winter semester rather than the earlier summer semester.
118. E. Husserl to Dietrich Mahnke, December 26th, 1927 in *HuDo* III/3, 459.
119. “Geschichtsphilosophischen Übungen in Anknüpfen an neuere Literatur (Seminar, Sommer Semester 1905).” Bernet, Rudolf, Iso Kern, and Eduard Marbach. Edmund Husserl: Darstellung seines Denkens. Hamburg: F. Meiner Verlag, 1989, 220. Cf. Karl Schuhmann. *Husserl-Chronik*, 89.
120. E. Husserl to Dietrich Mahnke, December 26th, 1927 in *HuDo* III/3, 459.



121. D. Mahnke. "Rezension des VII. Bandes," 2143.
122. *Ibid.*, 2144.
123. *Ibid.*
124. *Ibid.*, 2145.
125. *Ibid.*
126. G. Misch, *Lebensphilosophie und Phänomenologie*, 203.
127. D. Mahnke. "Rezension des VII. Bandes," 2151.
128. *Ibid.* The final quote in the passage is taken from *Goethe's Faust*, translated by Walter Kaufmann (New York: Anchor Books, 1961), 87–89.
129. Husserl to Adolf Grimme, March 5th, 1931 in *HuDo* III/3, 90.
130. "He who studies my writing closely will see that logic and the phenomenological clarification of the logical were only a natural field of entrance for me, that for me nothing could be farther off the mark than to "logicize" philosophy, that is, to reduce it to logic. Just as little do I reduce philosophy to phenomenology, to a critique of cognition, and so on." (Husserl to Karl Joël, March 11th, 1914. *HuDo* III/6, 207.)
131. Edmund Husserl to Heinrich Husserl, October 2nd, 1912. "Der Logosartikler ist schon genug böses Blut gemacht: aber Respekt hat man, es steht ja schon darin." *HuDo* III/9, 288.
132. Edmund Husserl to Eduard Spranger, ca November 1st, 1918. *HuDo* III/6, 420.
133. *Ibid.*
134. Husserl to Mahnke, December 26th, 1927. *HuDo* III/3, 460.
135. K. Schuhmann, *Husserl-Chronik*, 89.
136. E. Husserl to D. Mahnke, December 26th, 1927 in *HuDo* III/3, 460 (italics mine). Cf. note 68 in this chapter.
137. *Ibid.*
138. *Ibid.*, 460–461.
139. *Ibid.*
140. *Ibid.*
141. *Ibid.*, 462.
142. E. Husserl. "Rezension von Elsenhans," in *Hua* XXII 206–207.
143. E. Husserl to D. Mahnke, December 26th, 1927 in *Hua* III/3, 462.

### NOTES TO CHAPTER 3

1. *HuDo* III/5, 137.
2. E. Husserl to Adolf Grimme, March 5th, 1931 in *HuDo* III/3, 90.
3. We have noted already that Husserl held a series of "philosophical exercises" on history in connection with the new literature (SS 1905) immediately after his encounter with Dilthey in 1905 (cf. note 119 in chapter 2). This course was the proto-type of what would become Husserl's most oft repeated course (on the theme of "nature and spirit" and the "ideas of natural and human science" SS 1913, SS 1913, WS 1915/16, SS 1919, WS 1921/23, SS 1927). Apart from Husserl's lectures on phenomenological psychology, one would expect to find a detailed exposition of Dilthey's philosophy also in these courses. Yet this is not the case. Unfortunately, not all of these are available. Husserl appears to have presented the SS 1905 course, for instance, with little or no notes and a student copy does not seem to exist. So these lectures seem lost, which is a great loss. We know from Husserl's comments that it focused on the work of Wilhelm Dilthey and two proponents of the Southwest School of neo-Kantianism, Wilhelm Windelband and Heinrich Rickert. Two later courses that Husserl presented

along a similar theme have recently been published, however. These courses focus to a large degree on the work of Windelband and Rickert and to a much lesser extent on Dilthey. Cf. (i) *Natur und Geist. Vorlesungen Sommersemester 1919*. Hrsg. v. Michael Weiler. *Husserliana: Edmund Husserl Materialienband IV*. Dordrecht: Kluwer Academic Publishers, 2002, and (ii) *Natur und Geist. Vorlesungen Sommersemester 1927*. Hrsg. v. Michael Weiler. *Husserliana* XXXII. Dordrecht: Kluwer Academic Publishers, 2001. Husserl does not mention Dilthey in his 1919 course “Nature and Spirit,” and he mentions Dilthey only in passing in the 1927 course of the same name. Dilthey’s name occurs in this latter text first in context of Windelband’s treatment of the meaningfulness of historical facts (*Hua* XXXII, 84) and second in the context of Dilthey’s own efforts to establish a secure, unique ground for a humanistic psychology (*Ibid.*, 131). However, Husserl never mentions the influential role of Dilthey on his own thinking.

4. J.N. Mohanty. “The Unity of Husserl’s Philosophy,” 117.
5. An example of this sort of analysis is found in R. Bernet’s excellent article, “Die neue Phänomenologie des Zeitbewusstseins in Husserl Bernauer Manuskripten.” Bernet argues that a main concern in Husserl’s analysis of intentionality taking place in the teens centers on the status of apprehensional contents, i.e., the sensation contents, bearing meaning within the qualitatively distinct acts of retention (memory) and phantasy within consciousness. This concern leads Husserl to reformulate his description of the temporal flow of consciousness within which these contents find their meaning. In regards to the contents, themselves, Bernet shows that Husserl does not use a consistent terminology but one which has a traceable chronology of use. “Husserl calls the givenness of such an unmodified, i.e., originally present sensation, a “primordial impression” [*Urimpression*] in early texts and later, in the Bernau manuscripts, a “primordial presentation” [*Urpräsentation*].” (Bernet, Rudolf. “Die neue Phänomenologie des Zeitbewusstseins in Husserls Bernauer Manuskripten.” In *Die erscheinende Welt: Festschrift für Klaus Held*, hrsg. v. Heinrich Hüni and Peter Trawny, Berlin: Duncker & Humboldt, 2002, 544.) He then illustrates that Husserl’s descriptions of the immanent flow of consciousness within which sense constituting activity occurs also has a traceable chronology of use. “Husserl calls this inner consciousness of sensation in the early texts “absolute consciousness” and, then, in the Bernau manuscripts “primordial process” or “primordial stream.” (*Ibid.*) Bernet’s masterly analysis of the Bernau manuscripts obtains its efficacy because of the precision with which he traces Husserl’s conceptualization of the issue. We do not seek to disparage this sort of analysis here, but rather only to provide an example of the sort of interpretive analysis that is dominant today among Husserl scholars.
6. For this phrase, I am indebted to Donn Welton as he introduces the essays of his collection *The New Husserl. A Critical Reader* (Bloomington: Indiana University Press, 2003, xii).
7. “Die Begriffe des ‘Phänomens,’ der ‘Epoche,’ der ‘Konstitution,’ der ‘Leistung’ und der ‘transcendental Logik’ sind vielmehr operativ gebraucht, als thematisch geklärt. Sie alle stellen Probleme dar, die noch *offen* sind. Die Ungelöstheit dieser Probleme zu sehen, besagt keine unangemessene Kritik an Husserl,—bedeutet noch weniger eine Überholung dieses Denkers.” (E. Fink, “Operative Begriffe in Husserls Phänomenologie.” In *Nähe und Distanz Phänomenologische Vorträge und Aufsätze*, 203.)
8. On October 27, 1938, officials at the University of Leuven secured funding from the “Francqui Stiftung” which would provide means for Husserl’s last two assistants, Ludwig Landgrebe and Eugen Fink, to work on Husserl’s



- Nachlass* for two years. "This day can be said to be the date of the foundation of the Husserl Archive in Leuven." Sabine Mödersheim, "Husserl's Nachlaß und seine Erschließung," 105.
9. Samuel Ijsseling, "Das Husserl-Archiv in Leuven und die Husserl-Ausgabe," *Buchstabe und Geist: zur Überlieferung und Edition philosophischer Texte*, edited by Walter Jaeschke and Allgemeine Gesellschaft für Philosophie in Deutschland. Arbeitsgemeinschaft Philosophischer Editionen, (Hamburg: F. Meiner, 1987), 144.
  10. This number excludes the eight volumes of Husserl's original manuscripts currently in print as part of *Materialien* series.
  11. Sabina Mödersheim, "Husserl Nachlaß und seine Erschließung," 113.
  12. "It is—a critical edition. I need add nothing further. Certainly, we are unable to edit everything at the same time, and so in every volume of our edition a moment of selection plays itself out. Yet we hit upon this "selection" with respect solely and alone to the main points delimited by Husserl, himself, in his work." H.L. van Breda, "Geist und Bedeutung des Husserl-Archiv," *Edmund Husserl, 1859–1959. Recueil commémoratif publié à l'occasion du centenaire de la naissance du philosophe*, edited by H.L. van Breda, et. al., (The Hague: Martinus Nijhoff, 1959), 121.
  13. This should not be taken so literally to mean that the editor of the collections of Husserl's research manuscripts enjoyed unfettered authority in determining the contents. Every editor is constrained either by the thematic and chronological foci of the volume on which she is working. Since the collections of Husserl's research manuscripts contain myriad different investigations under a single theme, the editors of these volumes enjoy a greater responsibility than others for deciding which materials within the thematic focus and chronological period in question to include in their volume.
  14. "What became "fixed" in such publications has been time and time again pondered in the manuscripts and often, in accordance with his progressive thinking, put into novel connections." Bernet, Kern, & Marbach. *Introduction to Husserlian Phenomenology*, 2.
  15. (i) Husserl, Edmund. *Zur Phänomenologie der Intersubjektivität, Texte aus dem Nachlass. Erster Teil: 1905–1920*. Edited by Iso Kern. *Husserliana* XIII. The Hague: Martinus Nijhoff, 1973. (ii) Husserl, Edmund. *Zur Phänomenologie der Intersubjektivität, Texte aus dem Nachlass. Zweiter Teil: 1921–1928*. Edited by Iso Kern. *Husserliana* XIV. The Hague: Martinus Nijhoff, 1973. (iii) Husserl, Edmund. *Zur Phänomenologie der Intersubjektivität, Texte aus dem Nachlass. Dritter Teil: 1929–1935*. Edited by Iso Kern. *Husserliana* X. The Hague: Martinus Nijhoff, 1973.
  16. E. Husserl, *Die Bernauer Manuskripte über das Zeitbewusstsein (1917/18)*. Hrsg. v. Rudolf Bernet und Dieter Lohmar. *Husserliana* XXXIII. Dordrecht: Kluwer Academic Publishers, 2001.
  17. Volume XIII contains the one exception to this schema, since Husserl's lecture course of 1910/11, *The Basic Problems of Phenomenology*, represents the core text of this collection. On the basis of this exception, therefore, this editorial schema of this volume appears to be quite similarly constructed to the earlier published volumes of Husserl's lecture course in the series. This would be a misunderstanding of the significance of this volume, however, for reasons which the editor cites and which we discuss below.
  18. I. Kern, "Einleitung des Herausgebers." In *Hua* XIII xviii.
  19. I. Kern, "Einleitung." in *Hua* XIII, xx.
  20. I. Kern, "Einleitung." in *Hua* XIII, xix.
  21. Cf. note 14 above.

22. E. Husserl, *The Basic Problems of Phenomenology: from the Lectures, Winter Semester, 1910–1911*. Translated by Ingo Farin and James G. Hart. Dordrecht: Springer, 2006.
23. Cf. *Hua* XIII, xxxiii–xxxvi. Husserl referred to these lectures under a variety of names. The alternate titles include: (i) “Lectures on Intersubjectivity” (*Hua* XXIII, 195), (ii) “Lecture on empathy and the broadened reduction” (Ms. F I 43, S. 57a, see also *Hua* XXXIII, 512, (under p. 153), (iii) “Lecture on the phenomenological reduction as universal, intersubjective reduction” (M III 9 VI b, S. 68a), (iv) Lecture “on the phenomenological reduction and transcendental theory of empathy” (*Hua* XIII, S. 510), (v) simply as “Empathy”, or (vi) “lecture on the naturalistic concept of world”.
24. E. Husserl, *Die Idee der Phänomenologie. Fünf Vorlesungen*. 2. Auflage. Hrsg. v. Walter Biemel. *Husserliana* II. Den Haag: Marinus Nijhof, 1973.
25. See note 71 in the preceding chapter.
26. Between 1907 and 1911, Husserl offered eight courses at the University of Göttingen directly or indirectly on the nature of phenomenological philosophy. We focus only on the two of these which Husserl planned to use as the basis of his systematic presentation in the twenties. The full complement of courses, however, are: (i) Vorlesung, WS 1906/07: Einführung in die Logik und Erkenntniskritik; (ii) Seminar, WS 1906/07: Philosophische Übungen über ausgewählte Probleme der Phänomenologie und Erkenntniskritik; (iii) Vorlesung, SS 1907: Hauptstücke aus der Phänomenologie und Kritik der Vernunft [*The Idea of Phenomenology, five lectures*]; (iv) Seminar: WS 1907/08: Diskussionen über Grundfragen der Logik und Kritik der Vernunft; (v) Vorlesung, SS 1908: Zur Einleitung in die Wissenschaftslehre; (vi) Vorlesung, SS 1909: Einführung in die Phänomenologie der Erkenntnis; (vii) Vorlesung, WS 1910/11: Logik als Theorie der Erkenntnis, WS, 1910/11; and (viii) Vorlesung, 1910/11: Grundprobleme der Phänomenologie [*The Basic Problems*]. Bernet/Kern/Marbach. *An Introduction to Husserlian Philosophy*. 238f.
27. I. Kern, “Einleitung des Herausgebers,” in *Hua* XIII, xxxiii.
28. It was characteristic of Husserl during these years to speak of phenomenology as critical philosophy. This is less an effort to align phenomenology with the neo-Kantian philosophies that dominated Germany in the early years of the twentieth century than it was to tie the aims of phenomenology to the general aims of modern scientific philosophy generally, radically re-conceived though. “But however much this kind of critique of experience <characteristic of natural scientific methodology> may satisfy us, as long as we stand *within* natural science and think in its attitude, a completely different critique of experience is still possible and necessary, a critique which puts the whole of experience generally and in the same breadth experiential-scientific thinking in question.” (*Hua* XXV, 14; “Philosophie als strenge Wissenschaft,” 299.)
29. *Hua* II, 23.
30. Simpson, D.P. *Cassell’s New Latin Dictionary: Latin-English & English-Latin*. New York: Funk & Wagnalls Company, 506f.
31. *Hua* II, 75.
32. *Hua* II, 46.
33. *Hua* II, 60–61.
34. *Hua* II, 55.
35. I. Kern, “Einleitung” in *Hua* XIII, xxxvi. Part III of the “Crisis” details the “clarification of the transcendental problem and the related function of psychology.”
36. E. Husserl, *The Basic Problems*, 86. [*Hua* XIII, 191.]
37. *Hua* II, 55.

38. *Hua* XIII, 162n.
39. *Hua* XIII, 189.
40. E. Husserl, *Ideen I*. *Hua* III/1, 204.
41. E. Husserl, *The Basic Problems of Phenomenology*, modified 82. [*Hua* XIII, 186.]
42. E. Husserl, *The Basic Problems*, modified 84–85. [*Hua* XIII, 189.]
43. E. Husserl, *Die Idee der Phänomenologie* in *Hua* II, 74.
44. As always, the word “act” and its derivatives are meant here in the sense Husserl employs it throughout the *Logical Investigations* and later works. “We also deny the ‘mythology of activities.’ We define the “act” not as psychic actions but rather as intentional experiences.” [E. Husserl. “Fifth Logical Investigation, §13 Fixing our Terminology.” *Logical Investigations*. *Hua* XIX/1, 393n.]
45. E. Husserl, *The Basic Problems*, 129. [*Hua* XIII, 212.]
46. Cf. note 33 in this chapter.
47. “Inserted later: ‘if the epistemological interest is the determining one.’—Editor’s note.” E. Husserl, *The Basic Problems*, 54 n4. [*Hua* XIII, 160, n3]
48. E. Husserl, *The Basic Problems*, 54. [*Hua* XIII, 160.]
49. E. Husserl, *Die Idee der Phänomenologie* in *Hua* II, 70.
50. E. Husserl, *Die Idee der Phänomenologie* in *Hua* II, 73.
51. E. Husserl, *Zur Phänomenologie des inneren Zeitbewusstseins* (1893–1917). Hrg. v. Rudolf Boehm. *Husserliana* X. The Hague: Martinus Nijhoff, 1969.
52. *Hua* X, 343.
53. Cf. note 130 and 131 from the previous chapter.
54. Cf. notes 49, 51, and 53 from the previous chapter.
55. Husserl responds to the charge of being a “Platonizing realist” in §7 of the 2<sup>nd</sup> *Logical Investigation* and most famously §22 of *Ideen* I. See also §4 in the “Introduction to the *Logical Investigations*,” (ed. by E. Fink).
56. *Hua* III/1, 47.
57. This conception of consciousness articulated here as “presentive” bespeaks the strong influence of Klaus Held’s book, *Lebendige Gegenwart*, on this study. “Sensate perception serves here only as the “normal case” [Cf. Ms. C3 III (1931), S. 21: “Perception is the ‘normal case of every I-activity.’”], as an exemplary instance for self-giving intuition. This owes its intentional originality to the immediate [unverstellten] and clear nearness of the given in it. Such a nearness in the flesh is “presence” [“Gegenwart”]. For this reason perception can well be characterized as “presencing” [“Gegenwärtigen”]. (Klaus Held, *Lebendige Gegenwart*, 8.)
58. *Hua* II, 68.
59. *Hua* XIX/2, 678.
60. *Hua* XIX/2, 674–5.
61. I. Kern, “Einleitung,” in *Hua* XIII, xxxiif.
62. “The natural sciences are distinguished from the human sciences in that the former have facts for their objects which arise in consciousness as from outside and which are given individually as phenomena where, in contrast, the facts of the latter arise originaliter from within as reality and as a living interconnection <Zusammenhang>. As a consequence, for the natural sciences there arises a nexus <Zusammenhang> in them only by conclusions supplemented by means of an association of hypotheses. For the human sciences, on the contrary, the interconnection of psychic life underlies everything as an originally given reality. We explain nature; the life of the soul we understand.” (W. Dilthey, *Ideen über einer beschreibende und zergliedernde Psychologie*, in *Die Geistige Welt. Einleitung in die Philosophie des Lebens*, erste Hälfte. GS V. 5. unver. Aufl. ., 143–144.)

63. "If one wants to speak of the "psychical," one would have to speak of a *transcendental-psychical* in contrast to the *empirical-psychical*." (E. Husserl, *The Basic Problems*, 62. [Hua XIII, 168.]
64. W. Dilthey, *Ideas Concerning a Descriptive and Analytical Psychology*. Translated by Richard M. Zaner. In *Descriptive Psychology and Historical Understanding*. The Hague: Martinus Nijhoff, 58. [GS V, 176.]
65. Cf. Hua XIII, 149. Further, Husserl makes clear in a number of places in *Ideas I* that the paradigmatic analyses of perception can and ought to be extended to non presenting intentional consciousness. I-experience as a whole is the theme of phenomenology, even though the word "consciousness" which designates the delimited domain of I-experiences, insinuates a limitation to thinking, presentive consciousness. "We takes as our departure consciousness in a laconic sense, one which provisionally presents itself, which we most simply designate by the Cartesian *cogito*, the 'I think.' It is well known of Descartes that the *cogito* includes within it every "I perceive, I remember, I imagine, I judge, feel, desire, want" and thus all and any similar I-experiences in the countless flowing particular formations." (Hua III/1, 70.)
66. E. Husserl. "Appendix IX to §39." In *The Basic Problems*, modified 156. [Hua XIII, 229.]
67. Edmund Husserl. *Logische Untersuchungen. Zweiter Theil. Untersuchungen zur Phänomenologie und Theorie der Erkenntnis*. Halle a. S.: Max Niemeyer, 1901. NB: Page numbers are prefixed with the letter "A" so as to emphasize the 1901 edition of Husserl's *Logische Untersuchungen*.
68. Edmund Husserl. *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Erstes Buch: Allgemeine Einführung in die reine Phänomenologie*. 1. Halbband: Text der 1.-3. Auflage—Nachdruck. Edited by Karl Schuhmann. *Husserliana* III/1. The Hague, Netherlands: Martinus Nijhoff, 1977.
69. Edmund Husserl. *Die 'Bernauer Manuskripte' über das Zeitbewußtsein (1917/18)*. Edited by Rudolf Bernet & Dieter Lohmar. *Husserliana* XXXIII. Dordrecht, Netherlands: Kluwer Academic Publishers, 2001.
70. Franz Brentano. *Psychologie vom empirischen Standpunkt*. Erster Band. Leipzig: Verlag von Felix Meiner, 1924.
71. *Ibid.* See especially the second book of the first chapter of Brentano's *Psychologie* for this discussion. Cf. Chapter 2 in the 5<sup>th</sup> of Husserl's *Logical Investigations*.
72. F. Brentano, *Psychologie*, 117. "Aber auch da, wo durch Schneiden, Brennen oder Kitzeln ein Gefühl von Schmerz oder Lust in uns erweckt wird, müssen wir in gleicher Weise ein physisches Phänomen, das als Gegenstand der äußeren Wahrnehmung auftritt, und ein psychisches Phänomen des Gefühles, welches sein Erscheinen begleitet, auseinander halten, obwohl der oberflächliche Betrachter hier eher zur Verwechslung geneigt ist."
73. F. Brentano, *Psychologie*, 125.
74. F. Brentano, *Psychologie*, 124ff.
75. F. Brentano, *Psychologie*, 41. "Ja die innere Wahrnehmung hat das Eigentümliche, daß sie nie innere Beobachtung werden kann. Gegenstände, die man, wie man zu sagen pflegt, äußerlich wahrnimmt, kann man beobachten, man wendet, um die Erscheinung genau aufzufassen, ihr seine volle Aufmerksamkeit zu. Bei Gegenständen, die man innerlich wahrnimmt, ist dies aber vollständig unmöglich."
76. F. Brentano, *Psychologie*, 129.
77. E. Husserl, *Logische Untersuchungen*. I, V, A345.
78. F. Brentano, *Psychologie*, 112. "Dieses Vorstellung bildet die Grundlage des Urteilens nicht bloß, sondern ebenso des Begehrens, sowie jedes

anderen psychischen Aktes. Nichts kann beurteilt, nichts kann aber auch begehrt, nichts kann gehofft oder gefürchtet werden, wenn es nicht vorgestellt wird.”

79. E. Husserl, *Ideen I* in *Hua* III/1, 269.
80. *Ibid.*, 272. “Nach all dem ergibt es sich, daß alle Akte überhaupt—auch die Gemüts- und Willensakte—“objektivierende” sind, Gegenstände ursprünglich “konstituierend”, notwendige Quellen verschiedener Seinsregionen und damit auch zugehöriger Ontologien.”
81. *Ibid.*, 248f. “Alles hat die modifizierende “Klammer”, derjenigen nahe verwandt, von der wir früher soviel gesprochen haben, and die für die Wegbereitung zur Phänomenologie so wichtig ist. Die Setzungen schlechthin, die nichtneutralisierten Setzungen haben zur Korrelatergebnissen “Sätze”, welche insgesamt charakterisiert sind als “Seiendes”. Die Möglichkeit, Wahrscheinlichkeit, Fraglichkeit, das Nichtsein und das Jasein—all das ist selber etwas “Seiendes”: nämlich als solches im Korrelat charakterisiert, als das im Bewußtsein “vermeint”. Die neutralisierten Setzungen unterscheiden sich aber wesentlich dadurch, daß ihre Korrelate nichts Setzbares, nichts wirklich Prädikables enthalten, das Bewußtsein spielt in keiner Hinsicht für sein Bewußtes die Rolle eines “Glaubens”.
82. By act, we mean here merely the constitution of sense in consciousness. No movement, and hence no action in the physical—or even psycho-physical—sense need be presupposed for such acts to occur. Cf. note 44 in this chapter.
83. E. Husserl., *Ideen I* in *Hua* III/1, 270. “Gemäß unseren Analysen haben eben die doxischen Modalitäten und darunter in besonderer weise die doxische Urthesis, die der Glaubensgewißheit, den einzigartigen Vorzug, daß ihre positionale Potentialität die ganze Bewußtseinssphäre übergreift. Wesensgesetzlich kann jede Thesis, welcher Gattung immer, vermöge der zu ihrem Wesen unaufhebbar gehörigen doxischen Charakterisierungen in aktuelle doxische Setzung umgewandelt werden.”
84. *Ibid.*, 272.
85. Consciousness is here presumed to be active, that is, a thematizing consciousness actively attending to some objectivity. However, this mode of attentiveness presupposes, as we shall see, a more fundamental level of “primary” passive intentional experiences.
86. E. Husserl, *Logische Untersuchungen I*, V. A371, 2n. See also n97 in this chapter.
87. Edmund Husserl, *Briefe an Roman Ingarden. Mit Erläuterungen und Erinnerungen an Husserl*. Hrsg. von R. Ingarden. 1968.
88. R. Ingarden. “Intuition und Intellekt bei Henri Bergson. Darstellung und Versuch einer Kritik.” Inaugural Dissertation. Halle: Buchdruckerei des Waisenhauses, 1921.
89. E. Husserl, *Briefe an Ingarden*, 123.
90. E. Husserl, *Briefe an Ingarden*, 121.
91. *Hua* III/1, 181f.
92. The lectures, “On the Phenomenology of Time,” concluded a four-part course Husserl delivered in Göttingen during the month of February, 1905. The full title of the course was titled “Main Topics from the Phenomenology and Theory of Knowledge.” The specific time lectures were published in 1929 as “Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins.” Herausgegeben von Martin Heidegger. *Jahrbuch für Philosophie und phänomenologische Forschung* 9. Halle a.d.S: Max Niemeyer, 1928, 367–498. See also: *Zur Phänomenologie des inneren Zeitbewusstseins (1893–1917)*. Husserliana X. Edited by Rudolf Boehm. The Hague, Netherlands: Martinus

- Nijhoff, 1969. English translations include: (i) *On the Phenomenology of the Consciousness of Internal Time* (1893–1917). Translated by John Barnett Brough and edited by Martin Heidegger. Husserliana Collected Works: Volume 4. The Hague, Netherlands: Kluwer Academic Publishers, 1991; and (ii) *On the Phenomenology of the Consciousness of Internal Time* (1893–1917). Translated by J.S. Churchill and edited by Martin Heidegger. Bloomington, IN: Indiana University Press, 1964.; see also (iii) “The Lectures on Internal Time Consciousness from the Year 1905.” Translated by James. S. Churchill. McCormick, Peter and Elliston, Frederick A. eds. *Husserl: Shorter Works*. Notre Dame, IN: University of Notre Dame Press, 1981, 277–88.
93. E. Husserl, *Briefe an Ingarden*, 116.
  94. Indeed, by the time of Ingarden’s dissertation work, Husserl was already well aware of the “bedeviling circle, <that> original time-constituting experiences are themselves in time.” (E. Husserl. *Briefe an Ingarden*, 122.)
  95. E. Husserl, *Briefe an Ingarden*, 123.
  96. “The breakthrough to this genetic phenomenology did not occur first, as is often thought, in the lecture on “transcendental logic” from the Winter Semester of 1920 but rather already in the Bernau manuscripts of 1917/18. “ (Rudolf Bernet, “Die neue Phänomenologie des Zeitbewußtseins in Husserls Bernauer Manuskripten.” In *Die erscheinende Welt. Festschrift für Klaus Held*. Hrsg. von Heinrich Hüni und Peter Trawny. Berlin: Duncker & Humblot, 2002, 553.)
  - \* E. Husserl, *Analysen zur passiven Synthesis* (1918–1926). Hrsg. von M. Fleischer. *Husserliana* XI. Den Haag 1966.
  97. E. Husserl, *Logische Untersuchungen*. I, V. A371.
  98. E. Husserl, *Briefe an Ingarden*, 128.
  99. E. Husserl. *Logische Untersuchungen* I, V. A388.
  100. *Ibid.*, A390.
  101. *Ibid.*, A387.
  102. *Ibid.*, A390.
  103. *Ibid.*, A362.
  104. Cf. note 52 in this chapter.
  105. E. Husserl, *Phantasie, Bildbewusstsein, Erinnerung 1898–1925*. Hrsg. von Eduard Marbach. *Husserliana* XXIII. The Hague: Martinus Nijhoff Publishers, 1980. 265–66.
  106. Rudolf Bernet, “Unconscious Consciousness in Husserl and Freud.” In *The New Husserl. A Critical Reader*. Edited by Donn Welton. Bloomington: Indiana University Press, 2003, 207.
  107. *Hua* III/1, S. 195.
  108. E. Husserl, *Briefe an Ingarden*, 126n.
  109. *Hua* III/1, 191–92.
  110. Robert Sokolowski, *The Formation of Husserl’s Concept of Constitution*. The Hague: Martinus Nijhof, 1964, 142.
  111. R. Sokolowski, *The Formation*, 109.
  112. R. Sokolowski, *The Formation*, 178. NB: It remains a question whether the passive sphere of temporal constitution, which is the precondition of any subjective performance, can itself rightly be characterized as a performance. Hence Sokolowski adds elsewhere: “Constitution of immanent objects is achieved by a performance of subjectivity; not in the sense of a distinct act which constitutes them but in the sense of a constant, creative stream of partial intentions or phases that are added together, one upon the other in retention, until a complete object arises. This spontaneity of consciousness is automatic and necessary. The process of immanent constitution replaces Husserl’s dualistic schema of the *Logical Investigations*,



- which uses the distinction between intentional and material moments.” R. Sokolowski, *The Formation*, 99.
113. For a discussion of the compositional structure of the Bernau manuscripts, see R. Bruzina’s fifth chapter “Fundamental Thematics II: Time” in his book *Edmund Husserl & Eugen Fink. Beginnings and Ends in Phenomenology, 1928–1938*. (New Haven: Yale University Press) 2004, 224–319.
  114. See T. Kortooms, *Phenomenology of Time. Edmund Husserl’s Analysis of Time-Consciousness*. (Dordrecht: Kluwer Academic Publishers) 2002, 107–223.
  115. Dan Zahavi, “Time and Consciousness in the Bernau Manuscripts.” *Husserl Studies* 20 (2004): 106.
  116. *Ibid.*, 104.
  117. E. Husserl. *Die Bernauer Manuskripte*, Hua XXXIII, 110.
  118. D. Zahavi, “Time and Consciousness,” 100.
  119. *Hua* XXXIII, 410.
  120. *Ibid.*, 175.
  121. *Ibid.*, 113.
  122. *Ibid.*, 165.
  123. D. Zahavi. “Time and Consciousness,” 108.
  124. *Hua* XXXIII, 185. “Die phänomenologische Zeit ist die umfassende Form individueller Erlebnisse, die für das phänomenologische Subjekt gegeben sind durch andere “Erlebnisse”, sagen wir, durch ein tieferes strömendes Leben, in dem jene zeitlichen Erlebnisse in fließenden Gegebenheitsweisen “erscheinen”. Sind diese wieder Zeitlichkeiten—wie kann in der phänomenologischen Zeit die sie selbst zur Gegebenheit bringende Zeitlichkeit Platz haben? Und nun gar in einer Stufenfolge *in infinitum*. Haben wir unendlich viele Zeiten aufeinander getürmt?”
  125. R. Sokolowski, *The Formation*, 98.
  126. E. Husserl, “Preface.” In E. Fink, “The Phenomenological Philosophy of Edmund Husserl and Contemporary Criticism,” modified 73.
  127. Although unclear, Cairns is likely referring to Fritz Kaufmann here. Fr. Kaufmann was one of Husserl’s students from Freiburg and wrote his dissertation in 1924 on aesthetic theory. He became quite close to Husserl in the thirties, although he also was heavily influenced by Martin Heidegger’s existential phenomenology.
  128. Dorion Cairns, *Conversations with Husserl and Fink*, 43.
  129. “While he [Becker] was immediately fascinated by Heidegger, he stayed close enough to Husserl to conduct the phenomenological seminars for beginners as his assistant after Heidegger had left for Marburg in 1923.” (H. Spiegelberg. *The Phenomenological Movement. A Historical Introduction*. 3<sup>rd</sup> revised ed. The Hague: Martinus Nijhoff Publishers, 1984, 247.)
  130. Edmund Husserl. *Die ‘Bernauer Manuskripte’ über das Zeitbewußtsein (1917/18)*. Edited by Rudolf Bernet & Dieter Lohmar. Dordrecht, Netherlands: Kluwer Academic Publishers, 2001.
  131. It is somewhat misleading to speak of *Husserliana* XXXIII and the “L” manuscripts as co-extensive—as is sometimes done. The manuscripts that make up the “L” group are divided into two classes: I and II. Very few of the manuscripts in this latter class are published in *Husserliana* XXXIII.
  132. *Hua* XXXIII, xxxi.
  133. In a letter to Alexandre Koyre dated June 22<sup>nd</sup>, 1931, Husserl refers to “a large time investigation.” (*HuDo* III/3, 360) This is the ‘Bernau collection of texts from 1917 which he hoped to publish with the help of Eugen Fink by Christmas. Six months later he writes to William Boyce Gibson that “the time-investigation (*sic.*) of 1917 and other valuable supplements by Dr. Fink”

- may possibly be printed in the (never) published 12<sup>th</sup> volume of the *Jahrbuch* (*HuDo* III/6, 142). After this, the project changes—with a more prominent role taken over by Fink. Husserl notes to Roman Ingarden and then a month later in his letter to Gibson again that the Bernau manuscripts and Fink's 2<sup>nd</sup> part are planned for the *Jahrbuch* (*HuDo* III/3, 283). This seems still to be the plan as of November 7, 1932, according to indications Husserl made to Ludwig Landgrebe (*HuDo* III/4, 297). In 1933, we find the first indication that Husserl planned to publish the time-investigations under double authorship with Fink (*HuDo* III/4, 197); and on November 15<sup>th</sup> he writes to Dorion Cairns that the time manuscript "has been nearly finished by Dr. Fink." (*HuDo* III/4, 33). Just about this time the title of the complete project is clearly identified as a two volume work entitled "Time and Temporalization" (Cf. Husserl to Jan Patočka, December 8, 1933 in *HuDo* III/4, 319). In this last letter, Husserl suggests that the "Bernau manuscripts require 'modernization'" still (*Ibid.*). There are several more letters by Husserl wherein the "Time and Temporalization" project is discussed. Especially important is the letter to Fink of July 21<sup>st</sup>, 1934 in which he indicates that the work on time "will finally be your work though on the basis of the manuscripts extracted by you as a starting point (*HuDo* III/4, 94.)." On November 24<sup>th</sup>, 1934 Husserl writes to Roman Ingarden that "the introduction to the 1<sup>st</sup> volume of the time-work has been quite seriously transformed by a regressive consideration of the historical attempt of a theory of time. It is almost a whole book now. But it is a beautiful work and really quite fundamental (*HuDo* III/3, 298)." Finally on June 18<sup>th</sup>, 1937, Husserl writes to Marvin Farber in order to give an indication of the publication plans for "the 1<sup>st</sup> volume of the work on the origin of time (by Dr. Fink and E. Husserl—that is to say, on the basis of my manuscripts from 1905–1935 but worked up independently by Dr. Fink) . . . (*HuDo* III/4, 83)." Although not quite clear, it seems evident that Husserl gave greater and greater freedom to Fink to work up the time manuscripts, eventually turning the entire project over to his "extraordinary co-thinker" (Husserl to Gustav Albrecht, October 7<sup>th</sup>, 1934 *HuDo* III/9, 105). For a fuller explication of this history of the Bernau manuscripts and the cooperative effort by Fink and Husserl to work up a major new publication, see Bruzina, Ronald. *Edmund Husserl and Eugen Fink: Beginnings and Ends in Phenomenology, 1928–1938*. New Haven, CT: Yale University Press, 2004, 224ff.
134. E. Fink, *Phänomenologische Werkstatt*. Hrsg. v. Ronald Bruzina, Eugen Fink. Gesamtausgabe, Abteilung III, Band 3/2, Bernauer Manuskripte, Cartesianische Meditationen und System der phänomenologischen Philosophie. Freiburg/München: Verlag Karl Alber, (*forthcoming*).
  135. "E. Fink's drafts of an arrangement for the edition of the Bernau time-manuscripts from the first phase of editing—thus *before* the entire redaction and the *new* book manuscript, "Time and Temporality," which were to contain only a few of Husserl's texts manuscript texts ." (E. Fink, *Phänomenologische Werkstatt*, Bd. 3/2, 349 (*forthcoming*)).
  136. Cf. "Einleitung der Herausgeber," *Hua* XXXIII, xxixf.
  137. See Appendix: "Draft Arrangements for Edmund Husserl's Time Investigations. Cf. "Beilage I," in E. Fink, *Phänomenologische Werkstatt*. Band 3/2, 349–354 (*forthcoming*). See also R. Bruzina, *Beginning and Ends*, p. 548 n. 71 and 224–288.
  138. This course, *Hauptstücke aus der Phänomenologie und Theorie der Erkenntnis* [Main topics from phenomenology and theory of knowledge], was actually designed in four parts. These are: "Über Wahrnehmung" ["On perception"], "Über Aufmerksamkeit, spezifische Meinung etc." ["On attention, specific meaning etc."], "Phantasie und Bildbewußtsein" ["Phantasy



- and image-consciousness"], and “Zur Phänomenologie der Zeit” [“On the phenomenology of time”]. As is clear from the preceding, only the fourth part of this course is of particular interest here. See *Hua X*, xiv.
139. Edmund Husserl. *Zur Phänomenologie des inneren Zeitbewusstseins* (1893–1917). Hrsg. v. Rudolf Boehm. *Husserliana: Gesammelte Werke X*. The Hague, Netherlands: Martinus Nijhoff, 1969.
  140. Edmund Husserl. *Späte Texte über Zeitkonstitution (1929–1934). Die C-Manuskripte*. Hrsg. v. Dieter Lohmar. *Husserliana: Materialien VIII*. New York: Springer, 2006. Though these writings have only recently been published, there is a good deal known about them already. Two volumes of Husserl’s *Werke* include investigations from the “C” manuscripts. These include: (i) Edmund Husserl. *Zur Phänomenologie der Intersubjectivität. Texte aus dem Nachlass, 3. Teil: 1929–1935*. Hrsg. v. Iso Kern. *Husserliana XV*. The Hague: Martinus Nijhoff, 1973. (ii) E. Husserl. *Zur phänomenologischen Reduktion. Texte aus dem Nachlass (1926–1935)*. Hrsg. v. Sebastian Luft. *Husserliana XXXIV*. Dordrecht: Kluwer Academic Publishers, 2002. Further, Klaus Held published his dissertation work in 1966 in which he cited heavily from Husserl’s late “C” manuscripts. Cf. Held, Klaus. *Lebendige Gegenwart. Die Frage nach der Seinsweise des transzendentalen Ich bei Edmund Husserl, entwickelt am Leitfaden der Zeitproblematik*. Den Haag: Martinus Nijhoff, 1966.
  141. Because of their late inclusion in the archive and because they were only published in 2001, there is presently a small but growing body of scholarship on their content. Indeed, the subject matter of these investigations constitutes a vital area in the present day scholarship of Husserl’s works.
  142. This planned volume was never produced.
  143. Husserl, *Briefe an Ingarden*, 67.
  144. R. Ingarden, “Besuch bei Husserl im Herbst 1927.” In Husserl, *Briefe an Ingarden*, 154–5.
  145. This characterization implies that Fink and Stein shared identical or similar duties as Husserl’s assistants, and this is admittedly misleading. Fink was given much more latitude to rework and rewrite Husserl’s earlier manuscripts than Stein was ever allowed. So the difference in their duties is one of kind as much as of degree. There are a host of reasons for this difference, which cannot be adequately addressed here. However, we should say that for all intents and purposes Fink became a co-worker with Husserl on the time project (and other projects) in a way that Stein never did.
  146. We are admittedly telescoping the history of the Husserl’s and Fink’s time project here and, in some respects, presenting only one side of the story. For a more detailed discussion of the three-stage history of this project as it progressed during the thirties, see Bruzina, *Edmund Husserl and Eugen Fink*, pp. 30ff and all of chapter 5 of his work.
  147. E. Husserl, *Briefe an Roman Ingarden*, 171.
  148. E. Fink, *Phänomenologische Werkstatt*. Bd. 3/2, 349 (*forthcoming*).
  149. Ron Bruzina has painstakingly constructed a key that ties the texts of Fink’s arrangement with the materials published in *Husserliana XXXIII* (and other volumes in the series). This reconstruction can be found in Beilage I of E. Fink, *Phänomenologische Werkstatt*. Band 3/2, (*forthcoming*).
  150. R. Bruzina, *Beginnings and Ends*, 262.
  151. E. Fink, Fünf lose Blätter zur Zeitproblematik.” E. Fink, *Phänomenologische Werkstatt*, Bd. 3/2, 443 (*forthcoming*).
  152. E. Husserl, *Briefe*, 171.
  153. *Hua III/1*, 123.
  154. *Hua III/2*, 562f.

## 214 Notes

155. Cf. note 57 in the preceding chapter.
156. E. Husserl, *Vorlesungen zur Phänomenologie des inneren Zeitbewußtseins. Hua X*, 75.
157. "Every necessity has a transcendental condition as its ground. A transcendental ground must therefore be found for the unity of the consciousness in the synthesis of the manifold of all our intuitions, hence also of the concepts of objects in general, consequently also of all objects of experience, without which it would be impossible to think of any object for our intuitions; for the latter is nothing more than the something for which the concept expresses such a necessity of synthesis." (Kant, Immanuel. *Critique of pure reason*. Translated by Paul Guyer and Allen W. Wood. Cambridge: Cambridge University Press, 1997, (A106) 232.)
158. E. Husserl, *Ideen I, Hua III/1*, 123. I. Kant, *Critique of Pure Reason*, (B132) 246.
159. E. Fink, "Beilage I: Finks Dispositionsentwürfe zur Edition der Bernauer Zeitmanuskripte." *Phänomenologische Werkstatt*, Bd. 3/2, 352 (*forthcoming*).
160. This is found in Beilage XIX and text Nr. 22 of *Hua XXXIII*.
161. "Ms. E<sub>I</sub> über Erinnerung als Voraussetzung der Vergleichung und Identifizierung. Evidenz der Erinnerung. Zur Phänomenologie der Erinnerung. Phänomene der Wiederholung von Erinnerungen. L II 11/1a, 9–23; vgl. A III 11/64a." *Husserl-Chronik*, 221.
162. *Hua XXXIII*, 370.
163. E. Husserl, *Ideen I. Hua III/1*, 48.
164. *Hua XXXIII*, 371.
165. E. Husserl. *Logische Untersuchungen. Zweiter Band. II. Teil. Hua XIX/2*, 706.
166. *Hua XXXIII*, 276.
167. E. Fink. "Beilage I: Finks Dispositionsentwürfe zur Edition der Bernauer Zeitmanuskripte." E. Fink, *Phänomenologische Werkstatt*, Bd. 3/2 (*forthcoming*).
168. Cited in note 1 of this chapter.

## NOTES TO CHAPTER 4

1. *HuDo III/7*, 222.
2. Cf. Chapter 1, note 65.
3. Husserl to Roman Ingarden, December 21, 1930 in *HuDo III/3*, 269–70.
4. Cf. Chapter 2, note 56.
5. "WS 1920/21. Husserl holds a lecture entitled *Logic*, Mon, Wed, Thur, Fri 5–6" (K. Schuhmann, *Husserl-Chronik*, 243.)
6. "SS 1923. Husserl repeats (and had *unfortunately reworked*) the lecture of WS 1920/21 on 'Transcendental logic.'" (K. Schuhmann, *Husserl-Chronik*, 269.) NB: Schuhmann, then, provides a brief account of the major revisions introduced by Husserl during this rendition of the lecture on "transcendental logic."
7. "WS 1925/26. Husserl repeats, as he had done in the Summer Semester of 1923, the lecture from the Winter Semester 1920/21 on 'Transcendental Logic.'" (K. Schuhmann, *Husserl-Chronik*, 295.) NB: As Schuhmann notes in the *Chronik*, this course was not a mere repetition of either of the two preceding courses. Schuhmann thus goes on to articulate briefly the changes introduced by Husserl in this rendition of the course.
8. Two remarks need to be made here. First, in the early twenties, Husserl published three significant essays on the theme of renewal in the Japanese

publication, *Kaizo*. These articles were not published in Germany during Husserl's lifetime, though. In fact, only one was published in German. Second, this last date is technically misleading. In reality, Husserl published the *Formal and Transcendental Logic* and his 1905 time-investigations before his retirement, but only just. The French translation of the *Cartesian Meditations*, although based on lectures presented earlier, was not printed until 1931. 1927/28 were not necessarily years of greatly increased writing by Husserl, but they were years during which Husserl significantly expanded his total published output.

9. E. Husserl, *Analyses Concerning Passive and Active Synthesis. Lectures on Transcendental Logic*. Translated by Anthony Steinbock. Dordrecht: Kluwer Academic Publishers, 2001, 5.
10. *Ibid.*, 32.
11. *Ibid.*
12. "The preparations toward a 'great systematic work' from 1921/22 are very extensive, but they do not contain a single piece which is ready for publication." (I. Kern, "Einleitung des Herausgebers," *Hua* XIV, xx.)
13. Husserl often worked as if in a trance—writing page upon page without any attempt to number them as he worked or even to keep them in the order in which they were written. The work of organization he left to his assistants.
14. I. Kern. "Einleitung des Herausgebers," *Hua* XIV, xxiii-iv.
15. Three recent books deserve special attention here as they are all ostensibly devoted to Husserl's system of phenomenology. These are: (i) *Belief and its Neutralization* by Marcus Brainard, (ii) *Phänomenologie der Phänomenologie. Systematik und Methodologie der Phänomenologie in der Auseinandersetzung zwischen Husserl und Fink* by Sebastian Luft, and (iii) *Edmund Husserl and Eugen Fink: Beginnings and Ends in Phenomenology, 1928–1938* by Ronald Bruzina. In his *Belief and its Neutralization*, Marcus Brainard offers an introduction to phenomenology by virtue of "a structural analysis of and commentary on the first of *Ideas* . . . with a view to showing the essential features of the whole of Husserlian thought." (*Belief and its Neutralization. Husserl's System of Phenomenology in Ideas I*. Albany: State University of New York Press, 2002, xvii-xviii) Brainard's monograph represents a misstep, in our opinion, because the problem of the formal structuring principle of noetic-noematic correlation, i.e., phenomenological time, has been left out of play in *Ideas I*. Hence Brainard's work may represent an admirable introduction to *Ideas I*, but when considering its central intent it fails. In his *Phänomenologie der Phänomenologie. Systematik und Methodologie der Phänomenologie in der Auseinandersetzung zwischen Husserl und Fink* (Dordrecht: Kluwer Academic Publishers, 2002), Sebastian Luft presents a work much in common with the thesis presented in our own study and complements our efforts here. He offers an explication of the systematic and methodology of phenomenology by a detailed analysis of Eugen Fink's *Sixth Cartesian Meditation*. Unfortunately, Luft entirely leaves out any consideration of Husserl's earlier systematic work when considering Fink's *Habilitationsschrift*, which in our view makes the systematizing orientation of Fink's *Sixth Cartesian Meditation* appear disharmonious with Husserl's original line of thinking. The last work, Ronald Bruzina's *Edmund Husserl and Eugen Fink: Beginnings and Ends in Phenomenology, 1928–1938*. (New Haven, CT: Yale University Press, 2004) stands in the greatest harmony with this work—for obvious reasons. Bruzina explains his goal in the work as follows: "we shall be following the working of the "system" itself in the main writings at hand (Husserl's and Fink's). . . ." (Bruzina, *Husserl and Fink*, 89) Bruzina's work has a much greater ambition than that found here.

We seek, rather, not to follow the working of the “system” in the detail that Bruzina lays out in his book, but rather more so as sketching the pre-history of the “system” of phenomenological philosophy with the hope of making understandable the radicality of the architectonic in its final (unfinished) drafts.

16. Husserl to Roman Ingarden, November 25<sup>th</sup>, 1921 in *HuDo* III/3, 213. Also cited in Chapter 7, n7.
17. Husserl to Paul Natorp, February 1, 1922 in *HuDo* III/5, 151–52. Cf. note 104 in chapter one.
18. Husserl to Gustav Albrecht, September, 1922. Quoted by Iso Kern in his “Einleitung des Herausgebers,” *Hua* XIV, xxi. This particular letter is not found in the published collection of Husserl letters or *Briefwechsel*, Band IX. *Familienbriefe*.
19. See chapter 2, note 130.
20. See chapter 2, note 132 & 133.
21. Iso Kern, “Einleitung des Herausgebers,” *Hua* XIV, xviii.
22. Husserl, E, *Analysen zur passiven Synthesis. Aus Vorlesungs- und Forschungsmanuskripten, 1918–1926*. Hrsg. v. Margot Fleischer. Husserliana: Gesammelte Werke XI. The Hague, Netherlands: Martinus Nijhoff, 1966.
23. The essay is extracted from bundle containing 33 pages of materials in the folder designated B III 10. This particular essay had been numbered pages 1–8 by Husserl and is located in pages 22–30 of the folder, respectively. The title of the folder is “Genesis. 1921. New supplements. Static and genetic phenomenological method. Innateness. Genesis of apperceptions. Most universal concept of apperceptions. 1921.” (*Hua* XI, 510.)
24. E. Husserl. *Analyses Concerning Passive and Active Syntheses. Lectures on Transcendental Logic*. Translated by Anthony Steinbock. Husserliana: Collected Works IX. Dordrecht: Kluwer Academic Publishers, 2001, 628–629.
25. There is some ambiguity in Husserl’s use of the word “ontology,” as he distinguishes between “material” ontologies and a “formal” ontology. “To every regionally enclosed sphere of individual being in the widest sense logical sense belongs an ontology, e.g., to physical nature belongs an ontology of nature, to animality belongs an ontology of animality. All these disciplines, whether already formed or at first postulated, falls into disuse [*verfallen*] with the reduction. The material ontologies stand apart from ‘formal’ ontology (together with the formal logic of significations), to which belongs the quasi-region ‘any object whatsoever.’ (E. Husserl. *Ideen* I, *Hua* III/1, 126.) By ontology, most especially material ontology, Husserl is thus referring to a sphere of being (*onta*) constituted as a correlate to the harmonious and discontinuous syntheses of intentions taking place in transcendental consciousness. Obviously in this passage, the sense of ontological investigation extends to the constitution of the transcendental stream of consciousness as the necessary original setting “within” which every individual being is constituted. “Transcendental phenomenology is the pure and transcendental science of all conceivable being; thus it provides the *logos* to all *onta*; it is *ontology* in the genuine sense of the term.” (Kockelmans, Joseph. *Edmund Husserl’s Phenomenology*, 254.) This conception of ontology stands in sharp contrast to the Heideggerian articulation of the questioning of being that lies at the heart of *Being and Time*. “Being lies in that-being and what-being, in reality, that which stands to the fore [*Vorhandenheit*], subsistence [*Bestand*], holding forth [*Geltung*], being-there, in the “it is” [“es gibt”].” By *which* entities shall the sense of being be gleaned, from which beings shall the disclosing of being takes its departure?” (Heidegger, M. *Sein und Zeit*, 7.) Heidegger thus critiques

Husserl's ontology as derivative in relation to the fundamental questioning necessary to make sense of such "innerworldly" being. (Cf. Heidegger, *M. Being and Time*, translated by J. Stambaugh, 91.) Husserl argues, on the contrary, that this very questioning of being posed by Heidegger must occur on the basis of the phenomenological investigation of genesis as that indicated here. In a marginal note to Heidegger's *Being and Time*, Husserl suggests Heidegger's mistake in undertaking a fundamental ontology. "Heidegger transposes or changes the constitutive-phenomenological clarification of all regions of entities and universals, of the total region of the world, into the anthropological; the whole problematic is shifted over: corresponding to the ego there is Dasein, etc. In that way everything becomes ponderously unclear, and philosophically loses its value." (E. Husserl, *Psychological and Transcendental Phenomenology and the Confrontation with Heidegger* (1927–931), 284.

26. Husserl's articulation here of a "descriptive" and "explanatory" phenomenology may find its precursor in the distinction of psychological methodologies explicated by Wilhelm Dilthey in the latter's *Ideas Concerning a Descriptive and Analytic Psychology*. On the other hand, the distinction Husserl is drawing here may reach back rather to Franz Brentano's *Psychology from the Empirical Standpoint*. According to Dilthey, an explanatory psychology takes as its model the generalizing method of the natural sciences. The method of a descriptive psychology, on the contrary, proceeds from the experienced unity of consciousness and seeks to analyze this whole in order to make clear the structural relation among the parts. "In understanding, we proceed from the interconnection of the whole which is livingly given to us in order to make comprehensible to us the particulars out of this whole." (W. Dilthey, *GS V*, 172.) In his *Psychology*, Brentano refers to the classification of the various psychic phenomena as a descriptive psychology, whereas an explanatory or genetic psychology provides an account of the regular coming-to-be and passing-away of psychic phenomena. Though Husserl was strongly influenced by Dilthey's psychological writings, it appears that his language here rests on Brentano's more than Dilthey's. However, there is no direct evidence to corroborate this view.
27. E. Husserl, *Analyses Concerning Passive and Active Syntheses*, *HuCW IX*, 629.
28. Anthony J. Steinbock, *Home and Beyond. Generative Phenomenology after Husserl*. Evanston: Northwestern University Press, 1995, 37.
29. E. Husserl, *Analyses Concerning Passive and Active Syntheses*, *HuCW IX*, modified 634.
30. *Hua XIV*, 34–42. Translated in E. Husserl, *Analyses Concerning Passive and Active Syntheses*, 635–645, *HuCW IX*, (title modified).
31. K. Schuhmann, *Husserl-Chronik*, 249.
32. E. Husserl, *Analyses Concerning Passive and Active Syntheses*, *HuCW IX*, 630.
33. *Ibid.*, 635.
34. *Ibid.*, 630.
35. *Ibid.*, 634.
36. I. Kern, "Einleitung des Herausgebers," *Hua XIV*, xxi.
37. E. Husserl, *Analyses Concerning Passive and Active Syntheses*, *HuCW IX*, 640. See also my "Appendix: Systems of phenomenological philosophy."
38. *Ibid.*
39. Husserl to F. Darkow, February 12<sup>th</sup>, 1921 in *HuDo III/9*, 163–64.
40. *Ibid.*, 168.

41. E. Husserl, *Einleitung in die Philosophie. Vorlesungen 1922/23*. Hrsg. v. Berndt Goossens. Husserliana: Gesammelte Werke XXXV. Dordrecht, Netherlands: Kluwer Academic Publishers, 2002.
42. (i) E. Husserl, *Erste Philosophie (1923/4). Erste Teil: Kritische Ideengeschichte*. Hrsg. v. Rudolf Boehm. Husserliana: Gesammelte Werke VII. The Hague, Netherlands: Martinus Nijhoff, 1956; (ii) E. Husserl, *Erste Philosophie (1923/4). Zweiter Teil: Theorie der phänomenologischen Reduktion*. Hrsg. v. Rudolf Boehm. Husserliana: Gesammelte Werke VIII. The Hague, Netherlands: Martinus Nijhoff, 1959.
43. I. Kern, "Einleitung des Herausgebers," *Hua* XIV, xxvii.
44. E. Husserl, *Phänomenologische Psychologie*, *Hua* IX, 69.
45. Cf. chapter 2, note 136.
46. "The immediate impetus for this change of plans <from work on the German edition of the *Cartesian Meditations* to ideas of a large systematic basic work, a new "system of phenomenological philosophy"> consists, however, probably less in any difficulties <associated with his work on the *Meditations*> than in Husserl's reading of Georg Misch's *Lebensphilosophie und Phänomenologie*." (I. Kern, "Einleitung des Herausgebers," *Hua* XV, xlii.)
47. Reproduced by Iso Kern in *Hua* XIV, xxixff. "1) *Empathy, alter ego*. Second phenomenological reduction (to intersubjectivity), 1922. Appearances of spirit. 2) Memory and *empathy*. Reproduction and phantasy in relation to position-takings. 3) Phenomenology and ontology. The new conception and the older conception of transcendental leading clues. 4) Idea of the transcendental aesthetic and the natural concept of the world."
48. Cf. *Hua* XIV, xxx.
49. According to Iso Kern, the typewritten "arrangement to the 'system of phenomenological philosophy' presumably stems from 1930. Guy van Kerckhoven, editor of *Husserliana Dokumente* II/, VI. *Cartesianische Meditation. Ergänzungsband*, indicates on the other hand that Husserl's copy may have been written in 1929. (*HuDo* II/2, 291.) However, it is clear by the annotations attached to typewritten and handwritten copies of the "arrangement" that Husserl and Fink worked together on the plan in 1930 and early 1931.
50. See Appendix: The Systems of Phenomenological Philosophy.
51. Cf. I. Kern, "Einleitung des Herausgebers," *Hua* XV, xl. "Dieses "zweite Buch" nimmt aber nur frühere Husserlsche Pläne wieder auf: seinen Plan eines Werkes von 1926, nach dem Husserl auch von der Analyse der "reinen Erfahrungswelt" aus (einen Analyse, für die er den Titel der "transzendentalen Ästhetik" verwendete) und über die reine Psychologie zur transzendentalen Phänomenologie führen wollte, sowie den Plan von Ende 1929, demgemäß er der deutschen Ausgabe der *Cartesianischen Meditationen* "eine zweite Einleitung, die die Klärung der Idee einer personalen (geisteswissenschaftlich gerichteten) und naturalen Anthropologie und Psychologie zum Ausgangsproblem nimmt", beizufügen vorhatte."
52. The various plans for the "system of phenomenological philosophy" are reproduced *in toto* in Appendix 3: "Systems of Phenomenological Philosophy."
53. See chapter 1.
54. The best example of this sort of work can be found in Ronald Bruzina's *Edmund Husserl and Eugen Fink*. However, Bruzina's work achieves more than merely an explication of the 1931 system.
55. We should recall that Misch published the work in three installments between 1929 and 1931. It became clear to Husserl from the first installment, however, that the object of Misch's critique was Husserl's transcendental phenomenology primarily.



56. In the Summer of 1929, Husserl closely read Heidegger's *Being and Time*, *Kant and the Problem of Metaphysics*, and the essay "The Essence of Ground."
57. Husserl to Alexander Pfänder, January 6, 1931. In *Psychological and Transcendental Phenomenology and the Confrontation with Heidegger (1927–1931)*, 482.
58. "The *basic character of the new phenomenology*, which is itself not titled life-philosophy, is, though, in the preservation of the genuine ancient sense of philosophy as universal sciences life-philosophy. . . . The basic character of phenomenology is thus *scientific* life-philosophy." (E. Husserl, *Natur und Geist. Vorlesungen Sommersemester 1927*. Hrsg. v. Michael Weiler. *Hua* XXXII. Dordrecht: Kluwer Academic Publishers, 2001, 240–41.)
59. E. Husserl, *Aufsätze und Vorträge (1922–1937)*. Hrsg. v. Thomas Nenon u. Hans Reiner Sepp. *Husserliana: Gesammelte Werke XXVII*. Dordrecht: Kluwer Academic Publishers, 1989, 177.
60. *Ibid.*
61. Husserl to Dietrich Mahnke, December 26, 1927 in *HuDo* III/3, 462. Quoted also in Chapter 2, n141.
62. L. Landgrebe, "Das Problem der Geschichtlichkeit des Lebens und die Phänomenologie Husserls." *Phänomenologie und Geschichte*. Darmstadt: Wissenschaftliche Buchgesellschaft, 1968, 17. Landgrebe's essay is the only explicit defense of Husserl's phenomenology against Misch's criticisms actually published during Husserl's lifetime. The author of this present work owes much to Landgrebe's formulation of the problem.
63. Cf. chapter 2, notes 1 and 2.
64. His correspondence with Misch makes this clear. Husserl specifically mentions the first installment of *Lebensphilosophie und Phänomenologie* in his letter to Misch of June 27, 1929. On August 3<sup>rd</sup> of that same year, he thanks Misch for the second installment. Then on June 7<sup>th</sup>, 1930, Husserl writes a short note of thanks for the 3<sup>rd</sup> and final installment. But it is not until November 16<sup>th</sup>, 1930 that Husserl responds in full to Misch.
65. I. Kern, "Einleitung des Herausgebers," *Hua* XV, xlvii.
66. Husserl to Georg Misch, November 16, 1930 in *HuDo* III/6, 282–283.
67. Husserl to Roman Ingarden, December 21, 1930 in *HuDo* III/3, 269.
68. Cited in chapter 2, notes 33 and 72.
69. E. Husserl, *Analyses Concerning Passive and Active Synthesis*, *HuCW* IX, 627.
70. See note 47 in this chapter. It seems likely that Husserl would have suggested the inclusion of the 1926 plan into the new draft, though there is no direct evidence to this effect.
71. "Thus through the reduction the *proper theme of philosophy* is revealed: the *transcendental constitution of the world* in the syntheses and unity-formations, the habitualities and potentialities of transcendental life, which as such displays the unity of an intersubjectivity of monads that is communalized in the process of constitution." (E. Fink, *Sixth Cartesian Meditation*, 10.)
72. "Deconstructive analysis" as used here is a translation of a phrase specifically found in Fink's second draft plan of the system, "Abbau-Analyse." "Determination and delimitation of the concept of static-regressive phenomenology: this as an explication of transcendental subjectivity in so far as it is a correlate of the pre-given world. Progressive phenomenology as attacking the *present-perfectness* [*Perfektivität*] of transcendental life. Regressive analysis as deconstructive-analysis; progressive analysis as constructive-analysis. [*Regressive Analyse als Abbau-Analyse; progressive als Aufbau-Analyse.*]" (E. Fink, *VI Cartesianische Meditation, Teil*

- 2 *Ergänzungsband*, 7.) Obviously, deconstruction is an important concept in Derrida's philosophy. I am neither asserting nor denying a connection between the conception of a regressive analysis of sense expressed here by Fink and that of deconstructive analysis articulated by Derrida. To make either assertion requires a study far exceeding the range of this present work. If such a study were undertaken, however, this would seem the obvious point of departure.
73. "In accord with this *double-sidedness* in egological concreteness, two directions are prescribed for the project of constitutive inquiry: a constitutive analytic of the *flowing life of experience* (*static phenomenology*), and the constitutive inquiry back into the sedimented performative life that is implied in present actuality-held *habitualities* (*genetic phenomenology*)." (E. Fink, *Sixth Cartesian Meditation*, 6.)
  74. E. Fink, *Sixth Cartesian Meditation*, 11.
  75. "But "static" as well as "genetic" phenomenology is solely the expression for the two directions of constitutive regressive questioning from the facticity of the I disclosed in the reduction." (E. Fink, *VI. Cartesianische Meditation, Teil 2: Ergänzungsband. HuDo II/2*, 237.)
  76. E. Fink, *Sixth Cartesian Meditation*, 7.
  77. See the 3<sup>rd</sup> section of Fink's draft plan, section A.a. in Appendix 3: Systems of Phenomenological Philosophy.
  78. E. Fink, *Sixth Cartesian Meditation*, 11.
  79. *Ibid.*, 7.
  80. Fink also wrote a draft of the first section in Book I of the plan entitled "The beginning of philosophy," which Husserl read carefully. In a note which Husserl attached to the Fink's draft plan for the "system," he lays out what appears to be an alternate outline of the first section of the Book. (E. Fink. *VI. Cartesianische Meditation, Zweiter Band. Ergänzungsband*, 4 n2.) This note is reproduced in the appendix to this work, "Systems of Phenomenological Philosophy, n2." If we compare the draft plan of the "system" against Fink's manuscript, we can, of course, note certainly similarities in orientation. However, as Husserl is correct to note, Fink does not really follow the outline in his manuscript but rather takes off a different direction. Thus Husserl's alternate outline in the attached note is, in fact, an outline of Fink's draft manuscript. It seems Husserl wanted to document the course of Fink's investigations as they were written in the draft manuscript. Whether this alternate outline would then form part of another draft plan for the "system" remains unclear. Nevertheless, Fink's draft manuscript of the first subsections of the "system" suggests a divergence with the intent codified in the draft plans.
  81. Husserl to Roman Ingarden, December 21, 1930 in *HuDo III/3*, 270.
  82. I. Kern, "Einleitung des Herausgebers," *Hua XV*, xlii.
  83. *Ibid.*, xlii n1.
  84. Husserl to R. Ingarden, December 21, 1930 in *Hua III/3*, 270.
  85. *Ibid.*, 269.
  86. I. Kern, "Einleitung des Herausgebers," *Hua XV*, xlv.
  87. Husserl to Adolf Grimme, March 5th, 1931 in *HuDo III/3*, 90.
  88. Husserl to Adolf Grimme, February 3, 1932 in *HuDo III/3*, 93.
  89. Husserl to Dietrich Mahnke, October 17, 1932 in *HuDo III/3*, 485.
  90. E. Fink, *Phänomenologische Werkstatt*, Bd. 3/2, 312.
  91. By this expression, which originates with Fink, we are anticipating elements of our discussion below. See note 111 in this chapter.
  92. Cf. chapter 3, note 91. See also chapter 2, notes 86 and 87.
  93. E. Fink, *Phänomenologische Werkstatt*, Bd. 3/2, 326.



94. E. Fink, *Phänomenologische Werkstatt*, Bd. 3/2, 321.
95. Cf. chapter 3, note 33.
96. Gottlob Frege, "Review of Dr. E. Husserl's Philosophy of Arithmetic." In *Readings on Edmund Husserl's Logical Investigations*, edited by J.N. Mohanty. The Hague: Martinus Nijhoff, 1977, 6–21. See also the "Frege-Husserl Correspondence" in *Husserl and Frege*, edited by J.N. Mohanty. Bloomington: Indiana University Press, 1982, 117–29.
97. The story of Husserl's gradual but explicit rejection of psychologism can be found in J. N. Mohanty's definitive study, *Husserl and Frege* (*op. cit.*). In this work, Mohanty shows quite clearly that Husserl came to reject psychologism as a result of theses implicit in his own early work rather than, as was often asserted, in response to the methodological criticisms proposed by Frege.
98. E. Husserl, *Logische Untersuchungen* I, *Hua* XVIII, 71.
99. See Chapter 3, note 107.
100. Not all the translators of *Ideas* have followed Husserl's lead here. Throughout his translation of *Ideas* I, Fred Kersten opted to use the phrase "mental process" for the German word, *Erlebnis*. Experience is a more natural choice. Many prefer "lived experience" for *Erlebnis* since this gets at the sense of an experience acquired by living through something—which the German suggests. Though one can understand Kersten's rationale for his choice, the phrase "mental process" puts back into the *Ideas* precisely what Husserl wished to extricate from his presentation of the reduction as codified there. If anything, *Ideas* I suggests a far stronger anti-psychologism than any work preceding it. This is especially true because of the strict avoidance of psychological terms in that text. Psychologism is an ever present danger for phenomenology, since it is so easy to construe the acts of transcendental consciousness which the phenomenologist describes as real psychical process. As Husserl says, "one *needs* new terms, therefore, in order precisely to avoid this danger." [E. Husserl. *Ideen* I. *Hua* III/1, 49.] It is for this reason quite unfortunate that Kersten's translation re-introduces this danger.
101. Cf. chapter 1, notes 6 and 7.
102. Cf. chapter 2, note 99.
103. As noted earlier, this is a view which he renounces in the second edition of the *Logical Investigations*, published in 1913.
104. E. Husserl, *Logical Investigations*, *Hua* XIX/1, 374.
105. Paul Natorp, *Einleitung in die Psychologie nach kritischer Methode*, 11f, quoted in Edmund Husserl, *Logische Untersuchungen*, *Hua* XIX/1, 372–373.
106. "There are not (ignoring certain exceptional cases here) two matters psychically present. It is not that the object is experienced and then the intentional act which is directed to it. There are not even two matters present in the sense of part and encompassing whole. There is rather only one matter present here: the intentional experience whose essential descriptive character is precisely the relational intention." (E. Husserl. *Logische Untersuchungen*. *Hua* XIX/1, 386.)
107. E. Husserl, *Hua* X, 253.
108. When looking to Husserl's work later in this same decade, the persistence of these questions regarding the temporality of I-subjectivity and its objects here is palatable. For instance, how individuality of the *I* is related to phenomenological individuality, is the subject matter of Husserl's 1910/11 lecture course, *The Basic Problems of Phenomenology*.
109. E. Husserl, *Die Idee der Phänomenologie*, *Hua* II, 7.
110. *Hua* III/1, 5. The angle brackets indicate additions Husserl wrote into the margins of his own text. See *Hua* III/2, 479.

111. This world-constituting subjectivity disclosed by the method of phenomenological reductions paradoxically enjoys, as constituting origin of world-being, itself, a radically non-human character while, in the same breath, so to speak, an enworlded status as concrete worldly humanity. However, this last insight remains, at best, undeveloped in Husserl's introduction of 1913. However, if we look to his last writings, this idea comes clearly to the fore. "The concrete ego is not constituted simply as individual man, as I-man, without more ado; instead, enworlding, which lies within world-constitution, consists in this, that in the ego, the I-center of all constitution, the I of the acts functioning in it, a primordial universal sphere is concentrated as a performance-unity specifically belonging to it, but that also in the ego, on the basis of this primordiality and by virtue of the "empathetic movements" belonging to it, a horizon of presentified primordialities and I-centers which comes to acquire acceptedness in being [*Seinsgeltung*] in the mode of other subjects, co-subjects, comes to constitution and in this way then becomes on its part a founding agent always capable of constituting the objective world. The ego can only have being [*Dasein*] in the world as something in human form that has the world, as I-man, I-person with psychic being, in such a way that in the ego the division of constituting being and living as primordial in primal modality and as alien, as other, has been accomplished and is always being accomplished, that in the ego a transcendental intersubjectivity, a universe of monads is constituted, which for its part is constituting in relation to the world." (E. Husserl. Marginal Notation to Eugen Fink's *Sixth Cartesian Meditation*. Translated by Ronald Bruzina. 107 n374.)
112. E. Fink, *Sixth Cartesian Meditation*, 4.
113. E. Husserl, *Logische Untersuchungen* I, Hua XVIII, 9.
114. *Ibid.*
115. Maurice Alexander Natanson, *Edmund Husserl: Philosopher of Infinite Tasks*. Evanston: Northwestern University Press, 1973.
116. E. Fink, *Phänomenologische Werkstatt*, Bd. 3/2, 312.
117. The context suggests that Fink is referring to the Bernau time-investigations specifically here.
118. E. Fink, *Phänomenologische Werkstatt*, Bd. 3/2, 318.
119. E. Husserl, "Der Encyclopaedia Britannica Artikel (Vierte, letzte Fassung). In Kockelman, Joseph J. *Edmund Husserl's Phenomenology*. West Lafayette, IN: Purdue University Press, 1994, 302.
120. E. Fink, *Sixth Cartesian Meditation*, 10.
121. *Ibid.*, modified 1.
122. *Ibid.*, 7–8.
123. *Ibid.*, 97.
124. *Ibid.*, 62–63.
125. "The higher levels of phenomenological analysis lead us to problems of phenomenological construction, the construction of phenomenological hypotheses." (D. Cairns, "Conversation with Husserl and Fink, 25/11/31," *Conversations with Husserl and Fink*, p. 52.)
126. Husserl to Rudolf Pannwitz, November 28th/29th, 1934. Cited in note 1 of this chapter.
127. E. Fink, *Sixth Cartesian Meditation*, 8.
128. Husserl suggests "pure immanent" as substitute for "inner."
129. Husserl suggests the insertion of the following: for it discovers the horizontal pregivenness of the world as the basis for this apodicticity.
130. E. Fink, *Sixth Cartesian Meditation*, 47–48.
131. E. Husserl, *The Crisis of European Sciences and Transcendental Philosophy*. Translated by David Carr. modified 154.

## NOTES TO THE CONCLUSION

1. "Die stehende Jetztform ist nicht anderes als die bleibende Funktionsgegenwart des transzendentalen Ich, "dessen Sein Jeweiligkeit in Form der *ständigen* Jeweiligkeit ist" [Ms. C 16 VI, S. 18 (1932)]. Die Form in der das bleibend identische und individuelle Ich auftritt und alles Begegnende mitaufzutreten läßt, ist das einzige stehende Jetzt [Cf. Ms. C 3 II, S. 2 (1930)].—Als strömende Phasenmanigfaltigkeit aber läßt das Ich das Begegnende aufgrund seines eigenes Strömens auftreten. Die stehenströmende Selbstgegenwart fundiert also die stehenströmende Weltgegenwart. (K. Held, *Lebendige Gegenwart*, 83–4.)
2. In fact, Husserl came to question whether this primordial level of sense-constitution is truly intentional. During a conversation between Dorion Cairns, Husserl and Fink on July 15th, 1932, Husserl suggested that he "is inclined to give up calling innertime constitution 'intentionality.' . . . The stream of immanent time,—original 'now' and retained past,—is the *form* of all ego-activity and is objectified when the ego-activities themselves are intended in higher reflective acts. But as form it is not activity, and if we mean activity by intentionality, it is not an intentionality." (Dorion Cairns, *Conversations with Husserl and Fink*, 92–3.)
3. See chapter three, especially the section "The Bernau Manuscripts as Breakthrough to a New Level," for a fuller account of Sokolowski's view.
4. "It is true that Husserl by no means sees his concept of philosophy as transcendental phenomenology being totally invalidated because of these reflections; and we have argued that such invalidation does not follow from the new developments of the *Crisis*, at least in the sense envisaged by some of Husserl's critics. But the historical reflections do lead Husserl to the new concept of the life-world, which, as we have seen, constitutes a significant revision of the whole domain of phenomenological investigation and an implicit critique of Husserl's earlier work." (David Carr, *Phenomenology and the Problem of History*, 181.)
5. "Because Husserl never explicitly formulated a generative phenomenology, it is necessary to undertake the phenomenological work of following out the leading clues that lead to generativity and the formulation of generative phenomenology." (A. Steinbock, *Home and Beyond*, 46–47.)
6. *Ibid.*, 260–61.
7. J.N. Mohanty, "The Unity of Husserl's Philosophy," 115 and 126.
8. Cf. Walter Biemel, "The decisive phases in the development of Husserl's philosophy." In *The Phenomenology of Husserl*, edited by R. O. Elveton. Chicago: Quadrangle Books, 1970, 148–73.
9. Klaus Held, *Lebendige Gegenwart*, 5.
10. Two publications offer an approach to Husserl's writings commensurate with the lines laid out in this study. These are (i) Donn Welton's *The Other Husserl: the Horizons of Transcendental Phenomenology*. Bloomington: Indiana University Press, 2000, and (ii) *Alterity and Facticity: New Perspectives on Husserl*. Edited by Natalie Depraz and Dan Zahavi. Dordrecht: Kluwer Academic Publishers, 1998.
11. E. Husserl, "Nachwort," *Hua V*, 161–2.
12. I am indebted to Bruno Snell for this neologism. Snell uses this as a descriptor of Odysseus, "who always knew a way out, and who overcame his helplessness by means of ingenious deeds." (Bruno Snell, "Rise of the Individual in Early Greek Lyric," 62.)
13. Alfred Tennyson, *Ulysses*. In *The Poetical Works of Tennyson*. Boston: Houghton Mifflin Company, 1974, 89.

## NOTES TO APPENDIX 1

- 1 Husserl's dissertation, "Beiträge zur Variationsrechnung (Vienna, 1882)" went unpublished, as far as is known.
- 2 Although Husserl's *Habilitationsschrift* was printed, it was not made available to a wide audience.
- 3 The title of this journal was changed to *Vierteljahrsschrift für wissenschaftliche Philosophie und Soziologie* in 1901.
- 4 According to Karl Schuhmann, "Die Methode der Wesensforschung" was published in *Kaizo*, Heft 2, S. 107–116. (K. Schuhmann, *Husserl-Chronik*, 278.)
- 5 According to Karl Schuhmann, "Erneuerung als individualethisches Problem" was published in *Kaizo*, Heft 3, S. 2–31. (K. Schuhmann, *Husserl-Chronik*, 278.)

## NOTES TO APPENDIX 2

1. [Ed.] Misch took over Husserl's position of Professor *Extraordinarius* at Göttingen in 1917 after Husserl left for Freiburg, and he was promoted to Professor *Ordinarius* at Göttingen in 1919 after Heinrich Maier left for Berlin.
2. [Ed.] Probably the *Logical Investigations* from 1900/01. In 1905, Misch acquired the position of *Privatdozent* in Berlin and became Professor *Extraordinarius* in Marburg, 1911. (See also note 40 in the fifth letter below.—Trans.)
3. [Ed.] Adolf Reinach, 1883–1917, was one of Husserl's most promising students from the so-called Göttingen Circle whose life was cut tragically short on the battlefields of the first World War on November 16<sup>th</sup>, 1917. (See Reinach, A. "Concerning Phenomenology." Translation by Dallas Willard. *The Personalist* 50, no. 2 (1969), 194–221; or Husserl's obituaries of Reinach in *Hua*. XXV, 296–299 & 300–303—Trans.)
4. [Ed.] The mathematician Emmy Noether had sought her *Habilitation* in 1916 at Göttingen under David Hilbert. But Hilbert and the Department of Mathematics and Natural Sciences faculty were unsuccessful due to the resistance of the Department of History and Philosophy. Noether was only able to habilitate after the collapse of German law in 1919. With the breakdown of the Kaiser's legal system came the cancellation of the Habilitation Ordinance, which only allowed men to habilitate.
5. [Ed.] Cf. Stein's recommendation by Husserl dated February 6<sup>th</sup>, 1919. (In Husserl, Edmund, Elisabeth Schuhmann, and Karl Schuhmann. *Briefwechsel. Die Freiburger Schule*. Vol. IV. The last line reads: "If an academic career is to open up for women, then I can recommend <Miss Stein> for admission to the very first position and most highly for *Habilitation*." [HuDo III/4, 549.]
6. [Ed.] See Stein's Dissertation from Freiburg, 1916, *On the problem of empathy*. Translated by Waltraut Stein. With a foreword by Erwin W. Straus. The Hague, M. Nijhoff, 1964.
7. [Ed.] Husserl and Clara Misch née Dilthey became acquainted when he visited Dilthey in Berlin 1905. Georg Misch married Clara in 1908.
8. [Ed.] In 1919, Herman Nohl took over Misch's chair as Professor Extraordinarius for practical philosophy with particular consideration for pedagogy. In 1922, Nohl obtained a newly opened chair of Ordinarius for Philosophy

- and Pedagogy. (Moritz Geiger was named as Ordinarius [*als persönlicher Ordinarius*] upon the opening of the chair of Extraordinarius.)
9. [Ed.] Husserl's student at Göttingen, Hans Lipps habilitated at Göttingen in the Summer Semester of 1921.
  10. [Ed.] David Katz was a student of the retired experimental psychologist, Georg Elias Müller and was also a member of the Göttingen Phenomenology Circle. Katz became Privatdozent at Göttingen in 1911. He remained there until 1922, at which time he took the position of Ordinarius at Rostock. He remained at Rostock until his dismissal in 1933. Müller's replacement at Göttingen in 1922 was Narziß Ach.
  11. [Ed.] Husserl's response lies inaccessible at present (in Misch's literary estate).
  12. [Ed.] Julius Stenzel wrote *Studies zur Entwicklung der platonischen Dialektik von Sokrates zu Aristoteles. Arete und Diairesis*, Breslau 1917. He habilitated in Breslau in 1921. (Cf. Stenzel's "Zum Problem der Philosophiegeschichte. Ein methodologischer Versuch," *Kant-Studien* 26 (1921): 416–453.)
  13. [Ed.] Herbert Smalenbach was a Privatdocent at Göttingen from 1920–1923 (after which he was an adjunct professor until 1931.)
  14. Also published in Misch 1967, 327–28.
  15. "Lebensphilosophie und Phänomenologie. Eine Auseinandersetzung mit Heidegger." (Misch 1929a.) [Ed.] This work was dedicated to Husserl on the occasion of his seventieth birthday. (Husserl turned seventy on April 8th, 1929.) Husserl's personal copy bears the inscription, "With reverential best wishes! Your humble GM. May 29."
  16. [Ed.] Paul Menzer, "Ein Brief Kants an Georg Samuel Albert Mellin", *Kant-Studien* 34 (1929), S. 265f.: "My old age, which in the upcoming months will see me past my 71<sup>st</sup> year, forces me unavoidably to be a veritable machine in regards to my own time-management, to which I must lose myself in certain writings without break until I have completed them."
  17. Each printer's sheet contains approximately 32 pages of text.
  18. [Ed.] *Festschrift Edmund Husserl zum 70. Geburtstag gewidmet. (Jahrbuch für Philosophie und phänomenologische Forschung, Ergänzungsband)*, Halle (Salle) 1929.
  19. Also published in: Guy van Kerckhoven, "Die Grundsätze von Husserls Konfrontation mit Dilthey im Lichte der geschichtlichen Selbstzeugnisse.", in E. W. Orth (ed.), *Dilthey und der Wandel des Philosophiebegriffs seit dem 19. Jahrhundert*, Freiburg-München, 1984, 147–153.
  20. [Ed.] Only a copy of Dilthey's letter to Husserl from June 29<sup>th</sup> and July 10<sup>th</sup>, 1911, exists today. (See Dilthey, Wilhelm, and Edmund Husserl. 1981. "The Dilthey-Husserl Correspondence." Translated by J. Allen. In *Husserl. Shorter works*. Edited by W. Biemel. Notre Dame, IN: University of Notre Dame Press, 203–205.)
  21. [Ed.] E. Husserl, Philosophie als strenge Wissenschaft, *Logos* 1 (1911): 289–341. (Also published in *Hua*. XXV, 3–62.) (Cf. "Philosophy as Rigorous Science." Translated by M. Brainard. In *The New Yearbook for Phenomenology and Phenomenological Philosophy*. II. Edited by B. C. Hopkins and S. G. Crowell. Seattle: Noesis Pres, Ltd., (2002) 249–295.)
  22. [Ed.] Only a copy of this fragment of Husserl's letter to Dilthey from July 5/6<sup>th</sup>, 1911, exists today. (See Dilthey, Wilhelm, and Edmund Husserl. 1981. "The Dilthey-Husserl Correspondence." Translated by J. Allen. In *Husserl. Shorter works*. Edited by W. Biemel. Notre Dame, IN: University of Notre Dame Press, 205–207.)
  23. See note 8 above.

24. [Ed.] E. Husserl, *Die Idee der Phänomenologie* (=Husserliana II), Introduction to the lecture, "Major Issues within Phenomenology and the Critique of Reason," from the Summer Semester 1907. (*The Idea of Phenomenology: a translation of Die Idee der Phänomenologie* (Husserliana II). Translated by L. Hardy. Husserliana: Collected Works. Vol. XIII. Dordrecht: Kluwer Academic Publishers.)
25. [Ed.] *Being and Time* (Halle a. d. S. 1927)
26. [Ed.] A reference to Luke 10, verse 42 ("unum est necessarium" <"just one thing is needed">).
27. (i) "Lebensphilosophie und Phänomenologie. Eine Auseinandersetzung mit Heidegger." In *Philosophischer Anzeiger* 3 (1929a): 267–368; and (ii) "Lebensphilosophie und Phänomenologie. Fortsetzung, die Lebenskategorien und der Begriff der Bedeutung." In *Philosophischer Anzeiger* 3 (1929b): 405–475. In Husserl's library.
28. [Ed.] Cf. Husserl's letter to Dilthey of July 5/6<sup>th</sup>, 1911 and Dilthey's reply of July 10<sup>th</sup>, 1911. (HuDo III/6, 47–52; *Husserl. Shorter Works*, 205–209.)
29. [Ed.] Dilthey, Wilhelm. *Der Aufbau der geschichtlichen Welt in den Geisteswissenschaften*, 1. Hälfte, Berlin 1910.
30. [Ed.] Dilthey died on October 1, 1911.
31. [Ed.] Kant's writing of 1776.
32. Cf. Dilthey's letter to Husserl of June, 29<sup>th</sup>, 1911. *Op. cit.* Dilthey, Wilhelm, and Edmund Husserl. 1981, 203.
33. "System of Philosophy," 1903. Reproduced in "Anhang: Diltheys Kant-Darstellung in seiner letzten Vorlesung über das System der Philosophy." *Wilhelm Diltheys geschichtliche Lebensphilosophy*, by Dietrich Bischoff. Leipzig and Berlin: B.G. Teubner, 1935, 46–63.
34. "Kant wird zu dem Problem der menschlichen Erkenntnis hingetrieben durch die Erschütterung, welche die Metaphysik in seinem Tagen erfahren hatte. Er ist Metaphysiker von Natur." (W. Dilthey. "Kant-Darstellung," 1935, 48.)
35. [Ed.] Cf. Husserl's letter to Dilthey of July 5/6<sup>th</sup>, 1911. *Op. cit.* Dilthey, Wilhelm, and Edmund Husserl. 1981, 204f.
36. [Ed.] Cf. Dilthey's letter to Husserl of July 10<sup>th</sup>, 1911. *Op. cit.* Dilthey, Wilhelm, and Edmund Husserl. 1981, 207.
37. Quoted in W. Dilthey, *Weltanschauungslehre. Abhandlungen zur Philosophie der Philosophie*, ed. by B. Groethuysen (*Gesammelte Schriften* V). p. cxii: "Genuine Plato! who first moored fast the flowing-becoming things in the concept and then posited after the fact the concept of flowing."
38. [Ed.] E. Husserl. *Formal and Transcendental Logic*. Translated by Dorion Cairns. The Hague: Martinus Nijhoff, 1978. [Originally published by Husserl at the end of July, 1929.]
39. [Ed.] Dilthey, Wilhelm. 1931. *Weltanschauungslehre. Abhandlungen zur Philosophie der Philosophie*, hrsg. von B. Groethuysen. *Gesammelte Schriften*. VIII. Leipzig and Berlin. This work contains, among other things, "Traum" [Dream] pp. 220–226, "Das geschichtliche Bewusstsein und die Weltanschauungen" (Historical consciousness and world-views) pp. 1–71, "Zur Philosophie der Philosophie" [On the philosophy of philosophy] 206–219.
40. [Ed.] During the Winter Semester 1923/24, Misch and Hans Lipps held a joint seminar entitled "Exercises on the doctrine of meaning (Hermeneutics)."
41. [Ed.] In *Lebensphilosophie und Phänomenologie* (*op. cit.*, Misch 1967, p. 438), Misch quotes Husserl as saying, "We are preparing from different sides a new philosophy which at root is the same." The authenticity of this statement, however, is questionable. It is not out of the question that the above mentioned sentence is a conglomeration from passages taken from the



- Husserl-Dilthey correspondence (which also attests for the fact of Misch's inexact dating of 1911) and so not a direct quotation of a particular element of a letter (HuDo. III/6, 487).
42. Published in: Alwin Diemer, *Edmund Husserl. Versuch einer systematischen Darstellung seiner Phänomenologie*. 2. verbesserte Auflage, Meisenheim am Glan 1965, p. 328.
  43. [Ed.] Husserl is obviously responding to Misch's request for permission to use Husserl's correspondence with Dilthey in Misch's book, *LPh*. In the forward to *LPh* which dates from June 1930, Misch reports that Husserl had shared with him the letters "which he . . . had exchanged with Dilthey." On page 181 and following, Misch quotes from Dilthey's letter to Husserl of Jun 29<sup>th</sup>, 1911, from Husserl's letter to Dilthey of July 5/6<sup>th</sup>, 1911 as well as from Dilthey's response of July 10<sup>th</sup>, 1911. He adds: "In the meanwhile Husserl shared these three letters, a kindness for which here gratitude is now also expressed."
  44. [Ed.] G. Misch, "Lebensphilosophie und Phänomenologie. Eine Auseinandersetzung mit Husserl and Heidegger." In *Philosophischer Anzeiger* 4 (1930a): 181–330.
  45. [Ed.] The so-called concluding installment of Misch's *LPh*.
  46. Published in: Alwin Diemer, *Edmund Husserl. Versuch einer systematischen Darstellung seiner Phänomenologie*. 2. verbesserte Auflage. Meisenheim am Glan, 1965, p. 329.
  47. Wilhelm Dilthey, *Gesammelte Schriften*, vol. VIII: *Weltanschauungslehre. Abhandlungen zur Philosophie der Philosophie*, ed. by B. Groethuysen, Leipzig and Berlin, 1931.
  48. [Ed.] Objections to: E. Husserl, "Die Krisis der europäischen Wissenschaften und die transzendentalen Phänomenologie", *Philosophia*A (1936), p. 77–176; *Hua*. VI, pp. 1–104; *Crisis*, pp. 2–100.
  49. The year of Husserl's visit to Dilthey in Berlin.

### NOTES TO APPENDIX 3

1. *Eugen-Fink Gesamtausgabe, Band 3/1*. Hrsg. v. Ronald Bruzina. Verlag Karl Alber, Freiburg/München, (forthcoming), 349–354
2. The bulleted information under each heading indicates (i) its place within the classification system at the Husserl Archives including, where possible, (ii) its place in particular volumes of *Husserliana*.
3. Page 4 is the envelope of p. 3.
4. Eugen Fink





# Bibliography

The following abbreviations and citation conventions have been established in order to clarify the use of cited references in the text:

## 1. *German Texts Alone*

If a citation is provided with reference to no other volume than the German original, either no English translation exists or the translation is the author's own. For example, a reference that reads:

Hua III/1, 51.

refers the reader to the *Husserliana: Gesammelte Werke* series, Volume III/1, page 51 cited in the bibliography.

## 2. *Existing Translations Without Modification*

If an existing English translation is cited without modification, the text which is cited appears directly after the German title. For example, a reference that reads:

*HuDo* II/1, 8; *Sixth CM*, 8.

refers the reader to the *Husserliana: Dokumente* series, Volume II/1, page 8. The cited text used in this work can be found on page 71 of the English translation cited in the bibliography.

## 3. *Modified Translations*

The phrase “modified” before a citation means that an existing English translation has been used but with certain changes introduced by the author. For example,

Hua VI, 59; modified *Crisis*, 58.

## 230 Bibliography

refers the reader to the *Husserliana: Gesammelte Werke* series, Volume VI, page 59. The cited text used in this work has been modified by the author. The unmodified original translation can be found on page 59 of the work cited in the bibliography

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# Index

## A

absolute, 6, 7, 12, 22, 38, 67, 74–6, 79–81, 84, 89, 94, 98–9, 108, 127, 129, 134, 144–5, 165, 169, 175, 185, 204n5

abstraction: highest investigative sphere, 12; of now-point, 80, 82; reductive, 110; self-givenness, 80; of the singular cognitive phenomenon, 80; time-consciousness, 53

acts: 5, 82, 86, 88, 90–9, 109, 138, 210n112; feeling-sensations, 87, 90–1; intentional, 5, 7, 21, 91–3, 221n106; of intuiting essence, 82, 109, 201n92; material, 5, 85, 91–2, 221n12; objectifying, 3, 8, 87, 110; in phenomenological time, 172, 174–5; positionality, 5, 9, 91–3; presentive, 86–7; psychological characterization thereof, 138, 221n100

Albrecht, Gustav, 29, 117

appearings, 4, 5, 188n12

apperception, 118, 120, 131, 216n23

apprehension, 36, 38, 58, 81–2, 85–7, 91, 94, 96–7, 99–101, 103, 108, 114, 171–2, 175

architectonic of transcendental philosophy, 145–6

assistants to Husserl, xiv, 11–3, 16–8, 23, 31–2, 72, 98, 101, 104, 106, 114, 135, 150, 192n63, 194n73, 197n32, 204n8, 211n129, 213n145, 215n13

attitude: empirical, 41; natural, 7, 8, 20, 24, 35, 44, 53, 74, 76, 145, 179, 180–1, 185, 206n28; phe-

nomenological, 7–10, 20, 22–4, 37, 41, 46–7, 89, 145, 189n27, 189n26

## B

*Basic Problems of Phenomenology*, 66, 74, 76–80, 83–4, 113, 121, 124, 130, 149, 205n17, 221n108

Becker, Oskar, 101, 211n129

Bergson, Henri, 88–90, 101

Bernau time: investigations, xv, 85, 90, 95, 97, 99–111, 113, 118, 125, 136, 143, 194n73, 204n5, 210n96, 212n134, 232, 235–6; Finks plan, 103–7, 110, 136, 140, 171; *Husserliana* XXXIII, 72, 85, 97–8, 102–4, 172–4, 211n131, 213n149; investigative dynamic, xv, 100, 103–4, 106–11, 149, 210n96, 212n134

Bernet, Rudolf, 94, 102, 204n5

bifurcation of phenomenological problematic, 119, 121, 130–1, 144

Brentano, Franz: 59, 60, 86–7, 91, 217n26; archive, 29

Bruzina, Ronald, xvii, xviii, 106, 188n15, 192n63, 216n15

## C

Cairns, Dorion, 23, 101, 212n133, 223n2

Carr, David, 148, 199n83

*Cartesian Meditations*: 12, 14–6, 27, 37, 53–4, 73, 128, 143, 163, 183, 191n52, 192n60, 192n62, 215n8, 218n46, 220n80; German edition, 15, 32, 105, 125, 143, 190n50, 218n46

- cognition: 9, 22, 26, 63, 75, 79; essence of, 75–6, 79, 138; phenomenology of, 58, 75–6, 84
- consciousness: xiii, 3, 5, 8, 21–4, 44–6, 56, 76–81, 83–4, 86, 91, 94–5, 116, 118–9, 121–2, 128, 141, 148, 171, 176, 178, 201n88, 209n85, 214n157; empirical, 35, 45, 138, 145; hermeneutic of, 127; intentional, xiv, 8, 44–5, 84, 86, 90–1, 95, 113–4, 118–9, 138, 148, 208n65; living, xiv, 8, 9, 11, 64, 66–7, 69, 77, 80, 82, 113, 120–1, 127; moments of, 85, 93–4, 139; perceptual, 4, 5, 81–2, 86, 94, 109, 207n57; positional, 3, 45, 65, 85–8, 91, 94, 96, 121, 137, 204n5, 209n82, 209n85, 210n112; self-constitution, 118, 121, 131; singular, xiv, 77, 79, 80, 84, 121; stream of, xiv, 76–8, 82, 84, 95–6, 98, 119, 122, 131, 139, 149, 171, 216n25; of temporal objects, 80–2, 99; temporal structure, 5, 77–80, 82, 85, 89, 96, 98, 107, 109, 121, 172–4, 176, 204n5; transcendental, 8, 47, 101, 118, 216n25, 221n100
- constitution: 35, 44, 71, 83–7, 90, 94–6, 98–100, 107, 109, 111, 113, 118, 122, 131, 133, 147, 149, 171, 174, 177–8, 184, 216n25, 219n72, 220n73, 222n111; apprehension—content of apprehension model, 85–7, 94–5, 100–1, 103, 108, 114, 171–2, 175; and being, 45, 79, 80, 164; of categorial objectivities, 118, 178, 191n58; egoic, 131–2; identity, 91, 108–10, 116, 133; of objectivity, xii, 3, 22, 44, 47, 75–6, 80, 83, 91–2, 96, 99, 102, 111, 113, 139, 171, 173, 175, 209n85; pre-given world, 134–5, 165, 178, 180–1, 183, 200n83, 219n72; of sense, xiv, 6, 86–8, 96, 110–1, 147, 209n82, 223n2; temporality, 18, 97–8, 173, 175–6, 210n112; transcendental, 66, 189n27, 190n51, 219n71; world-constitution, 35, 133, 144, 222n111
- Correspondence*: xiii, 39, 40, 42–3, 49, 51, 88, 103, 117, 123, 133, 135–6, 170, 193n63, 211n133, 216n18, 227n43; with Adolf Grimme, 17–8, 136, 216n18; with Alexandre Pfänder, 18; with Dietrich Mahnke, 61, 66, 136; with Georg Misch, xv, 40–1, 43–4, 48–51, 53–4, 60–1, 112, 128–9, 149, 161–70, 197n32, 197n31, 219n64; with Ingarden, 88, 112, 129, 134–5; with Wilhelm Dilthey, 31, 39–45, 47–8, 149, 164, 166–7, 227n43
- Crisis of European Sciences and Transcendental Phenomenology*, 14–5, 17, 20, 25–9, 31, 51–5, 62, 73, 123–4, 193n64, 199n83, 223n4
- D**
- Darkow, Flora, 122
- Derrida, Jacques, 220
- Descartes, René, 8, 37, 53, 181, 199n83, 208n65
- description: eidetic, 77, 134, 204n5; phenomenological, xii, xiv, 2–5, 8, 19, 54, 58, 68, 76–8, 81–2, 86, 90–3, 109, 111, 119, 122, 131, 139, 180, 204n5
- descriptive psychology, 2, 44–7, 54, 56–60, 62, 66, 83, 91, 95, 138, 140, 217n26
- development of Husserl's thinking, 16–7, 19, 27, 45, 49, 61, 65, 68–9, 73, 83, 104, 120, 126, 128, 137, 192n63, 193n64, 199n83
- Dilthey, Wilhelm: xiii–xv, 15, 31, 33, 35, 37, 39–51, 53–69, 83–4, 113, 128, 130, 138–9, 149, 163–7, 169, 201n92, 202n105, 202n116, 203n3, 217n26, 226n30, 226n37, 227n43, 227n49; *Auseinandersetzung* (with Husserl), xiii–xv, 31, 41–2, 45, 49, 50, 55, 57, 59–62, 164, 168–9, 203n3; critique of historical reason, 43, 49, 62; *Ideas Concerning Descriptive and Analytic Psychology*, 56–7, 59, 83, 217n26; influence on

- Husserl, xiii, xv, 40–1, 49, 51, 54–5, 60, 65, 68–9, 112–3, 124, 130, 149, 164; meeting with Husserl in 1905, xv, 49, 51, 57–9, 61, 66, 139, 202n116; and phenomenological method, 48, 50, 55, 58–9, 62, 64, 165, 167, 203n3; “Psychological Studies”, 58, 61–2
- E**
- egoic consciousness, xiv, 8, 131–3, 149, 174, 182
- empathy, 9, 14, 66, 76, 78, 83–4, 124, 132, 178, 206n23, 218n47
- essence, 3, 5, 10, 24, 43, 45–8, 55–6, 63, 66–7, 72, 75, 79, 80, 82, 86–7, 99, 109, 119, 121, 132, 138, 140, 190n35
- experience: intentional, 87, 91, 93, 207n44, 221n106; stream of, 96, 174–5; world experience, 123–4, 180
- F**
- Fink, Eugen: xiv, xv, xvii, 16–7, 23, 27, 29, 31–2, 34–5, 72, 98, 103–7, 109–11, 114, 124–6, 128, 130, 132–7, 140–5, 176–7, 189n27, 190n50, 192n63, 192n62, 194n73, 196n2, 211n133, 213n145, 215n15, 219n72, 220n80; and Ludwig Landgrebe, 18, 204n8; *Sixth Cartesian Meditation*, 76, 82, 109, 132, 136, 141, 143–5, 215n15; work on Bernau time-investigations, 103–4, 106, 109–10, 140–3, 213n146
- Formal and Transcendental Logic*, 14–5, 27, 37, 50, 55, 128–9, 163, 168, 190n41, 191n58, 215n8
- Freiburg, 115, 122, 126, 161, 224n6, 224n1
- G**
- genesis, transcendental, 68, 111, 117–21, 131–3, 145, 147, 178, 183, 192n60, 216n23, 217n25
- givenness: 7, 8, 22, 77, 79, 80, 86, 99, 100, 102, 204n5; of absolute self-, 75–6, 79–81, 94, 111, 144; abstraction, 12
- Göttingen, 57, 66, 115, 161, 197n32, 209n92, 224n4, 224n1, 225n10, 225n9, 225n13
- Grimme, Adolf, 17, 69, 135
- Groethuysen, Bernhard, 57, 62, 138, 163, 166, 169
- H**
- habituallities, 22, 183, 219n71, 220n73
- Heidegger, Martin: 14–5, 50, 52, 64, 101, 104, 126–7, 162, 164–5, 190n51, 191n54, 197n32, 211n127, 211n129, 216n25; *Being and Time*, 15, 52, 60, 190n51, 216n25, 219n56
- Held, Klaus, 150, 207n57, 213n140
- historicity, 31, 43, 129, 169, 184
- history, 26, 33, 36–7, 47, 52, 55, 83, 120–1, 125, 131, 133, 148, 169, 179n[2], 181, 185, 199n83, 203n3
- human sciences: 6, 27, 40, 42–3, 48, 55–6, 58–9, 62, 66, 68, 165, 187n5, 203n3, 207n62; absolute, xiii, 66–7, 124
- Husserl Archive: xi, xii, xv, xvii, xviii, 18–9, 29–32, 48, 70–1, 105, 149, 193n68, 193n67, 193n69, 213n141; classification system, 18–9, 29, 227n2
- Husserliana: xi, xii, 19, 29, 30, 71–2, 102–3, 120, 149, 187n2, 194n78; *Dokumente series*, 19; editorial work, 30, 43, 70–1, 103; *Materialien series*, 19; XIII–XV, 72–4, 83, 116; XXXIII, 72, 97–8, 102–4, 211n131, 213n149
- Husserl's philosophical projects, xiv, 12, 14–5, 31–2, 37, 51, 105–6, 111, 114, 125, 128–9, 134–6
- Husserl's work during early thirties, xiv, 17, 32, 124–5, 127, 135–6, 143, 149–50
- hyletic data: 96, 98–9, 172, 175–6; time of, 171, 175
- I**
- I, (the), 8, 9, 26, 45–6, 78, 85, 121, 138, 175, 178, 182, 184, 198n57, 217n25, 222n111
- I, self-constitution, xi, xii, 26, 110, 118, 172, 176, 182

## 242 Index

- “Idea of Phenomenology”, 48–9,  
74–84, 113, 121, 130, 140, 149,  
165, 206n26
- idealism, phenomenological or tran-  
scendental, 51, 62–3, 140, 170,  
181, 183–4, 187n5
- Ideas*: 1st Book, xii, 2, 5–8, 10–7, 20,  
22, 27–8, 36–7, 40, 45–6, 49,  
53–5, 66, 68, 73–4, 81, 85, 87,  
89, 95–7, 107–8, 110, 113–4,  
129–30, 136–41, 143, 148, 150,  
156, 164–5, 168, 171, 174–5,  
181, 187n5, 187n4; 2nd Book,  
xii, 6, 11–2, 66, 141; 3rd Book,  
6, 11; *Ideas* project, xii, 2–11;  
and *Logical Investigations*, xiv,  
59, 141, 207n55
- immanent time: 98–100, 109, 171–2,  
174–5, 182–3, 210n112, 223n2;  
constitution of, 107, 171
- Ingarden, Roman, 11, 13, 85, 88–91,  
93, 97, 101, 104–6, 112, 117,  
133–5
- inquiry, xiii, 2, 3, 36–8, 46, 48, 55, 73,  
76, 132, 142, 162
- insight, 19, 25, 35, 79, 80, 141, 143–5,  
149
- intentionality: 5, 6, 11, 14, 59, 76,  
84–7, 90, 92, 95–6, 99, 100,  
109, 115, 137–8, 140, 143,  
147, 192n60, 204n5, 223n2;  
explanatory analysis, 119–21,  
217n26; generative, 148, 223n5;  
genetic analysis, xiv, 14, 68, 84,  
96–7, 100, 113–21, 127, 130–5,  
143–9, 178, 183, 192n60,  
210n96, 216n23, 217n25,  
220n75, 220n73; models, 88,  
94–7, 103, 107, 111, 118, 138,  
217n26; progressive analysis,  
132, 134, 144–5, 179, 183–4,  
219n72; regressive analysis,  
132–3, 144–5, 182–3, 186,  
219n72; static analysis, 68,  
85–7, 94–6, 109, 111, 113–4,  
118–21, 130–2, 144, 147–9,  
178–9, 183, 192n60, 216n23,  
219n72, 220n73, 220n75
- intersubjectivity, 14, 66, 72–4, 77–8,  
83–4, 127, 129, 132–3, 165,  
168, 178, 182, 191n53, 218n47,  
219n71
- introductions to phenomenology, xi,  
xii, 2, 6, 7, 11, 13–6, 31–2, 54,  
69, 78, 96–7, 112, 131, 136,  
142–3, 147, 187n5, 188n5,  
190n49
- intuition, 4, 21, 23–4, 36, 46, 61, 77,  
82, 109, 214n157
- investigative method, 6, 10, 20–4, 119,  
133, 142, 150, 223n4
- ## J
- Jahrbuch für Philosophie und phänom-  
enologische Forschung*, 11, 13,  
55, 104–5, 212n134
- ## K
- Kant, Immanuel, 108, 163, 200n83
- Kern, Iso, 73–4, 76, 102, 116–8, 121,  
128, 134, 192n59, 200n83,  
218n51, 218n49
- ## L
- Lectures on Internal Time Conscious-  
ness*, 14, 55, 104, 209n92
- life, xiv, 8, 9, 22, 37, 43, 52–5, 59,  
61, 63–4, 66–7, 80–1, 84, 111,  
128–9, 140, 143, 169, 179n[2],  
200n83, 207n62
- life-philosophy: 14, 16, 51–2, 60, 127,  
150; scientific, 127, 219n58
- life, transcendental, xiv, 8, 24, 67, 108,  
110, 120, 127, 129, 132, 169,  
183, 185, 189n27, 219n71,  
219n72, 222n111
- life-world, 54, 124, 179n[2], 201n88,  
223n4
- Lipps, Theodor, 83, 162–3, 167
- literary presentation: of phenomenol-  
ogy, xii, 122–3, 125, 129–30,  
140–1; systematic articulation,  
6, 11, 29, 32, 74, 97, 104,  
112–4, 121, 123–4, 131, 136,  
141, 206n26
- logic: 20–1, 27, 37, 65, 67, 115, 118,  
138, 203n130; transcendental,  
71, 117–8, 210n96, 214n6
- Logical Investigations*: 11, 13, 20–2,  
25, 27, 40, 44–5, 49, 54–5,  
57–60, 63, 65, 68, 73, 76–7,  
81–2, 84–8, 90, 92, 94–6, 99,  
100, 108–10, 113, 118, 129–30,  
137–41, 164, 167–8, 187n5,  
190n41, 198n57, 202n105,  
207; Fifth Logical Investigation,  
86–8, 90–2; and *Ideas*, xiv, 12,  
68, 110, 113, 139, 143, 191n53;

Prolegomena, 138, 187n5; Sixth  
Logical Investigation, 82, 109  
Lohmar, Dieter, 102

## M

Mahnke, Dietrich, 61–4, 66, 68–9  
manuscripts: xi, xii, xv, 29, 30, 73;  
coherence, xii, xiii, 12, 18–9, 28,  
30–1, 34, 70, 106, 109, 116–7,  
119, 121–2, 172, 196n110,  
212n135; editors, 30, 70–2, 74,  
102–4, 149, 176, 202; experi-  
mental, 69, 70, 72–3; unpub-  
lished, xi–xiii, xv, 2, 13, 27–8,  
45, 47, 55–6, 69, 70, 85, 89,  
101, 112, 128  
meaning, 21, 23, 25, 85, 93, 167,  
204n5, 212n138, 226n40  
method: 6, 7, 24–7, 53, 59, 78, 89,  
107, 112, 118, 135, 138, 140–1,  
150, 187n5, 198n53; construc-  
tive, 36, 57, 136, 144–5, 169,  
222n125; descriptive, 2, 3, 21,  
36, 44, 46, 56–60, 63, 82–5,  
91–4, 96–7, 113, 119–24, 130–  
2, 146–9, 171, 178, 217n26,  
221n106  
Misch: Georg, xiii, xv, xviii, 15, 31,  
40–1, 43–4, 48–55, 60–1, 64,  
66–9, 81, 111–2, 125–30, 149,  
161–70, 197n32, 198n53,  
218n55, 219n62, 219n64,  
224n1, 224n2, 225n15, 226n41,  
226n40, 227n43; *Lebensphiloso-  
phie und Phänomenologie*, 15,  
49, 50, 125–9, 135, 164–5, 168,  
226, 233  
Mohanty, J.N., 192n63, 221n97  
monad, 84, 120–2, 133, 184–5, 219n71

## N

Nachlass, xii, 2, 17–9, 28–30, 32,  
68, 70, 116, 193n69, 194n70,  
196n110, 205n8  
Natorp, Paul, 28, 68, 111, 117, 139  
natural sciences, 2, 7, 83, 165

## O

object, 3–5, 44, 75, 77, 79, 81–2,  
85–6, 91–4, 99, 100, 103, 110,  
118–20, 139, 145–6, 188n12,  
188n10, 189n27, 201n88,  
207n62, 214n157, 216n26,  
221n106

onlooker, transcendental, 9, 23  
ontology: 124, 129, 132, 135, 168,  
179; material, 129, 168

## P

”Paris Lectures”, 14, 50, 163, 191n54  
pedagogy, 161–2, 224n8, 225n8  
perception: 3–5, 8, 11, 77, 80–2, 84,  
86, 93–4, 99, 109, 118, 171,  
175, 182, 188n10, 189n29,  
200n83, 207n57, 208n65,  
212n138; immanent, 98–100,  
171, 176  
phenomenological language: 20–4,  
26–7, 95, 144, 168; terminology,  
21, 25, 77, 90, 95, 125, 138  
phenomenologizing activity, 20, 23–6,  
35, 52–4, 142–3, 145  
phenomenology: as critical philosophy,  
27, 74–5, 137, 146; existential,  
14–5, 52, 150; hermeneutic,  
64; idea of, xiii, 20, 26, 142; of  
phenomenology, 27, 143, 146;  
pure, 2, 3, 6, 11, 44, 46, 48, 65,  
132, 179  
philosopher, idea of, 36–7, 52, 55, 185  
”Philosophy as rigorous science”, 27,  
33, 36, 41–2, 44–7, 52, 55–6,  
60, 63, 65, 113, 166, 187n5,  
198n56  
*Philosophy of Arithmetic*, 13, 63, 137  
Plato, 36–7, 43–4, 67, 81, 127, 166  
principle of all principles, 8, 22, 36  
psychic: life, 56, 83–4, 207n62; phe-  
nomena, 6, 11, 56, 59, 86–7,  
90–1, 95, 138–40, 172, 174  
psychologism, 137–8, 221, 221n99

## R

reduction: 3, 8, 10, 18, 35, 45–6,  
48–9, 53, 66, 74–7, 79–81, 83,  
89, 101, 107–8, 110–1, 113,  
123, 127, 132–4, 137, 139–40,  
142–6, 149, 165, 171, 174–5,  
179, 180–3; Cartesian, 53;  
eidetic, 47, 77  
reflection, phenomenological, 3, 7, 10,  
24, 74, 79, 80

## S

science: of essences, 10, 45, 47–8;  
factual, 6–8, 10–1, 36–7, 44, 46,  
48, 66–7; phenomenology as,  
xv, 3, 6, 33, 36–7, 44, 46, 57,

- 67, 76, 80, 84, 116, 123–4, 127, 134, 136, 138, 145, 167, 169, 180, 189n26, 200n83
- “Seefeld manuscripts”, 74, 139–40, 199n71
- sensation, 85, 88, 90–4, 97, 100, 110, 172, 174, 204n5
- Sokolowski, Robert, 96, 100–1, 147–8, 223n3
- Stein, Edith, 11–3, 29, 104, 106, 161–3, 173, 197n32, 213n145, 224n6, 224n5
- Steinbock, Anthony, 119–20, 148
- subjectivity, 35, 96–7, 129, 140, 145–6, 165, 169, 181, 189n27, 210n112
- “System of Phenomenological Philosophy”: ix, xii–xv, 2, 7, 9–12, 15–6, 26–9, 31–4, 36, 38, 42, 44, 53, 56, 71, 74, 84, 105, 111–7, 119, 121–37, 139, 141–5, 147–8, 150, 159, 173–5, 177–9, 187n5, 200n83, 215n15, 216n15, 218n49, 218n46, 219n72, 220n80; drafts, xiv, xv, 32, 84, 103–4, 106, 124–6, 128–34, 136, 145, 165, 177, 219n72, 220n77, 220n80; Fink’s plan, 32, 130, 178
- system of phenomenology: 1921–22 version, 116, 117–23, 125, 215n15; 1926 version, 124
- systematic phenomenology and concrete investigations, 20, 114, 135–6, 141
- systems, philosophy, 33, 36, 126
- T**
- temporality, 16, 63, 77–9, 96–8, 100–1, 103–4, 107, 109, 113, 118, 139, 174, 221n108
- time: phenomenological, 78, 97–9, 172, 174, 215n15; transcendental, 107, 109, 111, 144, 171–2, 174–5
- time-consciousness: 53, 72, 78–80, 85, 88–90, 97–105, 110, 113, 120, 136–7, 158, 171–2, 175–6, 190n49, 204n5, 210, 210n92; riddle, 12, 53, 89, 137
- time investigations, 94, 104–7, 110, 128, 130, 136–7, 140–1, 209n92, 211n133, 215n8
- time-modalities, 171, 173, 175–6
- transcendental: phenomenology, xvii, 13–5, 19, 20, 27, 30–1, 34–8, 49, 50, 60, 124, 126–7, 129–30, 135, 142–4, 148, 150, 179, 190n49, 191n54, 216n25; philosophy, 37, 51, 129, 145–6; theory, 115, 145
- U**
- unity thesis, xiii, 68–9, 105, 112, 148
- V**
- van Breda, Father Leo, 29
- W**
- world: 3, 7–10, 17, 24, 26, 35, 38, 48, 53–4, 60–1, 65, 83, 116, 123–4, 129, 132–3, 140, 145–6, 166, 169, 179, 180–2, 184, 189n27, 201n88, 206n23, 217n26, 218n47, 219n71, 222n111; constitutive analysis, 134–5; historical, 54, 58–9, 62, 135
- Z**
- Zahavi, Dan, 97–8, 100
- zigzag method, xiii, 19–22, 24–7, 142, 149



## Chapter Three

# The Idea of an Existential Ecology

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Ecology teaches us that the human place in nature is not one separate and aloof but rather necessarily and intimately situated with other organisms. As John Muir has eloquently stated, “when we try to pick out anything by itself, we find it hitched to everything else in the Universe.”<sup>1</sup> The implication of this important lesson is profound, for it implies that life is, at its root, fundamentally associational.<sup>2</sup> My aim here is to suggest an existential interpretation of this idea. This idea of an existential ecology, which I am proposing here, is anchored in the work of two writers, particularly Hans Jonas and Aldo Leopold.<sup>3</sup> By training, the first is a philosopher, the second a forester and wildlife manager. The former, a student of Martin Heidegger, wrote comprehensively on early Gnostic Christianity,<sup>4</sup> the philosophy of life, and ethical theory.<sup>5</sup> The latter, one of the earliest students of the Yale School of Forestry, wrote on the value of wilderness preservation,<sup>6</sup> sustainable agriculture, wildlife management,<sup>7</sup> and cooperative land conservation.<sup>8</sup> Neither knew of nor were influenced by the other’s work, yet their thinking finds confluence in this idea I am proposing. For this is an idea ultimately about land, land in the sense that Aldo Leopold conceives it in his beautiful work, *A Sand County Almanac*.<sup>9</sup> In short, an existential ecology is that “collective science of relations of the organism to the surrounding external world wherein we can account for all existence-conditions in the widest sense.”<sup>10</sup>

In this chapter, I intend to extend Jonas’s existential interpretation of biological facts, which he articulates in *The Phenomenon of Life*,<sup>11</sup> to Leopold’s ecological conception of land. However, the dissimilitude of the two thinkers’ orientation and philosophical conclusions requires a complex presentation. Consequently, in the first part of this chapter, I will articulate and analyze Jonas’s monistic philosophy of life by comparison with the philosophy of life advanced by an earlier phenomenological thinker, Max Scheler. Specifically,

I will argue that the conception of life which Scheler advances in his last published work, *The Human Place in the Cosmos*,<sup>12</sup> frames the problem underlying Jonas's existential interpretation of biological facts. The importance of this clarification will become clear in the second part of my chapter. For here I will reconceive and apply Jonas's existential interpretation to the land concept as advanced by Leopold. Such a translation grounds a proper view of ourselves, that is, as "only a member of a biotic team."<sup>13</sup> The broadening of Jonas's project is called for, I believe, since Jonas's philosophy of life lacks an explicit ecological understanding of living entities.<sup>14</sup> Finally, in my conclusion, I will show how this idea of an existential ecology coordinates well with certain evolutionary models of organism-environment interactions advanced today by neo-Lamarckian evolutionary theorists. The preeminent aim of this chapter is to lay the ground for a new existential understanding of the household of nature and of the human place in this household.

## THE PHILOSOPHY OF LIFE—HANS JONAS AND MAX SCHELER

In the early 1960s, Hans Jonas published his most important work, *The Phenomenon of Life*.<sup>15</sup> This work consists of eleven essays on disparate but coordinated themes. The first seven essays of this collection explicitly concern his philosophy of the organism. In these essays he advances his "'existential' interpretation of biological facts."<sup>16</sup> As he remarks, his ambition is "to break through the anthropocentric confines of idealist and existentialist philosophy as well as through the materialist confines of natural science."<sup>17</sup> Advancing a philosophical or postdualistic monism that neither reduces life to its materialist basis nor subsumes this basis within an idealist frame, he argues that "the organic even in its lowest forms prefigures mind, and that mind even on its highest reaches remains part of the organic."<sup>18</sup> Given that Jonas's existential interpretation in *The Phenomenon of Life* proceeds from the premise of his philosophical monism, my basic aim in this section is to clarify Jonas's monistic philosophy of life. To achieve this end, I will analyze it comparatively against Max Scheler's philosophy, particularly Scheler's conception of the antagonism between life and spirit or mind (*Geist*), which he articulates in *The Human Place in the Cosmos*. I hold that Scheler's dualistic analysis of life and spirit, pointedly expressed in his last published work, properly frames the problem to which Jonas's monism is a response. Thus, a secondary aim herein is to defend this view.

This first part of the essay, thus, has two sections. First, I will present a sketch of Scheler's philosophical anthropology in *The Human Place in the*

*Cosmos*. On the basis of this, I will, then, comparatively analyze Jonas's post-dualistic monism against Scheler's philosophical anthropology.

### Max Scheler's Philosophical Anthropology: The Antithesis of Life and Spirit

The antithesis Max Scheler draws between life and spirit seems singular in its constancy throughout the course of his writings. While life and spirit are fundamentally antithetical principles, it remains impossible, he holds, to understand the human person except as an embodied, corporeal being. Embodiment is a basic category of life. Spirit and life are thus necessarily related, according to Scheler, in the human person. The human person is that unique entity that, in the midst of its surroundings "by virtue of its spirit, can take an ascetic attitude toward its fervent and vibrating life."<sup>19</sup>

In so distinguishing spirit from life, Scheler insinuates a dual ontology, where spirit and life designate two discrete ontic realms. For Scheler, then, psychological and physiological processes are ontologically identical in a strict sense, that is, as processes of life. "When we take the 'psychological' and the 'physiological' as two sides of one and the same process of life, to which correspond two ways of looking at the same process, the X which is acting out the two ways of looking at one and the same thing must be superior to the antithesis of body and soul. This X is nothing else but spirit."<sup>20</sup> Where the physiological and psychological aspects of egoic existence are both processes of life, spirit is that aspect of our existence by which we can objectify these processes. Spirit, itself, is that which can never be objectified.

Though Scheler consistently demarcates life from spirit, he nevertheless argues their essential connection in the human person. "Finally, according to our theory, the spiritual acts, which draw their entire energy for their activity from the vital sphere of drives, and which cannot manifest themselves in our experience, even that of ourselves, without some kind of 'energy,' must also possess physiological and psychic parallels."<sup>21</sup> At its most primitive, life is characterized by Scheler as a primitive *Gefühlsdrang* or feeling impulse. This impulse, Scheler asserts, is "the stream, as it were, which pushes forward and up into the highest stages of spiritual activities and which provides energy to the most tender acts of lucid goodness."<sup>22</sup> He argues in other words that spirit has no power or energy without life and thus cannot be effective in any possible sense without anchor in the native corporeal ground of our being. Life infuses spirit with a potency foreign to its own essence. It is for this reason, Scheler holds, that "spirit and life dovetail (*sind aufeinander hineingeordnet*)."<sup>23</sup>

## From Scheler to Jonas—Paths along the Same Terrain

By emphasizing the basic relation of spirit to life in Scheler's philosophy, I mean to suggest a path for understanding the ontology of life as proposed by Hans Jonas.<sup>24</sup> In *The Human Place in the Cosmos*, published in 1927, Scheler sketches a philosophical anthropology or, more precisely, a phenomenology of the human being. However, he proffers much more than a study of the essence of the human being in this short work. While the principles of life and spirit emanate from a singular ground of all things, he argues, nevertheless, that the spiritual principle arises *sui generis* with the human person. Consequently, he presents us with an ontology of life as such and seeks to show by means of this that the word "human" (*der Mensch*), though signifying a being necessarily emplaced within the continuum of all living beings, signifies as well a set of characteristics that must be sharply and essentially distinguished from the concept of the animal and, more generally, that of the organism. This eidetic project is coincident with Jonas's anthropology. Yet Jonas's philosophy of the organism and of the human proceeds strictly from a premise of philosophical monism.

Jonas's insistence on this last point motivates an important critique of his teacher, Martin Heidegger. In his essay "Gnosticism, Existentialism, and Nihilism" in *The Phenomenon of Life*, Jonas expressly attacks Heidegger's "conception of a transessential, freely 'self-projecting' existence."<sup>25</sup> This is a conception most clearly and explicitly articulated by Heidegger in his "Letter on Humanism," to which Jonas alludes in the essay. For reasons fundamental to his conception of Dasein, Heidegger places human existence outside any sort of scale of nature.

Therefore ek-sistence can also never be thought of as a specific kind of living creature among others—granted that the human being is destined to think the essence of his being and not merely to give accounts of the nature and history of his constitution and activities. Thus even what we attribute to the human being as *animalitas* on the basis of the comparison with "beasts" is itself grounded in the essence of ek-sistence. The human body is something essentially other than an animal organism.<sup>26</sup>

Herein lies Heidegger's Gnosticism, that is, his complete antinaturalism. This view is worked out more fully by Heidegger in his earlier lecture course, *The Fundamental Concepts of Metaphysics*.<sup>27</sup> Heidegger argues here—as he did later in the *Letter on Humanism*—that the human, in contrast to the animal, is neither ensconced nor captivated in an environmental niche. The existence of human beings occurs as the clearing of being. Unlike the animal, therefore, the human is, rather, open to the world. Scheler articulated a nearly identical claim two years earlier. Where the animal remains inescapably pushed

or pulled this or that way within its environment, the human, according to Scheler, is "not tied anymore to its drives and environment, but is 'non-environmental' or, as I (that is, Scheler) wish to put it, 'world-open.'"<sup>28</sup> World-openness, according to Scheler, is a human possibility insofar as humans are capable of withdrawing from their immersion amidst the things that attract and repulse them by means of an act of spirit. Scheler describes this spiritual act of withdrawal as an act of derealization, which he calls a phenomenological reduction. This possibility to enact a phenomenological reduction marks, for Scheler, the special human station in the cosmos.

Like Scheler (and like Heidegger), Jonas asserts a radically similar possibility open specifically to humans. As Jonas puts it, humans, as opposed to animals, can play with images "in detachment from the actuality of sensation and thereby from the stubborn factuality of the object's own being."<sup>29</sup> The Human, in other words, enjoy a distinct spiritual freedom to separate the remembered *eidos* from its occurrence in an individual encounter. "What we here have," Jonas argues, "is a trans-animal, uniquely human fact: eidetic control of motility, that is, muscular action governed not by set stimulus-response pattern but freely chosen, internally represented and purposely projected form."<sup>30</sup>

Jonas argues, in contradistinction to Scheler, that every mental activity, no matter how abstract, has corporeal root.<sup>31</sup> Indeed, this rootedness marks the very meaning of Jonas's philosophical monism, which distinguishes Jonas most clearly from Scheler. Scheler, as we have seen, holds that spirit, in principle, has an origin distinct from that of the vital impulsion. The human accordingly finds within herself both a spiritual and a vital principle. "The human being is the meeting-place of spirit and impulsion, and it is in the human being that the logos, 'after' which the world is made, becomes an act that is acted out with the human being."<sup>32</sup> Though, their understanding of the relation of spirit or mind to life separates them, both demarcate an essential divide distinguishing the human from the animal, while holding that the human qua human remains necessarily situated within the continuum of nature.

This basic agreement informs their unique conception of the evolution of life. Looking to Jonas first, he anchors all organic powers and functions in the metabolic activities of the organism. These activities express the concern of life at its most fundamental level with its own being. That is to say, life is marked by a purposive activity of the organism, that is, metabolism, to maintain the form of its individual being. According to Jonas, to reduce metabolism merely to physiochemical processes misconstrues the very essence of life. He argues:

In living things, nature springs an ontological surprise in which the world-accident of terrestrial conditions brings to light an entirely new possibility of

being: *systems of matter that are unities of a manifold*, not in virtue of a synthesizing perception whose object they happen to be, not by the mere concurrence of the forces that bind their parts together, but *in virtue of themselves, for the sake of themselves, and continually sustained by themselves*. Here wholeness is self-integrating in active performance, and form for once is the cause rather than the result of the material collections in which it successively subsists. ... This ontological individual, its very existence at any moment, its duration and its identity in duration is, then, essentially its own function, its own concern, its own continuous achievement.<sup>33</sup>

A living organism necessarily and purposively engages itself with its surroundings. This engagement asserts a new causality in the world, a needful freedom wherein a formal structure, that is to say, the organic individual, maintains its identity amidst the material conditions it requires for its existence. Freedom, or ontic autonomy, is thus not absolutely unfettered, but is rather dialectically bound to the material conditions of its survivability.

What Jonas sketches in *The Phenomenon of Life* is thus "a progressive scale of freedom and peril, culminating in man...."<sup>34</sup> For Jonas, vital capabilities, such as moving and desiring, sensing and perceiving, and even the highest mental capacities to imagine and to reason, are ultimately rooted in the most basic vital act of metabolism. This unique philosophy of life shows that "in the dark stirrings of primeval organic substance ... a principle of freedom shines forth for the first time within the vast necessity of the physical universe—a principle foreign to suns, planets, and atoms."<sup>35</sup> Consequently, the articulation of a historicity<sup>36</sup> of freedom delineates Jonas's distinctive conception of evolution in *The Phenomenon of Life*.

Scheler argues, similarly to Jonas, that even the highest form of animal intelligence remains rooted in the organism's fundamental vital capacity. However, the most basic capacity he identifies, not as metabolism, but rather as a feeling impulse (*Gefühlsdrang*)—where, as the term suggests, feeling (*Gefühl*) and impulse (*Drang*) are not yet distinguishable at this most basic level. Basic living entities exhibit a purposive,<sup>37</sup> goal-oriented movement devoid of sensation and representation. Plant life is geared outward, in other words, by this feeling impulse. At this most primitive level, the organism inclines itself toward or away from medial resistances as it projects itself into its environs. In the evolution of life, complex instinctual behaviors arise which define this projection. Morphologically more complex organisms develop a repertoire of behaviors that benefit the species as a whole at the expense of individuals. As more intricate life forms develop, the possibility of a new mode of habitual behaviors arises. Trial and error comes to replace instinctive behaviors in higher forms of life. This development is correlated to the development of sophisticated physioneurological systems in the organism. Intelligence, itself, emerges as neurological feedback systems in the

organism as these systems become more sophisticated. For Scheler, then, intelligence is not special to the human being. Rather, highly developed organisms such as primates, for instance, exhibit practical intelligence in relation to environmental challenges. Intelligence is thus a sort of practical insight regulated by the life drives of the organism. Chimpanzees in their desire to get at ants in a crack of rock may take up a small branch as a tool to capture this food source. Acting in this manner, they intelligently restructure their environment according to ends determined by their life drives. Such a restructuring need not require trial and error, though the perfection of such practical behaviors usually does. Nevertheless, in a singular act, intelligent animals exhibit the capability of restructuring their environment to fit their individual needs. "To be sure, the restructuring described does not take place in the animal by way of conscious and reflective activity; rather, it occurs in terms of a kind of concrete replacement [*anschaulicher Umstellung*] itself of environmental things."<sup>38</sup>

Without delving into the evolutionary schemes of Jonas and Scheler further, we can see both characterize life—even in its most primitive manifestation—as transcendence. The essential characteristic of life according to Scheler is the drive of an entity outside of itself, engaging itself purposively to that which entices it or repels it. "The essential direction of life which is designated by such words as 'plantlike' and 'vegetative' is a completely outward-directed impulsion."<sup>39</sup> This thrown conception is fundamental to Jonas's account as well. He announces this in the very first pages of *The Phenomenon of Life*:

So constitutive for life is the possibility of not-being that its very being is essentially a hovering over this abyss. ... The being thus suspended in possibility is through and through a fact of polarity, and life always exhibits it in these basic respects: the polarity of being and not-being, of self and world, of form and matter, of freedom and necessity. These, as is easily seen, are forms of relation: life is essentially relationship; and relation as such implies "transcendence," a going-beyond-itself on the part of that which entertains the relation. *If we can show the presence of such transcendence, and of the polarities that specify it, at the very base of life in whatever pre-mental form, we have made good the contention that mind is prefigured in organic existence as such.*<sup>40</sup>

Standing over the abyss of nonbeing, life asserts itself, and in so doing projects itself purposively, that is, for its own sake. Jonas's existential analytic of the organism attributes to life an emphatic no to nonbeing. Life thus manifests a new sort of being and a new sort of causality in the cosmos, the living affirmation of its own existence.

While both Scheler and Jonas define life as transcendence, they differ in regard to the essential relation of spirit or mind to the ground of this emanation. Animal life is fundamentally distinguished from plant life, according to Scheler, by a physiological structure that allows it to register

reflectively—however dimly—an inner conscious state. The human, on the other hand, is that sole being, in contradistinction to every other living entity, capable of withdrawing from these environmental resistances. The root of spirit lies in the ground of all being, not in life as such. As noted, though, spirit has no power in and of itself except to direct and guide vital energies toward value preferences reflective of one's own personal character. "The person ... consists in a monarchic structure of acts, of which one act at a time has its steering and directing function and is aimed at that value and that idea with which the human being, in any given case, 'identifies'."<sup>41</sup> For Scheler, then, the two principles of life and spirit are necessarily intertwined in the human person. Spirit, though, enjoys an independence from life that Jonas would deny. Hence, the central contrast between Jonas and Scheler, as I have argued, lies in Jonas's postdualist philosophical monism. For Jonas, mind or spirit arises in the evolution of life out of the material activity of living existence.

While Jonas explicitly dismisses Heidegger's gnostic existentialism, the more basic problem underlying his existentialist interpretation of biological facts lies in Scheler's philosophy. For Scheler advances an essentialist definition of the human being, in which he nevertheless situates the human person within the continuum of nature. Jonas fundamentally agrees with this view. Where Jonas advances an essentialist anthropology, he denies, however, the absolute divorce of spirit or mind from life. Thus, he proposes as his solution his existential interpretation of biological facts. Mind is prefigured in activities of organic being, just as the blossom is presaged in the growth of the branch.

In this section, I have argued that an important community of thinking exists between Hans Jonas and Max Scheler. First, both undertake to articulate a philosophical anthropology, which places the human securely in the continuum of living beings. Second, both employ a neo-Aristotelian frame by which to articulate this understanding of life. And third, perhaps most importantly, both understand life essentially as a form of transcendence. The essence of life is to project itself into its surroundings. Indeed, spirit and the life of drives, mind and the material body, according to both Scheler and Jonas, express a dualism of sorts. The dualism is categorically distinct in Scheler's writings. Nevertheless, for each, this is a dualism in which the principles of bodily life and mental activity stand in a relation within a higher and more comprehensive order than mere material or ideal being. Thus, Jonas agrees essentially with Scheler when the latter says, "physiological and psychic processes are ontologically strictly identical."<sup>42</sup> Without obviating Scheler's demarcation of spirit from life, this strict ontological identity of which Scheler speaks is, I believe, the very sense of Jonas's new, integral "*postdualistic*" philosophical monism. The "'physiological' and the 'psychological' are but two sides from which we observe one and the same process of life."<sup>43</sup>



## LAND

Where Jonas presents an existential interpretation of biological facts, I wish now to suggest an extension of this to land. However, by land I should specify once again that I mean this in the sense proposed by Aldo Leopold in his famous capstone essay of *A Sand County Almanac*, "The Land Ethic." So, by land I mean something other than mere property, something more than the earthen ground on which we walk. I mean rather the ecological concept of land as a biotic community. Conceptually, therefore, land includes the soil, waters, plants, animals, and, of course, a human presence as well.

Where Jonas's thinking is clearly rooted in the German phenomenological movement, Leopold's influences stem from his study of forestry, game management, and ecology. The definition of land he articulates in *A Sand County Almanac*, as "a fountain of energy flowing through a circuit of soils, plants, and animals,"<sup>44</sup> relates back to the theory of plant succession and climax advanced by Frederic Clements<sup>45</sup> and Henry Chandler Cowles,<sup>46</sup> the study of animal ecology by Charles Elton,<sup>47</sup> and the dynamic trophic relationships of the lake ecosystem measured by Raymond Lindeman.<sup>48</sup>

Among these influences, Elton's work is of particular importance. Both Elton and Leopold represent the matrix of life by the image of a biotic pyramid. This mental image of the land qua biotic community manifests the relations of interdependency among organisms. Each stratum in the pyramid represents a different trophic level, where the higher rely on the lower in the organization of life. The base layers contain exponentially more individuals than those of higher layers. Following Elton, Leopold stresses the role each species has to play in the systematic interconnection of life. Leopold and Elton, in other words, define any particular species by the life activities of its members and the role these activities have in the constitution of the interconnected system of living beings as a whole. At the bottom of the pyramid are the soil, plants, and microfauna whose metabolizing functions derive either directly from the sun or from their immediate emplacement within a biotic milieu. "Each successive layer depends on those below it for food and often other services, and each in turn furnishes food and services to those above."<sup>49</sup> Thus, the soil and the plant eating species provide food and services for insect-eating birds and rodents as well as herbivorous and omnivorous mammals. The capstone of this pyramid is thus not humans but rather the pure carnivore. "Man shares an intermediate layer with the bears, raccoons, and squirrels which eat both meat and vegetables."<sup>50</sup>

Leopold proposes in sketching this image to illustrate that land is something far superior to and more valuable than mere property. It is an open system of trophic relations, a fountain of energy. Energy is transmitted up

the layers of the pyramid through food chains and down-circuit by means of death and decay. This biotic image conceptualizes land as a natural household defined by the member organisms' interrelated metabolic relations to the external world and to other organisms. "There are, in fact, chains of animals linked together by food, and all dependent in the long run upon plants," Elton explains in *Animal Ecology*. "We refer to these as 'food-chains' and to all the food-chains in a community as the 'food-cycle,'"<sup>51</sup> The land concept as advanced by Leopold signifies a community of diverse species defined by their trophic behaviors, situated in intricate subsystems of interdependent relations. "This interdependence between the complex structure of the land and its smooth functioning as an energy unit is one of its basic attributes."<sup>52</sup>

So, land is really a unique "entity"<sup>53</sup> according to Leopold. It includes the soils, of course, but also all the microscopic and macroscopic life inhabiting a physical environment. Under this view, the human is just one member species living interdependently and in community with other species. Systemic integrity, stability, and the capacity of the land organism to rebound from perturbation are measures of land health. Land health, itself, defines the norm by which to judge the ethical content of human behaviors and policies. Accordingly, Leopold argues, the human being owes certain duties and obligations to the biotic community above and beyond the needs and duties prescribed by enlightened self-interest. "In short," he says, "a land ethic changes the role of *Homo sapiens* from conqueror of the land-community to plain member and citizen of it."<sup>54</sup>

I aver that there is a salient point of contact in the distinct interpretations of life advanced by Leopold and Jonas. For Jonas and Leopold each understand life fundamentally in terms of metabolic activity. As Jonas says, "The exchange of matter with the environment is not a peripheral activity engaged in by a persistent core: it is the total mode of continuity (self-continuation) of the subject of life itself."<sup>55</sup> Though the entire material constitution of an organism may undergo transformation, as it in fact does continuously; a self-same ontic core perdures throughout this material transformation. This understanding defines his existential interpretation of biological facts. For Jonas, "there is always the purposiveness of organism as such and its concern in living."<sup>56</sup> Where the subject of Jonas's investigation is the individual organism, though, Leopold's concern revolves around land, that is, the ecological organism. Thus, I wish to suggest here that Jonas's existential interpretation of biological facts can and ought to be refitted to this land concept. That is to say, I suggest a reinterpretation of Jonas's philosophy of life ecologically. Conversely, I hold that Leopold's ecological land concept can and ought to be understood existentially. I thus propose the idea of an existential ecology. For the existential ecologist, land is an interspecies

community of organisms whose interdependent activities articulate a care-structured environment.

When farmers, for example, work their lands according to the strict task-master of profit motive, their concern typically centers solely on those parts of the organic system that effectively increase yields at the lowest cost. They are of course not ignorant of the metabolic structuring of the biotic community of life on their farms. In point of fact, they put this understanding to work for them. They may therefore purchase the most economically productive fertilizer and feed they can. They may spray pesticides in order to reduce the pest population that is eating away at their crops. They may even plant specifically bioengineered seeds that resist the pesticides they are spraying, all in an effort to kill the insect life eating away at their profits. Their monetary interest remains centered on the useful parts of the organic system that promote the growth of their profits. The insect, plant, and animal life on their farms that are useless to this endeavor are just that: useless.

Leopold asks how this pure economic attitude can be supplemented by or replaced with a deeper ecological attitude. Is there some ground in other words for comprehending land as a biotic community, and, indeed, ourselves as obligated members of this living community? Ironically, Leopold's evolutionary answer remains somewhat ambiguous. "The extension of ethics to this third element in human environment is, if I read the evidence correctly, an evolutionary possibility and an ecological necessity."<sup>57</sup> However, to this question Jonas has a clear reply.

The observer of life must be prepared by life. In other words, organic existence with its own experience is required of oneself for being able to make that inference, which one does make all the time, and this is the advantage—perennially disowned or slandered in the history of epistemology—of our "having," that is, being, bodies. Thus, we *are* prepared by what we are.<sup>58</sup>

As embodied, worldly beings, we are inherently capable of grasping life as something more than mere physiochemical processes. We can grasp life in terms of a care structure and, indeed, the land as a care-structured environment because we, ourselves, exist bodily. "We have in our self-experience, as it were, peepholes into the inwardness of substance."<sup>59</sup> Just as we can comprehend the *nisus* of metabolism from the standpoint of our own existence, so we can see the restrictive conception of land to that of mere blind mechanism as much too narrow.

In this proposal to integrate Jonas's philosophy of life with Leopold's ecological philosophy, I wish to offer a new way of looking at the concept of land proffered by Leopold. That is to say, I wish to make explicit what I believe is implicit in Leopold's understanding of the land concept. Rather than conquerors, we can and ought to live in the community of life as plain

members and citizens. The land is, in point of fact, our biotic home. Though this is perhaps not a renegade notion, it is radical and subversive. It is subversive, for it strikes at the heart of the utilitarian conception of land as a mere resource. It is radical, I suggest, since it strikes at the very root of who we are as existing beings.

## CONCLUSION

In conclusion, I would like to highlight an interesting point of intersection between this idea of an existential ecology I am proposing and a new conceptual model of adaptation and niche construction developed by the evolutionary biologists F.J. Odling-Smee, K.N. Laland, and M.F. Feldman among others.<sup>60</sup> Particularly, I would like to turn to the work of Richard Lewontin, Alexander Agassiz Professor of Zoology in the Museum of Comparative Zoology, emeritus, at Harvard University. In his work *The Triple Helix*, Lewontin argues that an illicit dualism exists at the heart of modern neo-Darwinian evolutionary theory. Evolutionary theory, after the modern synthesis, suggests a radical divide between the processes of mutation occurring inside the organism and the environment. Neo-Darwinian theory, in other words, posits a sharp and inviolate divide between biological processes inside the organism and environmental pressures outside it. According to this now standard theory, "organisms adapt to the environment because the external world has acquired its properties independently of the organism, which must adapt or die."<sup>61</sup>

We may recall that the Lamarckian theory originally posited that organisms change due to strivings internal to the organism, itself. Lamarck argued that such acquired characteristics could be transmitted and so inherited by the progeny of such individuals. The Lamarckian theory asserts that organisms are, themselves, subjects of evolution. It is this aspect of Lamarck's theory, particularly, that neo-Darwinian theory refutes explicitly.

The Lamarckian theory espouses a transformational principle insofar as each and every member of the species undergoes the same or a similar change. In contrast, Darwin proposed a variational principle, that individual members of the ensemble differ from each other in some properties and that the system evolves by changes in the proportions of the different types. There is a sorting-out process, typically occurring in geologic time, in which some variant types persist while others disappear. The ensemble as a whole changes without any successive changes in the individual members.<sup>62</sup> Under the Darwinian model, the organism is but an object of evolution. Mutation occurs as an entirely autonomous process inside the organism, distinct from the conditions of selection in nature. It is to this radical and sharp divide between

processes internal to the organism and external environmental pressures that contemporary neo-Lamarckian niche-construction theorists object. "Neo-Darwinism fails to recognize a fundamental cause of evolutionary change, 'niche construction,' by which organisms modify environmental states, and consequently selection pressures, thereby acting as co-directors of their own, and other species', evolution."<sup>63</sup>

The central point of contention between standard evolutionary and niche-construction theorists concerns the status of the organism in the dynamics of natural selection. To explicate the difference between standard neo-Darwinian evolutionary theory and niche construction more fully, we may recall the debate between preformationism and epigenesis addressed by Kant in *The Critique of Judgment*.<sup>64</sup> The preformation-epigenesis debate, which took place primarily in eighteenth-century biology, concerned the problem of ontogeny. Kant, of course, proposed a unique middle ground in these debates. While he denied preformation in the typical biological sense, that is, the organism as a physical entity existing preformed in either the sperm or egg, Kant advanced a modified epigenetic account that "minimizes the appeal to the supernatural."<sup>65</sup> Ironically, this antiquarian debate is relevant today, since neo-Darwinian theory promotes something like a new form of preformationism, or so Lewontin argues. No one, of course, asserts the existence of some sort of homunculus. This would, on the face of it, be absurd. Nevertheless, by positing the strict divide between inner processes of mutation and the external environment, the fertilized egg can be thought to contain "the complete blueprint of the organism and all the information necessary to specify it."<sup>66</sup> According to this view, the organism remains but a passive object of evolutionary forces.

Lewontin and the niche-construction theorists reject the absolute separation of the inner and outer presupposed in standard neo-Darwinian evolutionary theory. Lewontin argues, rather, that "the internal and the external factors, genes and environment, act upon each other through the medium of the organism."<sup>67</sup> In the activities of niche construction, which is an activity rooted in the physiology, morphology, and habitus of the organism, individuals, populations, and communities create environmental conditions that favor certain selective tendencies over others. Consequently, organisms in their niche-constructing activities are both cause and product of evolution. Lewontin argues thereby that it is countersense to think of an environment without organisms. As he says, "Niches do not preexist organisms but come into existence as a consequence of the nature of the organisms themselves."<sup>68</sup> Organisms, by virtue of their life activities, determine their surrounding environment. "As a consequence of the properties of the animal's sense organs, nervous system, metabolism, and shape, there is a spatial and temporal juxtaposition of bits and pieces of the world that process a surrounding

for the organism that is relevant to it.”<sup>69</sup> In a word, standard evolutionary theory neglects environmental structuring that occurs as a consequence of organisms’ care over their own being as a factor in evolutionary theory. Consequently the standard model of evolution “misses what is more characteristic of the history of life.”<sup>70</sup>

The niche-construction perspective, in contrast, advances a fundamentally ecological insight. In their foundational work, *The Fundamentals of Ecology*, Eugen and Howard Odum argue “the landscape is not just a supply depot but is also the *oikos*—the home—in which we must live.”<sup>71</sup> What I have advanced with the idea of an existentialist ecology is that our human home is one constructed and embedded in the homes of a diverse array of other species. In point of fact, every lived place expresses an interdependent care structure, a concern of life over its own being.

Interpreting biological facts existentially, Hans Jonas shows the organism to be the purposive subject of its own life. Aldo Leopold argues that land itself is an interspecies community of organisms. The human occupies a unique but natural role within this community. The idea of an existential ecology synthesizes these two perspectives. Indeed, extending Jonas’s philosophical monism implies that world-openness is prefigured in the niche-constructing activities of organic beings. This insight implies, further, that human world-building takes place in and amidst the care defined household building activities of the diversity of organisms with whom we coexist. We are, thus, not homeless. Nor should we understand ourselves to be aloof from the natural world. Rather, as embodied entities, we are always already livingly at home in a communalized world.

## NOTES

1. John Muir, “Mount Hoffman and Lake Tenaya,” in *My First Summer in the Sierra* (New York, NY: Houghton Mifflin, 1911), 110.

2. Cf. the niche concept as first introduced by Joseph Grinnell, “The Niche-Relationships of the California Thrasher,” *The Auk* 34 (1917): 427–33, esp. 433.

3. Aldo Leopold, *Leopold: A Sand County Almanac & Other Writings on Ecology and Conservation* (New York, NY: Library of America, 2013). All references to Leopold’s writings are from this anthology, hereafter *LSCAOW*, unless otherwise noted.

4. Hans Jonas, *The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity*. 3rd ed., revised and expanded (Boston, MA: Beacon Press, 1964).

5. Hans Jonas, *The Imperative of Responsibility: In Search of an Ethics or the Technological Age*, translated by Hans Jonas with the collaboration of David Herr (Chicago, IL: University of Chicago Press, 1984).

6. Aldo Leopold, *Round River: From the Journals of Aldo Leopold*, ed. Luna B. Leopold (Oxford: Oxford University Press, 1993).

7. Aldo Leopold, *Game Management* (Madison, WI: University of Wisconsin Press, 1986).

8. Aldo Leopold, *The River of the Mother of God and Other Essays*, eds. Susan L. Flader and J. Baird Callicott (Madison, WI: University of Wisconsin Press, 1992).

9. Aldo Leopold, *A Sand County Almanac and Sketches Here and There* (New York, NY: Oxford University Press, 1949).

10. Ernst Haeckel, *Generelle Morphologie der Organismen. Allgemeine Grundzüge der organischen Formen-Wissenschaft, mechanisch begründet durch die von Charles Darwin reformierte Descendenz-Theorie. Zweiter Band: allgemeine Entwicklungsgeschichte der Organismen* (Berlin: Georg Reimer Verlag, 1866), 286.

11. Hans Jonas, *The Phenomenon of Life: Toward a Philosophical Biology* (New York, NY: Dell Publishing, Inc., 1966).

12. Max Scheler, *Die Stellung des Menschen im Cosmos in Gesammelte Werke Max Schelers, Bd. 9: Späte Schriften*, hrsg. v. Manfred S. Frings (Bern/München: Francke Verlag, 1976), 7–72. Translated by Manfred S. Frings as *The Human Place in the Cosmos* (Evanston, IL: Northwestern University Press, 2009).

13. Leopold, “The Land Ethic,” *LSCAOW*, 173.

14. To be clear, I am not denying that an ecological conception of metabolic exchange is entirely absent in Jonas’s writings. Rather, I hold that the ecological idea remains at best implicit in his philosophy of life. The explication of this idea in his existential analysis requires, I believe, an amplification of the idea of identity central to his philosophy of the organism. I intend to defend this claim in a forthcoming work. For present purposes, I point the reader to the most explicit statement of an ecological conception of life I have been able to uncover. “For encroaching on other life is *eo ipso* given with belonging to the kingdom of life, as each kind lives on others or codetermines their environment, and therefore bare, natural self-preservation of each means perpetual interference with the rest of life’s balance” (Jonas, *The Imperative of Responsibility*, 137).

15. Christian Wiese, ed., *Hans Jonas Memoirs*, translated by Krishna Winston (Waltham, MA: Brandeis University Press, 2008), 198.

16. Jonas, *The Phenomenon of Life*, ix.

17. *Ibid.*

18. Jonas, *The Phenomenon of Life*, 1.

19. Scheler, *The Human Place in the Cosmos*, 39, n11.

20. Scheler, *The Human Place in the Cosmos*, modified 57.

21. Scheler, *The Human Place in the Cosmos*, 55

22. Scheler, *The Human Place in the Cosmos*, 7.

23. Scheler, *The Human Place in the Cosmos*, modified 63.

24. This path is complicated by the fact that any reference to Max Scheler’s work is by and large absent in Jonas’s work. Martin Heidegger’s influence is clear, though. Without eliding over this basic fact, a structural similarity clearly exists between Heidegger’s conception of the organism and Scheler’s. The *Auseinandersetzung* between Heidegger and Jonas offers a distinct, if indirect, influence of Scheler on Jonas.

25. Jonas, *The Phenomenon of Life*, 228.

26. Martin Heidegger, "Letter on Humanism," translated by Frank A. Capuzzi in *Pathmarks*, ed. William McNeill (Cambridge: Cambridge University Press, 1998), 247.

27. Heidegger, Martin. *Die Grundbegriffe der Metaphysik. Welt - Endlichkeit - Einsamkeit* (Wintersemester 1929/30), 3. Auflage, hrsg. v. Friedrich-Wilhelm von Herrmann (Frankfurt am Main: Vittorio Kostermann Verlag), 2004. Translated by William McNeill and Nicholas Walker as *The Fundamental Concepts of Metaphysics: World, Finitude, Solitude* (Bloomington, IN: Indiana University Press, 1995).

28. Scheler, *The Human Place in the Cosmos*, 27.

29. Jonas, *The Phenomenon of Life*, 171.

30. Jonas, *The Phenomenon of Life*, 172.

31. Jonas, *The Phenomenon of Life*, 152.

32. Scheler, *The Human Place in the Cosmos*, 66.

33. Jonas, *The Phenomenon of Life*, 79f (italics mine).

34. Jonas, *The Phenomenon of Life*, xxiii.

35. Jonas, *The Phenomenon of Life*, 3.

36. For absorption of the past into each emerging present, that is, "historicity" as such, even of the briefest span, is the prerequisite of duration. But future is the dominant time-horizon opening before the thrust of life, if *concern* is its primary principle of inwardness. It then also follows that with respect to the organic sphere, the external linear time-pattern of antecedent and sequent, involving the causal dominance of the past, is inadequate: while mere externality is, at least can be presented as, wholly determined by what it was, life is essentially also what it is going to be and just becoming: in its case, the extensive order of past and future is intensively reversed (Jonas, *The Phenomenon of Life*, 86).

37. Scheler argues that plants exhibit teleoclitic or directional leaning relations to biotic or abiotic resistances. These teleoclitic relations account for the vast biodiversity of floral and animal forms. However, he denies any conception of predetermined suitability of the organism to environmental cues characteristic of stronger conceptions of teleology. See Scheler, *The Human Place in the Cosmos*, 10. Unfortunately, Frings translates "*teleoklinen Beziehungen*" as "*purposive relations*" thus obfuscating an important distinction in Scheler's conception of purposiveness.

38. Scheler, *The Human Place in the Cosmos*, 24.

39. Scheler, *The Human Place in the Cosmos*, 9.

40. Jonas, *The Phenomenon of Life*, 4–5 (italics mine).

41. Scheler, *The Human Place in the Cosmos*, 46.

42. Scheler, *The Human Place in the Cosmos*, 53.

43. *Ibid.*

44. Leopold, "The Land Ethic," *LSCAOW*, 181.

45. F.E. Clements, *Plant Succession: An Analysis of the Development of Vegetation*. Publication No. 242 (Washington: Carnegie Institution), 1905.

46. Henry Chandler Cowles, "The Ecological Relations of the Vegetation of the Sand Dunes of Lake Michigan," *Botanical Gazette* 27/2 (1899): 95–117.

47. Charles Elton, *Animal Ecology* (London: Sidgwick and Jackson), 1927.



48. R.L. Lindeman, "The Trophic-Dynamic Aspect of Ecology," *Ecology* 23 (1942): 399–418.
49. Leopold, "The Land Ethic," *LSCAOW*, 180–1.
50. Leopold, "The Land Ethic," *LSCAOW*, 181.
51. Elton, *Animal Ecology*, 56.
52. Leopold, "The Land Ethic," *LSCAOW*, 182.
53. Leopold employs a number of metaphors to describe land, for example, mechanism, organism, pyramid, circuit, or even orchestra. In all these, he represents the biotic community holistically. Consequently, I use the term "entity" here to reflect this holistic understanding underlying the plurality of his expression. Thanks to Curt Meine for bringing me to clarity on this point.
54. Leopold, "The Land Ethic," *LSCAOW*, 173.
55. Jonas, *The Phenomenon of Life*, 76 n13.
56. Jonas, *The Phenomenon of Life*, 90.
57. Leopold, "The Land Ethic," *LSCAOW*, 172.
58. Jonas, *The Phenomenon of Life*, 82.
59. Jonas, *The Phenomenon of Life*, 91.
60. See F.J. Odling-Smee, K.N. Laland, and M.F. Feldman. *Niche Construction: The Neglected Process in Evolution* (New York, NY: Princeton University Press, 2003); Cf. <http://www.nicheconstruction.com/>.
61. Richard Lewontin, *The Triple Helix: Gene, Organism, and Environment* (Cambridge, MA: Harvard University Press, 2002), 43.
62. Richard Lewontin, "The Organism as Subject and Object of Evolution," in *The Dialectical Biologist*, eds. Richard Levins and Richard Lewontin (Cambridge, MA: Harvard University Press, 1985), 86.
63. Laland, Kendal, Brown. "The Niche Construction Perspective: Implications for Evolution and Human Behavior," *Journal of Evolutionary Psychology*, 5 (2007): 51.
64. Immanuel Kant. *Critique of Judgment*, translated by Werner S. Pluhar (Indianapolis, IN: Hackett Publishing Co., 1987).
65. Kant, *Critique of Judgment*, 424.
66. Lewontin, *The Triple Helix*, 6.
67. Lewontin, "The Organism as Subject and Object of Evolution," 89.
68. Lewontin, *The Triple Helix*, 51.
69. Lewontin, *The Triple Helix*, 52.
70. Lewontin, *The Triple Helix*, 67.
71. Eugen P. and Howard T. Odum. *Fundamentals of Ecology*, 3rd ed. (Philadelphia, PA: W.B. Saunders, 1971), 271–72.

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# Life and Spirit in Max Scheler's Philosophy

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## Abstract

Max Scheler was a philosopher of intuition who rarely worked out his ideas systematically. Consequently, his philosophical writings present something of a challenge for the reader. There is little unifying his disparate studies. In this paper, I suggest that a distinction between life and spirit which Scheler formulated early and held onto throughout his career can provide a heuristic principle by which to study his works. This paper is a clarification of this distinction. In the first part of the paper, I show that Scheler's dualistic metaphysics has its roots in Rudolf Eucken's idealistic philosophy. In the second and third parts of this essay, I clarify Scheler's concept of spirit as he develops it in confrontation with Edmund Husserl's phenomenological philosophy. Particularly, in the second part, I show that as he confronts Husserl's conception of philosophy as rigorous science he postulates a radically different idea of the nature of philosophy, an idea that is rooted in this distinction between life and spirit. I explicate in the next section the unique theory of the phenomenological reduction Scheler develops on the basis of this distinction. In the last part, I briefly present how this conception of life and spirit are worked out in Scheler's philosophical anthropology, particularly in his last work, *The Human Place in the Cosmos*.

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This present essay concerns the conception of spirit and its relation to life as articulated by the German philosopher, Max Scheler. It has been said that Scheler was a philosopher of great philosophical intuition but with little will for the systematic articulation of his ideas. This is indeed the case. Given the breadth and range of his writings, a coherent survey of the main body of his works remains out of reach in this brief essay. Hence, I focus here on the distinction between life and spirit as a heuristic by which one may study Scheler's body of writings. Scheler, himself, suggested that this distinction is a central motif underlying his most important philosophical writings (Scheler 2009: 3–4). Unfortunately, he did not clearly work out this idea before he died. Manfred Frings, editor of many of Scheler's collected works and perhaps the most important interpreter of his writings, tells us that Scheler was working on three large writing projects at the time of his death: (i) a philosophical anthropology, (ii) a work on metaphysics, and (iii) a work on the theory of cognition (Frings 2). These comprehensive studies were to bring unity to the many essays and fragments Scheler had written and/or published over his lifetime. His sudden death left these works, whose themes articulate the basic contours of his thought, unfinished. This brief essay thus offers a sketch of a single basic motif at work in the variegated anthropological, metaphysical, and epistemological writings of Max Scheler.

This essay is divided into four sections. In the first, I briefly discuss his major works as biographical background. In the second, I argue that the life/spirit distinction articulated by Scheler exhibits prominent similarities to that advocated by his mentor at Jena, Rudolf Eucken. In the third, I turn to Scheler's engagement with Edmund Husserl in order to highlight a genuine disagreement between the two on the nature of philosophy, itself, rooted in the former's spiritual concept of the human person. This disagreement informs Scheler's unique spiritual conception of the phenomenological reduction, which I present

in the fourth section. I conclude with a brief discussion of the concept of the good implied by this life/spirit distinction.

### Works

Born in Munich on 22 August 1874, Scheler died at 53 years of age in Frankfurt on 19 May 1928. As a young man, he entered the university in his home town of Munich with the intention of studying medicine but under the influence of Theodore Lipps quickly turned to philosophy. He moved to Berlin, where he had the opportunity to attend the lectures of Wilhelm Dilthey and Georg Simmel. In 1895, he left Berlin for Jena to complete his studies. He wrote his dissertation under Rudolf Eucken on the relationship between logical and ethical principles, which he published in 1897. He completed his Habilitation in 1899 on the transcendental and the psychological method while still at Jena. In this latter work, which is strongly influenced by Eucken, he attacks both the empirical methodology of the positivist philosophers and the transcendental method initiated by Kant as adequate to "the doctrine of spirit." In their place, he argues one should adopt a "noological method," a term taken from Eucken, whose foundational concepts are derived from the spiritual form of life rooted in the work world (Scheler 1922: 179f). This latter work gained him an appointment at Jena as *Privatdozent* or junior professor.

His most important work, *Formalism in Ethics and Non-Formal Ethics of Values: A New Attempt toward the Foundation of an Ethical Personalism* [hereafter *Formalism in Ethics*], was published in two installments in 1913 and 1916, respectively. This work is not merely the first but is in fact one of the most significant phenomenological studies of the objectivity of values intended in subjective acts. It has been said the work had a greater effect on the students of the phenomenological movement than Husserl's *Ideas I*, which was published at the same time and in the same journal (Stein 258). Scheler also published in 1913 *The Nature of Sympathy*, a phenomenological analysis of love and hate which concludes with a highly influential theory of intersubjectivity. In 1919, he published *Vom Umsturz der Werte* [On the overthrow of values], a series of essays on the nature of virtue, resentment, tragedy, and the idea of the human as well a number of important epistemological and sociological studies. *On the Eternal in Man*, a pioneering work in the philosophy of religion, came out in 1921. In this work, Scheler argued for the irreducibility of religious experience and the central significance of the Christian ideal of love for community life. In 1923, soon after his arrival in Cologne, he published a four volume collection of essays titled *Schriften zur Soziologie und Weltanschauungslehre* [Writings pertaining to sociology and the world-view doctrine]. Then in 1926, he published a collection of essays under the title, *Die Wissensformen und die Gesellschaft* [The forms of knowledge and society]. With these latter two collections, Scheler established himself as a leading figure within the newly developing field of sociology, most especially for his analysis of the sociology of knowledge. In 1927, he published what would be his last work, *The Human Place in the Cosmos*, an essay in which Scheler sought to articulate the essence of human being.

### Rudolf Eucken and Beyond

The confluence of Rudolf Eucken's (1846–1926) thought with Scheler's is striking, particularly in the dualistic conception of life and spirit that Scheler held to and developed over the course of his career. Even in his earliest writings, he posited – similarly to Eucken – a separation of the human spirit from the impulses and drives rooted in our

organic nature (Scheler 2009: 60n). Both men were diagnosticians of modern life and were centrally concerned with “a force indwelling in life <that> must lead the individuals beyond their crude natural impulses and their narrow care for personal welfare” (Eucken 1914a: 75). Eucken argued that the conflict between natural and moral life must be overcome with “the establishment of a new position of life, in which the human and the cosmic types, subject and object, give up their hostility and unite in common work” (Eucken 1914b: 92). This bespeaks, for Scheler, a principled antagonism of two attributes springing forth from the ground of all things that find their meeting place uniquely in man (Scheler 2009: 57). Scheler would hold that human spirit is not merely a higher refinement of our life-drives. It is completely autonomous from life and as such has no energy of its own (Scheler 2009: 41). Though impotent, spirit has the capacity to guide and direct the drives of life to ends of its own choosing.

This latter idea is highly enigmatic, and it is one for which Scheler offers little argumentation. It is in many respects a basic premise underlying his studies. Though not strictly identical to the dualism advanced by his mentor, it is a standpoint in great harmony with it. Unfortunately Scheler's final metaphysical, epistemological, and anthropological studies all were cut short at the time of his death. This is a great loss as these were meant to work out of the implications of this idea.

Nevertheless, this dualism of attributes, i.e., life and spirit, stands at the very heart of Scheler's conception of human personhood and so at the heart of his theory of valuation. He argues that the human person is the unifying ground to all essentially differentiated intentional acts, including even the most basic non-cognitive drives and impulses (Scheler 1973: 383). He says “the *essence of the person*, like the essence of a pure act of the person, is *psychophysically indifferent*,” (Scheler 1973: : 382) and by this he means that personhood is neither fundamentally pure consciousness nor pure corporeality. She – and it is important to note that a person is never an *it* – is rather that unitary core in which both the inner and the outer have being. Heidegger is thus correct to point out as he does in *Being and Time* that for Scheler the person is no thing (Heidegger 1993: 47).

The spiritual center of acts, that is to say, the person of the human being [*die Person des Menschen*], is not a substance but rather a monarchic structuring of acts under which each *single* act has its guide and lure and is directed at that value and that idea with which the human being, at any given moment, ‘identifies’ (Scheler 2009: 46 translation modified).

As Scheler articulates it, therefore, the person is that spiritual executor of all acts, and she experiences herself not as a thing but only insofar she lives in these acts.

Although this conception may be reminiscent of Kant's notion of transcendental apperception, Scheler is careful to point out that “the being of the person is never exhausted in being a subject of rational acts of a certain lawfulness” (Scheler 1973: : 372). For Scheler, the person is always and necessarily a concrete, embodied individuality. Consequently, acts of judgment (or of love, even) express the irreducible peculiarity of this one person (Scheler 1973: : 386). Unlike Kant, therefore, “*the world* <as correlate of the person> is by no means an idea. It is an absolute, always concrete, individual being” (Scheler 1973: 394).

### *Scheler's Conception of Philosophy in Contradistinction to Husserl's*

A younger contemporary of Edmund Husserl, Scheler is often mischaracterized as one of his students. In point of fact, he never studied with Husserl – having habilitated by the time the two men first met. As a young philosopher, though, reading Husserl's

*Logical Investigations* (1900/1901), Scheler grasped immediately the significance of these investigations to his own interests in establishing a theory of value objectivism. He explains in the preface to his *Formalism in Ethics* that Husserl's work provided "methodological consciousness of the unity and sense of the phenomenological attitude" fundamental to his own work (Scheler 1973: xix). Each, in fact, seems at times to counterpoise their unique conception of phenomenology against the other, and these disagreements offer insight into the very meaning of phenomenology, itself. We will now turn to the confrontation between these two men in order to make clear this fundamental distinction that Scheler draws between spirit and life and its significance to his own phenomenological philosophy.

In the early years of the 20th century, Husserl clearly recognized the significance of Scheler as a force within the young phenomenological movement and saw in him an important ally as he sought to establish phenomenology against the backdrop of neo-Kantian philosophy prevalent throughout Germany at the time. But Husserl doubted that such a mercurial personality could engage in the disciplined research necessary for thorough-going phenomenological analysis. As time wore on, their relationship soured. By the 1920s and 1930s, Husserl could be heard privately warning students to study phenomenology "unmixed with Scheler" (Schuhmann 409).

It is unclear how seriously Husserl studied Scheler's work while Scheler lived. After he died, though, Husserl conscientiously set about studying Scheler, most especially his last published work, *The Human Place in the Cosmos*. After Heidegger published *Being and Time* in 1927 (just under a year before Scheler's death), Husserl came to realize that the transcendental phenomenology he espoused was not merely misunderstood but also was suffering from what he believed were unjust attacks due to these misunderstandings. He decided, at first, to redress the situation by attacking what he referred to as his antipodes, who in his mind included both Heidegger and Scheler (Husserl 1968: 67). In 1931, Husserl presented his polemic against both men in a lecture before the Kant Societies of Frankfurt and Berlin under the title "Phenomenology and Anthropology." This is the most important engagement with Scheler's philosophy in Husserl's corpus.

In this lecture, Husserl sought to justify his own conception of transcendental phenomenology against the existentialist and life philosophies exemplified in the work of these two men. Taking up the problem of the possibility of a philosophical anthropology in his lectures, Husserl says:

I cannot help seeing the decision for a transcendental phenomenology as definitive, and I cannot help branding all philosophies that call themselves phenomenological as aberrations which cannot attain the level of authentic philosophy (Husserl 1997: 499).

According to Husserl, in other words, only transcendental phenomenology, i.e., a phenomenology that enacts Husserl's method of phenomenological reduction, attains the level of philosophy *qua* rigorous science. "There is only *one* definitive philosophy," he argues in the lectures, "only *one* form of definitive science, which is the science elaborated by the originary method of transcendental phenomenology" (Husserl 1997: 499). Neither Heidegger's analytic of Dasein nor Scheler's philosophical anthropology achieves scientific rigor, Husserl argued, for each presupposes that which requires ultimate philosophical clarification. For Husserl, this is precisely the significance of his phenomenological reduction. The reduction is a method of questioning back from mundane existence to the subjective constitution of the objective sense of worldly being as such.

Its basic guiding problem, that of the psychological-phenomenological constitution of the world as a human 'objectification,' now emerges for the first time, along with the method for explicating the horizon of consciousness, a method that follows clues coming from the *cogitatum*, from the intentional object (Husserl 1997: 500).

The problem in the phenomenologies of Heidegger and Scheler, as Husserl saw it, is that each rejects or misinterprets this method of leading clues which proceeds from the mundane being of human existence to the transcendental constituting sources bestowing upon *itself* an objective sense *as worldly*. The analysis of each, in other words, remains captive to the world and so never breaks through to clarify the sense of worldly being as the end product of transcendental constitution.

We will take up the question of the phenomenological reduction in Scheler's thought in the next section, but first it is important to understand the context of this dispute as Scheler would have likely seen it. In the lecture, Husserl pointedly attacks the anthropologism he saw in both Heidegger's and Scheler's writings.

Original phenomenology, which has matured into transcendental phenomenology, denies to any science of human being, whatever its form, a share in laying the foundations for philosophy, and opposes all related attempts at foundation-laying as being anthropologism or psychologism (Husserl 1997: 485–6).

This argument from the lecture is in essence little different from the argument he made in his *Logos* article, "Philosophy as Rigorous Science," which he published in 1910–1911. Genuine philosophy is rigorous science. In the earlier essay, Husserl attacked Wilhelm Dilthey's doctrine of world-views, which is a theory regarding the morphology of distinct and historically relative manners of comprehending the world that bears a striking similarity to Scheler's sociological analysis of knowledge. According to Husserl, if philosophy, itself, were to be founded solely in the theoretical activities of mundane human existence, all expressions of truth would express nothing more than a historically relative world view. For all world-bound truths remain fixedly bound to the historical-empirical standpoint from which that view finds its expression. Consequently, there could in principle be no insight into trans- or omni-temporal truths or of the essential constitution of the world as such. According to Husserl, therefore, any anthropologistic standpoint – such as that proffered by Scheler – devolves necessarily into relativism and skepticism.

Although Scheler could not have read Husserl's attack of him in the "Phenomenology and Anthropology" lectures, he did read "Phenomenology as Rigorous Science" and understood Husserl's attack on Dilthey in 1911 as an indirect attack on his own views (Scheler 1960: : 82f). More to the point, he responded to this attack in a rebuttal obliquely inserted into his essay "The Nature of Philosophy and the Moral Preconditions of Philosophical Cognition," which he published in the work, *On the Eternal in Man*. In this essay, Scheler generally accepts Husserl's point regarding the relativity of world-views. "Philosophy can never be, as Husserl rightly maintains, *Weltanschauung* (worldview) but at most involve a theory of *Weltanschauungen*" (Scheler 1960: 83 translation modified). However, philosophy, Scheler argues, is not bound to any world view. Rather, it is

concerned in the first place with the 'natural' *Weltanschauung* and thereafter with the range of 'possible' variants, which forms the historical basis for treating the humane problems relevant to a theory of *positive Weltanschauungen* (Scheler 1960: 83).

In other words, Husserl's criticism does not apply to the theoretical elucidation of the forms of world-views as such. This sort of analysis clarifies the social-historical constitution of knowledge and, as such, falls explicitly within the domain of philosophy.



It is interesting to note that Scheler presents this as a minor point of terminological clarification. He argues simply that philosophy as a term should be restricted to the evident knowledge of essences whereas the term science can and should refer to the positive formal sciences of ideal objects and the inductive empirical sciences (Scheler 1960: 80f). This seemingly minor point should not obfuscate the central argument in Scheler's essay, which, at its core, expresses a position in substantive discord with Husserl's understanding of the nature of philosophy. Indeed, Scheler's main point in the essay is of great interest for the clarification of the distinction he sees between life and spirit.

According to Scheler, the idea of philosophy can only be fixed by examining the concrete person of the philosopher herself. Husserl explicitly rejects this view, arguing instead that philosophy is a regulative idea guiding a community of researchers over time. For Scheler, though, philosophy is unlike any other cognitive discipline in that it and it alone requires a spiritual technique by which the human engages her whole being in participation with the primordial essence of all things. In every other cognitive discipline, that is, in every positive science, the investigating subject concerns herself with only some aspect of reality. This aspect, insofar as it is picked out materially from the context of all other things, remains rooted ultimately in the living engagement of the investigator with her environing world. But philosophical cognition concerns not beings but being as such (Scheler 1960: 94). Consequently, the philosopher, herself, discloses a unique field of investigation. In order to grasp the nature of philosophy, Scheler argues, one must comprehend the comportment to being as such enacted by the person of the philosopher.

In order to philosophize, Scheler maintains that a set of moral acts is required in order to break from our living, practical, and theoretical engagement with things. The philosopher must (i) love absolute value and being as such. She must (ii) humble herself so that things can show themselves, not as things for her to use or to enjoy, but rather as they, themselves, are. And in order for her to humble herself, she must (iii) master the drives and passions within her, so that she is not ruled by them. Only by effecting these three moral acts, Scheler argues, can *spirit* break through the need structure of natural existence to contemplate the essential form of things.

The moral acts are needed so that the spirit may be enabled to *eschew* on principle the merely life-*relative*, the being which is being 'for' life and therein 'for' man as a living creature; they are needed that spirit may begin to participate in being *per se et in se* (Scheler 1960: 95 translation slightly modified).

These moral acts bring about a disinterestedness in pragmata as such. Philosophical concern centers rather on essence over fact. Yet the moral acts necessary to philosophical cognition are not mystical acts as perhaps a material reductionist might argue. They are acts of will, indeed, but acts that not reducible to our natural being. They are of a categorically different sort; they are acts of spirit. Spirit is thus that capacity within us to break our living engagement with things. To use a Platonic expression, philosophy is *to practice dying to all eternity*. "It is a requirement," he says, "whose basis is neither psychological, nor purely epistemological, but *ontic*" (Scheler 1960: 90f).

### *The Phenomenological Reduction*

In part II of his *Formalism in Ethics*, Scheler addresses the method of phenomenological reduction, ostensibly articulated by Husserl in *Ideas I*, in a way that amplifies this concept of spirit. Specifically, he argues that Husserl's method of reduction neglects the ontic foundation of all intentional acts. In *Ideas I*, Husserl sets out to articulate and describe the

act-intentionality of an objectifying consciousness – at least insofar as this intentionality is paradigmatic of the form of intentional consciousness as such. His aim in the work is to articulate descriptively the absolute phenomenological datum containing within itself both the noetic moment of sense-bestowing activity enacted by a transcendental ego and the noematic moment of the objective transcendent sense constituted in that activity by an egoic consciousness. For Husserl, this is the central matter of phenomenological interest. “We direct and fix our regard,” he says, “to the sphere of consciousness with the ‘I’ that is inseparable from it and study what we find immanently in it” (Husserl 1971: 71). Scheler argues, however, that Husserl’s reductive technique abstracts from what should be the heart of phenomenological interest. What we obtain by application of Husserl’s phenomenological reduction are abstract essences in other words.

These are ‘abstract,’ not because they have been ‘abstracted,’ but because they require supplementation insofar as they are to *be*. ... If an act-essence is to be concrete, its full intuitable givenness *presupposes* a reference to the essence of the *person*, who is executor of acts (Scheler 1973: 383f).

Thus, the “matter” of real phenomenological interest is the concrete individual person from which all intentional acts emanate and in which all different sorts of intentional acts have their unity. By means of his phenomenological reduction, in other words, Husserl overlooked the intending subject herself.

The person is not an empty ‘point of departure’ of acts; he is, rather, a concrete being. Unless we keep this in mind, all of our talk about acts can never catch the fully adequate essence of any act, but only an abstract essence (Scheler 1973: 384).

Scheler accepts that acts can be described, their morphology worked out, and the regions of being to which they relate laid bare. His work attests to his skill at just this sort of analysis. But if the ontic core, i.e., the personality of the concrete human being (and her world), is left out of the account, then these descriptions remain devoid of any genuine content. For Scheler, therefore, the spiritual center of intentionality, itself, is or should be the ultimate subject of phenomenological investigation. This spiritual center is the person herself, “living in each of her acts, who permeates every act with her peculiar character” (Scheler 1973: 386 translation slight modified). A phenomenology such as Husserl’s thus fails in the very desideratum of phenomenology, itself, which is to get at the heart of the matter.

Yet we should note that Scheler nevertheless placed great importance on the phenomenological reduction as an anthropological category. “While I do not agree with the details of Husserl’s theory of reduction,” he writes in his last published work, *The Human Place in the Cosmos*, “I do admit that this reduction refers to the act that, first of all, defines the human spirit” (Scheler 2009: : 37f). Spirit (*Geist*), according to Scheler, is this fundamental capacity that we humans have to see the form of things. That is to say, it is the ability to ideate. Clearly, what Scheler understood as the phenomenological reduction is not what Husserl meant by the term in *Ideas I*. For Scheler, a genuine phenomenological reduction is what Husserl would call, more restrictively, a *Wesensanschauung*, the immediate grasping of the whatness of something. Nevertheless, for Scheler, “this ability to *separate essence from existence* constitutes the *fundamental* character of the human spirit” (Scheler 2009: 37).

This “phenomenological reduction” is explicitly defined by Scheler as a technique. It is the technique whereby we deny the living ground of our sense of reality. He likens the act of reduction to the ascetic attitude taken up by the Buddha. Sheltered as he

was during his childhood, the Buddha never experienced poverty, never saw how sickness can rack the body, and never perceived the mortification of another's body. A pivotal moment in his life occurs, however, when he escapes the confines of his father's palace.

The prince sees *one* poor person, *one* sick person, and *one* dead person...yet he immediately grasps these three accidental facts, 'now here as they are,' as mere examples of an *essential* makeup of the world (Scheler 2009: 35 translation modified).

The Buddha in other words grasps the essence of things, not inductively, but immediately. In this sense, the Buddha is an example of the human par excellence. The Buddha is just this kind of living entity capable of effecting a de-realization of the center of vital impulsion from which his sense of reality gains its force (Scheler 2009: 39). He is a spiritual being. For spirit (*Geist*) is "precisely just this being [*Sein*] capable of performing this act of de-realization" (Scheler 1995: : 44, cf. Scheler 2009: 39).

### Conclusion

In Scheler's phenomenological philosophy, every intentional act bears the stamp of the peculiar human personality as executor of these acts. We have left undiscussed to this point, however, the important consideration that each person is, as Scheler argues, ruled, first and foremost, by her heart. Every objectivity in experience is colored by an emotive stance toward (or repelled away from) that thing. Take for instance the experience of sugar on the tongue. Underlying the objectification of the quality of sweetness that we find in sugar is the value-feeling that it is tasty. So "a child knows that sugar is nice sooner than it is sweet" (Scheler 1960: : 86). Thus, Scheler asserts a primacy to the acts of valuation over all other intentional acts, which at their most basic are acts of love or hate. "They are the *basic acts* in which alone our theoretic and our practical life discovers and conserves its ultimate *unity*" (Scheler 1960: 88).

As a living spiritual entity, the human is a being capable of withdrawing from the commerce of her experiences in order to contemplate the formal structure of the world in which she finds herself emplaced. At root, she is of course an organic being. As an organic being, she is inclined emotively toward or away from the things pulling and repelling her in her environment. However, her unique personality allows her to extricate herself from this worldly captivation. She can, from within the well of her own being, say no to all this. This denial gives her the capacity to "see" value rather than merely follow it. Consequently, she can guide herself to one value over another. That is to say, she can grasp the value-essence of the useful, for instance, and compare this against the value-essence of the pleasing. She can even comprehend the distinction between lower life-relative values and higher spiritual values. And she can steer her impulses for the higher over the lower (or *vice versa*). She is in other words capable of grasping an objective hierarchy of values and in her person can steer and guide her impulses toward the higher (or lower) values. "It is ... precisely this theory which claims that there is a true good-in-itself which not only allows but also *demand*s that there be a *good-in-itself* for each person in particular" (Scheler 1973: 490–1).

The human being, Scheler argues, enjoys therefore a special place in the sphere of things, since the human being is capable of something more than mere practical intelligence. There is something, some X within her which defines her uniquely and steers her impulses. This X is more than mere animal cleverness; it is in part – Scheler asserts – what the ancients referred to as reason.

We wish to suggest another and more comprehensive term for this X. The term also contains the concept of "reason," but it encompasses, in addition to the *thinking of ideas*, a special type of an "intuition" [*Anschauung*] of primordial phenomena and essential contents, and it encompasses also a specific class of volitional and emotive *acts* such as kindness, love, repentance, awe, states of wonder, bliss, despair, and free decision-making: this more comprehensive term is "spirit." The center of acts, however, through which this spirit appears within all finite spheres of being, is what we designate as "person" to sharply differentiate it from all functional centers of life ... (Scheler 2009: 26).

Thus, two cosmic principles subsist within the human as aspects of her being: the principle of life and the principle of spirit. Each person finds in herself the dynamic energy of life and the impotent but governing principle of spirit. Though we many at times act *like* brutes, this is a choice which, as a choice, remains completely foreign to animals. Spirit and life are complementary and interrelated [*aufeinander hingeordnet*]. Indeed, it is our special station in the cosmos to infuse spirit into the world. In so doing we participate in the co-execution of the activity of life *and* of spirit as individuals and as communities. This participation defines our unique human station in the cosmos. This is, indeed, the very essence of human personhood.

### Short Biography

Bob Sandmeyer's research is growing in two broad directions based on results obtained in his book, *Husserl's Constitutive Phenomenology: Its Problem and Promise* (Routledge 2009). One branch focuses on developing a coherent ontology of life, while the other concerns the history of the phenomenological movement in Germany. Sandmeyer's current research program aims to flesh out the meaning of phenomenology as articulated by its original contributors. He holds a BA in Philosophy from George Washington University, an MA from Colorado State University, and a PhD in Philosophy from the University of Kentucky. He presently teaches classes in logic, philosophy of biology, and environmental philosophy and ethics at the University of Kentucky.

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## Konopka, Adam: *Ecological Investigations: A Phenomenology of Habitats*

London: Routledge, 2019. ISBN: 9781138300378, 178 pp, US-\$124.00 (hardback), US-\$37.67 (eBook)

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Adam Konopka's book, *Ecological Investigations: A Phenomenology of Habitats*, is a well-documented study analyzing the philosophical commitments underlying the two dominant schools of plant ecology in the first half of the twentieth century, the Nebraska and the Chicago schools. This book, which is comprised of five distinct investigations, provides a rich historical analysis of the logics of plant habitat associations and the historical development of ecology as a science. However, Konopka goes beyond the merely historiographic to articulate an innovative new phenomenological approach to ecological form. Working at the boundary of geography, ecology, and philosophy, these investigations will reward careful study by theoretical ecologists, historians of science, and philosophers, particularly those who have an interest in the work of Edmund Husserl.

The five investigations which comprise this book exhibit, at once, two complementary lines of inquiry, one genealogical and the other analytical. For historians and those ecologists seeking to understand the development of ecology as a science, Konopka's text offers a nuanced historiographic resource. His genealogical investigations provide excellent articulation, first, of the central premises of early twentieth century plant ecology and, second, of theoretical developments occurring in the nineteenth century that informed this new science. Konopka's carefully researched studies serve, then, to clarify many presuppositions underlying contemporary debates in community ecology regarding the nature and character of ecological systems and debates in population ecology regarding causal interactions at various scales within ecological systems. For this reason, his investigations are not mere historiographies, but rather "historically sensitive analyses of persisting philosophical issues in the philosophy of ecology" (p. 9). The latter three chapters of the book build upon the results obtained in the earlier genealogical investigations. It is

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in these later chapters, particularly, that Konopka develops his own phenomenological approach to ecological form, an approach that relies heavily on Husserl's *Logical Investigations* and *Formal and Transcendental Logic*. In the most original sections of his book, Konopka brings to bear "resources from this phenomenological tradition, especially Husserl's theory of intentionality, logic of part-whole relations, and distinction between formal and regional ontology in an attempt to strengthen epistemological realist approaches in population and community ecology" (p. 78). This new approach is as unique within phenomenology as it is within the philosophy of ecology. One thus finds in Konopka's text refreshing disengagement with interpretations of Husserl's writings in favor of the application of his insights to new domains.

As noted, Konopka divides his book into five distinct chapters or "investigations"—minus the introduction and conclusion. The first two of Konopka's investigations are the most strictly ecological in theme. Both chapter one, "Varieties of succession: a genealogy of twentieth century plant ecology," and chapter two, "Logics of habitat fitness: a genealogy of nineteenth century plant geography," analyze the logics of form at play in early ecology. Taken together, these first two investigations explicate the logic, first, of the physiographic account of plant succession advanced by Henry Chandler Cowles, founder of the so-called Chicago school of ecology and, then, of the physiognomic account articulated by Frederick Clements, father of the Nebraska school.

In his first chapter, Konopka examines three case studies to explicate early twentieth century plant ecology. First, he details Henry Chandler Cowles' studies of Lake Michigan sand dune succession, wherein the theoretical stance of the Chicago school of ecology is articulated. Second, he takes up Frederick Clements' account of prairie succession, which defines the Nebraska school. The two schools differ in their conception of the unity that determines plant associations. Where the Chicago school understands plant communities to be aggregations of individuals, in which "egoism reigns supreme" (p. 22), the Nebraska school, on the contrary, holds that plant associations at the community level have a unity analogous to that of a biological individual. This tension between the two schools, wherein ecological form is thought to be either an aggregate of individualistic entities or a unitary organism, lies at the heart of early ecology and, thus, of Konopka's book. However, no account of the history of ecology in the first half of the century would be complete if it did not detail Raymond Lindeman's "decisive methodological breakthrough in twentieth century accounts of succession" (p. 40). Lindeman's analysis of trophic behaviors in lake ecosystems by which he established the bioeconomic conception of organic relations, which he published in four papers in 1941 and 1942, thus constitutes the third and final case study of this first investigation.

In the second chapter, Konopka retrogressively traces the origins of the individualistic and organismic theories of plant association to nineteenth century sources. Of the two first chapters, then, this second investigation is most genuinely genealogical. Here he demonstrates that Frederick Clements' organismic account of ecological form supposes the physiognomic account of plant form by Alexander von Humboldt in the nineteenth century. Conversely, he traces Henry Chandler Cowles' individualistic theory—and, by extension, Raymond Lindeman's bioeconomic model of organic relations—to the work of Eugenius Warming's



nineteenth century physiographic account of growth forms. “The search for an ecological notion of form in these genealogies illustrates a split between the fundamental assumptions and explanatory principles of the epistemological idealism of Humboldt and Clements, on the one hand, and the epistemological realism of Warming and Cowles, on the other” (p. 77).

Linking Clements’ notion of plant community to Alexander von Humboldt’s physiognomic account of plant form, Konopka argues that “Humboldt’s part-whole logic and implicit theory of manifolds can be properly characterized as an epistemological idealism that relies on a one-sided emphasis on the synthetic achievements of the plant geographer to account for the unity proper to plant formations” (p. 52). As Konopka notes, Humboldt applies the concept of plant form developed in the work of Schiller, Kant, and Goethe to geographical regions. That is to say, “in the same way that one discerns a certain physiognomy in individual organic beings [...] so too there is a physiognomy of Nature that applies, without exception, to each section of the Earth” (Humboldt 2014, quoted on p. 54). The compositional unity displayed in any particular landscape, thereby, is accounted for by a principle of purposiveness determining that formation. The recognition that individual plants function as but parts of a whole formation occurs in the aesthetic apprehension of the geographer. “This means that the purposive unity of organic forms—and by analogy plant collectives—obtains its logical necessity in the achievements of the cognizing subject, namely, the visual impressions and aesthetic experience of the plant geographer” (p. 57). For Konopka, this is the precise sense in which Humboldt’s—and by extension Clements’—account of organic forms supposes an epistemological idealism (p. 95).

Cowles, on the other hand, argues that the distribution and association of individual plants are determined by surface topography and the water variations in the soil of the habitats in which those plants grow. “This account of dune succession illustrates a methodological intertwinement between physiography and ecology” (p. 24). Konopka demonstrates that Cowles’ work rests on the aggregative concept of plant communities (*Plantesamfund* or *Pflanzenverein*) advanced by the Danish botanist, Eugenius Warming. For Cowles as for Warming, the aggregate is composed of individuals that do not function, qua individuals, as parts for the sake of a whole greater than themselves; they operate “with a logic of reciprocal dependence through which a plant society accomplishes something collectively through its large-scale organization” (p. 22). Unity of the plant association, then, is the product of geographical and hydrological variations conditioning the individual plant organisms. This logic of the reciprocal dependence of topography and the nutritive capacity of soil (i.e., water variations) “can be properly characterized as an epistemological realism that prioritized the ideographic particularity of given habitats” (p. 52).

As is clear, Humboldt’s idealistic account of plant form, and thus by extension Clements’ account of plant community, presupposes Kant’s theory of organic form articulated in *The Critique of the Power of Judgment*. Konopka favors the “epistemological realism” of the Chicago school over the “epistemological idealism” articulated in Clements’ work. In chapter three, then, “Kant’s account of organic form: a phenomenological critique,” Konopka’s seeks “to identify and clarify a fundamental epistemological error of biological (and ecological) idealism” (p. 82).



Konopka examines three related theses important to Kant's theory of the biological organism. First, he attempts to show that Kant's conception of the biological organism includes three essential features: (i) that parts and wholes are interdependent, (ii) that this interdependency is contingent rather than necessary, and (iii) that part-whole relations exhibit a means-end or purposive relation that is determined reflectively in judgment. Second, he argues critically against Kant insofar as his theory of the biological organism "grounds the necessary unity of organic forms in the synthetic achievements of the cognitive subject in an asymmetric relation and thereby underdetermines the kinds of unity proper to the organic forms of individuals themselves" (p. 83). Third, following suggestions made by the biologist, Ernst Mayr, Konopka argues that causal explanations in the biological sciences can be subdivided into two distinct types or taxa. Ultimate evolutionary causation offers an historical narrative account of the rise and demise of distinct genotypes; proximate causal explanation details the mechanisms by which the characteristics of the individual result from the interaction of the genotype with the environment. "My claim," Konopka argues in this chapter, "is that the sense-making of the phenotypic individual in its habitat is the primary content of biological forms" (p. 83). That is to say, Konopka agrees with Kant and Mayr that proximate causal explanations remain indispensable to biological theory and "that phenomenological resources provide an attractive alternative to Kant's approach" (p. 120).

Konopka's ambition in his third chapter is great. Not only does he straddle Kant's first and third *Critiques* in an attempt to explain their internal unity, but he also applies Ernst Mayr's pluralistic account of biological explanation to defend his phenomenological account of ecological form. The critical and constructive breadth of his endeavor in this chapter makes unpacking it impossible in this limited review. Perhaps it is sufficient to say that the ecologist will find this investigation opaque and the philosopher will find the compression of basic problems in Kant's critical project dissatisfying.

Importantly, though, this third chapter inaugurates the text's first real engagement with Husserl's phenomenology and initiates, thereby, the first articulations of Konopka's phenomenological approach to ecological form. As mentioned earlier, Konopka favors the "epistemological realism" of the Chicago school over the idealism inherent to the Nebraska's school's account of plant communities. In this chapter—and indeed, for all intents and purposes in the rest of the book—Kant stands in for Clements and the entire Nebraska school of ecology, and Konopka invokes Husserl's own critique of Kant's formalism to refute it. Further, he more positively treats the biological individual as a leading clue for phenomenological elucidation.

Organisms have intimately unified relations of self-organization and these relations are internally unified with (not merely coupled in an external relation to) the sense-making processes involved in the habitual and adaptive activities in their environment. This phenomenological articulation of organic form is different from Kant's account in that it operates with a theory of intentionality that addresses the problem of necessity through an account of objective sense rather than appealing to the synthesizing achievements of the cognizing knower (p. 112).

Konopka thus advances an “epistemological realist” view in line with the Chicago school of ecology which provides objective grounding for the unity of organic collectives. He here employs Husserl’s theory of part-whole relations and the distinction between formal and material ontologies to buttress to the realist epistemology inherent in Cowles’ account.

In the final two chapters of the book, then, Konopka brings these phenomenological resources to the fore. Chapter four, “Husserl’s logic of fitness: parts, wholes and phenomenological necessity,” and chapter five, “Environing places and geometric space” are, consequently, the most phenomenological in theme. The fourth investigation takes up where the Kant-critique in the third chapter leaves off. Here Konopka “reconstructs Husserl’s accounts of unified definite manifolds and part-whole logic and applies them to a phenomenological logic of habitat fitness” (p. 127). Where the theme of Konopka’s third investigation centers on the problem of biological form, this fourth investigation focuses on the necessity inherent to the unity of manifold variations.

For Konopka, “Husserl is an epistemological realist here in a way that Kant is not” (p. 5). Konopka’s primary objection to the Kantian-Clementian account of the unity of ecological forms is that the idealistic account underdetermines the unity of biological individuals. For it too one-sidedly traces this unity to the synthetic achievements of the cognitive subject. The account he will advance in the fourth and fifth chapters advances, then, “a symmetrical notion of presentational dependence that operates with a notion of necessity that can be defined as *necessary supplementation involved in alteration*” (p. 132). Yet Konopka’s realist interpretation of Husserl epistemology misrepresents the idealistic commitments of that philosophy, and this is most clearly seen in the articulation of the “symmetrical notion of presentational dependence” explicated in the fourth chapter.

Konopka concludes his third chapter both summarizing his critique of the Kantian idealist presuppositions underlying the Clementian notion of plant communities and pointing forward to his Husserlian account in the next chapter, where he says that “a symmetrical or double-sided approach to the presentational sense of biological parts and wholes provides a pathway to a logic of sense of the self-organization of biological individuals” (p. 120). However, it is unclear to what “biological individuals” he is referring in this passage. The consequence of his rejecting the idealistic account of organic form is the concomitant rejection of the proposition that plant communities have a unity analogous to that of biological individuals. Habitats, in other words, are not biological individuals. The realist position with which Konopka aligns himself asserts that ecological formations are fundamentally aggregates of biological individuals. Consequently, this brings into question the metaphysical status of the whole as such, i.e., the forest for the trees.

Konopka is not unaware of this issue and discusses this explicitly in the final section of chapter four, “Conclusion: the problem of ecological emergence.” Emergent properties are causally significant properties whose appearance in complex systems cannot be predicted or necessarily accounted for by the activities and interactions of the constituent elements within that system. “But what if the relationship between large-scale organizations and micro-level basal conditions were understood in presentational terms oriented by an explanatory interest in broader ranges of necessity?”

he asks (p. 142). Konopka points out that Husserlian phenomenology is neutral with respect to the metaphysical status of wholes and parts. A phenomenological account thereby undertakes to describe ontological dependencies by reference to lawful relations of foundation as they occur presentationally.

The presentational sense of the trees as an aggregate collection is a founding moment in the presentational sense of the forest as an organized collection. The concept of trees does not logically exhaust the concept of forest, however. The forest has large-scale functional organization proper to a habitat – organized manifold of ecological fitness – that is not conceptually reducible to the trees. The forest-as-habitat has an incompressible pattern of necessary associations that, in principle, has its own determinate sense of meaningful contents (pp. 142–143).

Accepting this account, though, does nothing to diminish the fact that organisms display a tighter unity of whole-part relations than can ever be found in ecosystems. The very self of self-organization appears at best muted, or simply absent, at the large-scale level. Konopka thus equivocates when he speaks of “biological individuals” in his text: sometimes he refers to organisms; often, though, he appears to be speaking of habitats, i.e., “the ecological things themselves” (p. 9).

This problem of equivocation could be remedied were Konopka to elucidate more carefully the dual character of phenomenological description in the fourth chapter. While he does not ignore the synthetic activities of the cognizing subject in picking out and attending to objects in the field of consciousness in his realist account of Husserl’s theory of intentionality, he nevertheless downplays their significance in this overly brief chapter. “For Husserl, the unity that is achieved in the synthesis identity of perception is inherent in the determinate sense of the object itself and is not reducible to the perceptual achievements of the cognizing and embodied subject” (p. 135). Konopka is correct to assert, as he does a few lines later, that “unity is here discovered (not achieved by the knower)” (p. 135). But Husserl is no realist. That is to say, while the articulation of sense in consciousness is not reducible to subjective accomplishments alone, it cannot be accounted for entirely objectively either. Husserl’s phenomenology is an idealism, a point never mentioned by Konopka in his book. His realist interpretation of Husserl’s phenomenology, I would suggest, underplays the accomplishments of the subject in grasping and holding on to an identity as it persists qua *die Sache selbst* in consciousness. Hence, it remains unclear in these investigations *how* one grasps the forest qua forest for the trees.

Yet the forest qua habitat is an object that can be grasped as such because of the ecological relations on display within it. Indeed, the phenomenological tools Konopka employs provide necessary clarification of the objective relations encountered and studied by the ecologist:

We could say, for example, that the beech tree is a mediate founding moment to the nutrient provision of the woodpecker, while the insect is the immediate founding moment. It is according to the founding relations such as this that the nutrient fitness involved in a habitat is not merely a sum or aggregate, but an organized and organizing collective of meaningful relations that, as we have

seen, have suppositions and forms of unified contents that are proper to the kind of object that it is (p. 132).

This logic of fitness described here, rooted in Husserl's logical analyses of identities-in-a-manifold, brings clarity to the Chicago school's concept of ecological form. The ecological things are not *mere* aggregates; the logic of reciprocal dependence which is on display in habitats accomplishes something collectively.

Consequently, as Konopka highlights in his fifth and final chapter, "Environing place and geometric space," such habitats have a unique worldly character. They do not merely surround but also constitute the very lives of the animals within them. "This is not a mathematical logic of spatiality, but a logic of the spatial sense of relative locations that does not uncritically abstract from the perceptual sense of embodied habituation" (p. 148). Ecological things, in other words, are the lived worlds, not mere spaces, of living organisms. Thus, their study requires sensitivity to the objective intersubjective relations constitutive of that place.

Reading Konopka's work promotes two worries. The great promise of this book is that it bridges both ecology and phenomenology. I fear, though, that working ecologists and many historians of science may get lost amidst the thickets of phenomenological analyses in the later investigations of this work, just as many phenomenologists may lose their footing as they work through the jargon in the earlier genealogical investigations. Second, the brevity of the phenomenological fourth and fifth chapters of the book highlights a problem with Konopka's realist interpretation of Husserl. He forcefully critiques the idealism of the Nebraska school without adequately clarifying that his own approach articulates a fundamentally different and novel phenomenological idealism. Some recognition and redress of this omission is called for. But for any fault one may find in the work, this remains at the end of the day an excellent resource. The care with which the author documents his approach as he delves into the literature of both ecology and phenomenology is as admirable as it is impressive. Indeed, for anyone interested the application of Husserl's phenomenology to a new domain, Konopka's investigations are a model to follow. The approach articulated herein is new to ecological studies and to phenomenological studies. This innovation is both long overdue and most welcome.

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later objections that judgment is always already built on pre-judgment (prejudice); and, in the process, he acquits Kant of the charge that his judgment-based account of cognition is guilty of the naïve Enlightenment vice of reducing our understanding to self-evident rational standards. Distinguishing cognitive convincing (*überzeugen*) from reflective witnessing (*zeugen*), Makkreel argues that Kant's theory of the latter offers a promising approach to critical understanding not provided by more recent hermeneutic philosophies.

He makes the further case for the hermeneutical value of Kant's account of judgments in chapter 5, where he makes a helpful comparison between Kant's distinction between determining and reflective judgment on the one hand, and Dilthey's contrast between explanation and understanding on the other. Chapter 6 continues this argument in the case of historical understanding, distinguishing anticipatory reflection from reflective self-awareness or "second-order reflexivity made possible by reflective judgment" (166), which he claims is the key to a hermeneutics that makes tradition responsive to criticism and open to fundamental changes. Chapter 7 then moves from what he calls the "constitutive" critiques of Kant and Dilthey to Jürgen Habermas's and Paul Ricoeur's "regulative" hermeneutics based on ideal communication situations. Again Makkreel argues for a reflective account that also refers to specific, subjectively oriented communicative situations.

The final section of the book (Applications and Adaptations) deals with genealogical (Friedrich Nietzsche's) and narrative theories of history, and discusses issues of art interpretation in the age of electronic media and the digital revolution. He argues for an updated affirmation of artistic creativity that can still remain open to fundamental changes in its modes of expression. Again he argues in a Kantian vein that our capacity to have expansive feelings that transport us beyond ourselves can be applied to new media and techniques. The value of art lies in its ability to expand our horizons and to help adapt and transform old traditions in new contexts.

Overall, Makkreel's book is full of interesting exegetical and philosophical discussion of major themes in the development of philosophical hermeneutics since Kant. There are omissions, of course. Friedrich Schleiermacher and Friedrich Schlegel, among others, receive relatively little attention, even though their views represent distinct alternatives to the Kantian and Hegelian trajectories that Makkreel traces through to the present. Instead, he presents a strong sustained argument for reconsidering more tradition-based theories in light of a hermeneutics of (Kantian) reflective judgment. He never claims to be presenting a comprehensive historical overview, however. His aim is to offer a new account that can better address the complex problems of interpretation and understanding in our own time. This book is a welcome step in that direction.

JANE KNELLER

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Andrea Staiti. *Husserl's Transcendental Phenomenology: Nature, Spirit, and Life*. Cambridge: Cambridge University Press, 2014. Pp. xii + 313. Cloth, \$95.00.

With this new book, Andrea Staiti provides both a richly researched work in the history of philosophy and an important new introduction, a contextualization really, of Edmund Husserl's transcendental phenomenology. Staiti situates Husserl among the Neo-Kantian philosophers, particularly Wilhelm Windelband, Heinrich Rickert, Emil Lask, and Franz Böhme of the Southwest school, and two life-philosophers influential in the development of his mature conception of transcendental phenomenology, Wilhelm Dilthey and Georg Simmel. The historical approach he adopts in the book is modeled on the *Konstellationsforschung* employed in the study of German Idealism by Dieter Heinrich, and this technique when applied to Husserl's transcendental philosophy proves especially fruitful. It is by means of this style of analysis that Staiti substantiates his thesis that Husserl's philosophy ought to be and was in fact understood by Husserl, himself, as scientific life-philosophy.

The book is divided into eight chapters, but these coalesce implicitly into three sections. The first two chapters provide an overview of the two dominant philosophical schools against which Husserl's philosophy developed. In the first chapter, Staiti argues convincingly against the standard interpretation of Southwestern school of Neo-Kantianism. The efforts conceptually to demarcate the natural and the human sciences imply, he argues, an ontological supplement by which to ground this demarcation. Staiti shows in this first chapter that this need was both recognized and evinced in the work of the major figures of the school. Turning in the next chapter to the life-philosophers, Staiti remains focused on the project of clarifying the demarcation between the natural and the human sciences. Here he shows how Simmel's unique appropriation of Kant's notion of the world-forming power of life and Dilthey's analytical description of life offer a counterbalance to the philosophers of Southwest school. Where the first two chapters provide a historical overview and background to Husserl's philosophy, Staiti painstakingly details the influence these two constellations play in the next six chapters. Chapters 3–5 examine Husserl's work in confrontation and interplay with the Neo-Kantian philosophers. In these chapters, particularly, Staiti presents a master class in comparative philosophy. His analysis in the third chapter of the homology between the Neo-Kantian notion of "standpoint" and the Husserlian concept of "attitude" as essential to the idea of scientificity in the work of both is especially rich and nuanced. Chapter 4 details the reception of Husserl's *Ideen* among the Neo-Kantians. Here Paul Natorp's influence in the development of genetic phenomenology by Husserl comes into full view. According to Staiti, "Husserl's move *towards* genetic phenomenology does not mean a move *away* from static phenomenology or a change of mind about fundamental phenomenological concepts such as essence and intuition" (130). It is unfortunate, however, that Staiti does not address and defend this view against clear and well-known objections to it. But this is a rare moment of weakness in an otherwise forceful and substantially researched argument. The fifth chapter concerns Husserl's 1919 and 1927 "Nature and Spirit" lectures, and the book regains its footing here. Once again, the demarcation of the sciences of nature and of spirit, that is, the human sciences, takes center stage. Here Staiti details Husserl's considered confrontation with Rickert in the lecture courses. Most significantly, this chapter marks a transition to the third and final set of chapters, which, in the main, centers on Husserl's relation to and self-understanding of transcendental phenomenology as life-philosophy. In chapter 6, Staiti analyzes the development of Husserl's conception of phenomenology from descriptive psychology to transcendental phenomenology. Of particular importance in this chapter is the explication of the historical method that arose in Husserl's late articulation of his philosophy as universal science of both physical nature and human, historical subjectivity. In the final two chapters, the first on the life-world concept and its centrality to the transcendental-phenomenological worldview, and the second on the ethical implications of this phenomenology of the life-world, Staiti lays out an unparalleled interpretation of Husserl's late philosophy. It is in these chapters that Staiti convincingly illustrates how precisely Husserl was "able to harmonize two traditionally divergent desiderata in post-Kantian German philosophy: scientificity and proximity to life" (291).

A review of this brevity cannot do justice to the richness of this book. This is a work of expert craftsmanship whose author has a deft and enviable grasp both of Husserl's entire corpus and of the constellation of philosophers so influential to the mature development of his transcendental phenomenology. The author achieves his stated goals admirably, first to present to Anglophone readers a largely ignored chapter in nineteenth- and early twentieth-century German thought, and, second, to advance our understanding of Husserl's transcendental phenomenology by critical study of his late work. Easily readable, Staiti's new book contextualizes Husserl's thinking in an engaging and profoundly new way.

BOB SANDMEYER

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**Aldo Leopold. *A Sand County Almanac and Other Writings on Ecology and Conservation*. Edited by Curt Meine**

New York: Literary Classics of the United States, Inc., 2013. 931 pages. ISBN: 9781598532067 (hardcover). US \$35.00

**Reviewed by Bob Sandmeyer, University of Kentucky**

Excepting two of Aldo Leopold's published books, his *Report on a Game Survey of the North Central States* (1931) and *Game Management* (1933), this handsome new anthology contains virtually everything Leopold published during his lifetime as well as the main host of his unpublished shorter works, his personal journals, and an extensive selection of his letters. Edited by Curt Meine and published by The Library of America, this collection is sure to become the new standard for scholars and aficionados of Leopold's writings alike. The scope of writings and the careful editing of the work make this volume unquestionably the most authoritative collection of Leopold's writings yet produced.

Meine divides the anthology into four sections, not including a substantive set of endnotes and indices. The first section contains the complete text of Leopold's most well-known work, *A Sand County Almanac, and Sketches Here and There* (hereafter *ASCA*). The second section, titled "Other Writings on Ecology and Conservation," comprises fifty-six shorter writings produced by Leopold, many of which have been in print for years now. The third section contains complete texts of twelve journals written from 1920 to 1936 as well as thirteen entries from the "Shack Journals" written between 1935 and 1948. The fourth and final section offers the most exciting new addition of Leopold materials in print to date. This is a collection of some ninety-four letters, all written by Leopold, some for public consumption, some privately. The letters are arranged chronologically from 1903 to 1948. Taken as a whole, the anthology presents a picture of Leopold as never before seen.

As noted, *ASCA* stands in the primary position in the anthology. Meine has preserved the structure of the work as published in the original 1949 edition by Oxford University Press, *inclusive* of Charles W. Schwartz's illustrations. Thus he redresses a long standing complaint among scholars of Leopold's work concerning the inclusion of alien elements into the revised and enlarged 1966 edition of *ASCA* by Oxford University Press. The outstanding feature of Leopold's first edition was its overall beauty, and this work retains that same characteristic. This book is a bit hefty making it not as portable as Leopold's original. The inclusion of Leopold's shorter works makes up for this deficiency, though.

The second section, i.e., "Other Writings on Ecology and Conservation," comprises nearly all of Leopold's shorter works. The bulk of these were originally published in Susan Flader's and J. Baird Callicott's excellent

anthology, *The River of the Mother of God and Other Essays by Aldo Leopold* (Madison: University of Wisconsin Press, 1991). Meine follows Flader and Callicott in organizing the works chronologically here. This is, indeed, what is particularly nice about this volume. Its principle of organization reflects an archivalist eye, and Meine's execution in this section follows the plan laid out by Flader and Callicott. So even though a good bit of the material published herein has already been published elsewhere, this volume allows the scholar conveniently to trace the development of Leopold's thought while comparing this against *ASCA*. This convenience alone makes the anthology worthwhile. It is unfortunate, then, that the chronological ordering of the shorter articles is not more readily apparent in Meine's edition. Where Callcott and Flader were very clear in regards to the organizational principle at work in their collection, emphasizing thereby the developmental nature of Leopold's thinking, the reader of Meine's edition may find this difficult to discern. To his merit, Meine has appended the publication or typescript date to the end of each selection. While difficult to see at first, to the careful eye it will not be hard to uncover. If one were to criticize this volume, this lack of clarity regarding the ordering of these shorter works is its greatest weakness. But again, Meine offers enough information for the careful reader to track their trajectory.

Sections 3 and 4 contain a selection of Leopold's journals and letters, respectively. Positioning these after both *ASCA* and his shorter essays has two merits. On the one hand, setting these more personal writings off, as Meine has done, allows the reader to form a clear view of Leopold the man, that is, Leopold the husband, father, hunter, and friend. On the other hand, reading the journals and the letters fills out our view of Leopold's philosophy articulated in the first two sections by giving us a view into those experiences which suffuse this philosophy. Many of the journals included in Meine's edition have never before been published. Meine has also included maps and photographs which Leopold, himself, later appended to his journals. Thus one can really get a good sense of the trips and the people about which Leopold writes in these journals. But the letters included here are a genuine treasure. Very many of these have remained locked away except to the most dedicated of Leopold scholars. With the inclusion of Leopold's letters to his parents, his wife, his children, his colleagues, his publishers, and to his President, Meine has provided a portrait of Leopold in his own words. The letters, especially, give the collection a sense of Leopold's heart; the journals offer us a picture of Leopold as he lived. When reading these personal writings together, especially in conjunction with the materials in the first two sections, one can see how his own experiences were fundamental to the formation of his philosophy. Thus Meine introduces an implicit claim about Leopold's environmental philosophy in this anthology. The land ethic, which he articulated in the capstone essay of *ASCA*, cannot be fully appreciated apart from Leopold's own life history.



Scholars of Leopold's life and work should not overlook the ancillary textual material produced by Meine at the conclusion of this anthology. The chronology of Leopold's life which Meine provides is adequate. However, the two sets of notes, i.e., the "Note on the Texts and Illustrations" and Meine's own editorial "Notes" to the texts, are a repository of scholarship. The excellent "Note on the Texts" lays out a well-researched overview of the history of revisions and publication not merely of ASCA but also of all the texts included in the collection. In his editorial "Notes," Meine offers the reader not a few surprise inclusions, the greatest of which is the original forward to ASCA in its entirety penned by Leopold after Knopf rejected his book for publication. Finally, Meine concludes the book with two substantive and very helpful indices, a general index and an index of animal and plant names.

What with the Aldo Leopold Archives available online at the University of Wisconsin Digital Collections (<http://digital.library.wisc.edu/1711.dl/AldoLeopold>) and now the publication of this important text, Leopold's entire corpus is happily available quite generally. Meine's work as editor is truly superb in this volume. Leopold died before he saw his most significant work, *A Sand County Almanac*, published. The original title of that work was to be "Great Possessions." Though it is true that many of the texts in this new anthology can be found elsewhere, Meine's superb effort ensures this new collection will, itself, be a great possession to add to one's library.

## **J. N. Mohanty: *Edmund Husserl's Freiburg Years, 1916–1938***

**Yale University Press, New Haven, CT, 2011, 512 pp, \$85.00, Hardcover, ISBN 978-0-300-15221-0**

**Bob Sandmeyer**

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This work, a significant achievement by itself, completes J. N. Mohanty's comprehensive two-volume study of Edmund Husserl's body of writings. With the publication of this second volume, Mohanty has produced an immensely detailed and profound analysis of Husserl's philosophy. At nearly one thousand pages for both volumes, the scale of this achievement cannot be overstated. As Robert Sokolowski notes in his review of the first volume (*Husserl Studies* 25, p. 256), Mohanty's work offers an immeasurably helpful manual for those who seek to work their way through parts or the whole of Husserl's corpus. Where the first volume, *The Philosophy of Edmund Husserl: A Historical Development*, ranges from his early years at Halle to the publication of *Ideen I* and the conclusion of his teaching career at Göttingen, this second volume begins with Husserl's "Inaugural Lecture" at Freiburg and works its way through his lectures, research manuscripts, and published writings to the *Krisis* texts produced in retirement.

The break between the first and the second volume insinuates something of an artificial caesura in Husserl's thought, a complication of which Mohanty is keenly aware. In Chapter 1, accordingly, Mohanty provides the reader with a *précis* of his first volume. His typical procedure when summarizing the results of Husserl's investigations is to tabulate them in numbered lists, and he follows this procedure here. In the second section of this chapter, then, Mohanty advances a view originally proposed by (but not attributed to) Eugen Fink in the latter's essay, "Die Spätphilosophie Husserls in der Freiburger Zeit." Mohanty asserts that a correlation can be found between the main works of the Freiburg period and those of the Halle and Göttingen periods. *Formal and Transcendental Logic*, *Cartesian Meditations*, and the Vienna Lectures are related to the *Logical Investigations*, *Ideas I*, and the *Logos* article, respectively, in such a way that the later writings elevate the earlier to

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a higher niveau. With this insight in mind, Mohanty expresses a thesis at the outset of this particular volume which he sees evinced in his own study of Husserl's writings. Indeed, this thesis is nearly identical to the position he staked out in his 2003 article "The Unity of Husserl's Philosophy," published in *Revue Internationale de Philosophie* (57, pp. 115–132). There is, he suggests in this newer work, a tendency in Husserl scholarship to see a radical break in Husserl's conception of transcendental phenomenology. Where the early writings focus intently on scientific thinking and its theoretical attitude, the later writings are more thoroughly culture-oriented and articulate a genetic or explicitly historical method. "By subscribing to this idea [of a radical change] one tends to miss the underlying unity of his thinking, despite the surfacing of new themes" (p. 7). While there are indeed definite points of contrast, surprising shifts in vision, and a deepening of insights evident in Husserl's development, there is in Mohanty's opinion no radical break between the earlier and the later Husserl.

This is of course a highly contentious claim, and, taken together, the two volumes of Mohanty's study offer perhaps the most well documented effort to date to substantiate this unity thesis. Whether or not he succeeds, Mohanty's book achieves two immensely important goals simultaneously. First, chapter by chapter it provides deeply penetrating analyses of Husserl's most significant writings. Second, it anchors these analyses in an understanding of the project of transcendental phenomenology as a whole. Consequently, Mohanty's study is at once a masterly explication and an authoritative interpretation of Husserl's philosophical project.

Mohanty divides this volume into six parts. Looking over these divisions, though, one is immediately struck by the emphasis he places on Husserl's efforts to systematize transcendental phenomenology during the Freiburg period. A full half of the content of this volume—indeed the subject matter of Parts I, IV, and V—concerns Husserl's efforts toward this end. Parts II and III, on the other hand, focus on Husserl's important investigations into time and temporalization, intersubjectivity, and the genesis and activity of logical thinking. He concludes the work in Part VI by viewing Husserl in the light of "those to whom his thought stands related by its internal dialectic as well as by its own structure and motivation," i.e., Kant, Hegel, and Heidegger (p. 441). In the closing chapter, Mohanty leaves us with "a final overview." This takes the form of thirty distinct propositions marking out the contribution Husserl's theory of intentionality makes to philosophy. These are divided into three sections: (i) static phenomenology, (ii) genetic phenomenology, and (iii) intentionality in intersubjectivity.

Looking now to the six parts individually, Part I concerns Husserl's attempt to fulfill the desideratum of a complete system of phenomenology in the three volumes of *Ideen*. That *Ideen I* remains outside the scope of Mohanty's volume does not harm the internal coherence of the work, since Chapter 2 takes up Husserl's "Inaugural Lecture" at Freiburg, in which Husserl presented a definition of phenomenology for those of his new colleagues unfamiliar with his philosophy. Thus by turning to this lecture Mohanty lays out the aims and central problems of transcendental phenomenology briefly and effectively without needing to revisit his earlier study in great detail. Chapters 3–5 offer a careful explication of Husserliana IV, *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie*,

*zweites Buch: Phänomenologische Untersuchungen zur Konstitution.* Following the structure of this work, Mohanty traces Husserl's investigations into the constitution of nature (Chapter 3), of living beings and mind (Chapter 4), and of the spiritual world (Chapter 5). It is in these studies, Mohanty suggests, that Husserl moves beyond the programmatic conception of transcendental constitution articulated in *Ideen I*. "To give but one example, nature is not simply constituted but also plays a constituting role, it contributes to the constitution of full intersubjectivity. Constitution does not work, to use a metaphor, simply from above, it also works from below and laterally" (pp. 60–61). These constitutional studies point to new directions of research that will dominate Husserl's later work, work that forms the central concern of the next two parts of Mohanty's study.

Here one can see the latter's great strength, i.e., the efficacy by which it details the motivations underlying Husserl's revision of the transcendental problematic. Mohanty, in other words, does not so much explicitly argue for the unity thesis throughout this volume as he, rather, demonstrates its cogency in the unfolding of the problematic of transcendental phenomenology by Husserl. He thus concludes this first part with an explication of Husserliana V, *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie, drittes Buch: Die Phänomenologie und die Fundamente der Wissenschaften*. Here Mohanty notes that though the published text belongs to the Göttingen period and so should properly have been included in the first volume of his study, he places it in this second volume so as to remain faithful to the intended sequence of investigations. He closes out this first part, as he does each of the six parts of the book, with a series of propositions summarizing the main investigative results obtained by Husserl in those writings under consideration.

Part II details Husserl's investigations into time and intersubjectivity. Chapter 7 covers both Husserl's middle and late time manuscripts, i.e., the investigations contained within Husserliana XXXIII, *Die Bernauer Manuskripte über das Zeitbewusstsein (1917–1918)* and the C-manuscripts now available in volume 8 of the *Materialien* series of Husserliana, *Späte Texte über Zeitkonstitution (1929–1934)*. Mohanty's explication of the Bernau manuscripts largely follows the ordering and grouping of manuscripts in Husserliana. He focuses on seven themes particularly: the new account of Brentano's thesis of "inner perception," the development of a noematic description of time-consciousness, the relation of time-consciousness to the pure ego, the relation between hyletic temporality and the temporality of experience, the development of genetic phenomenology, the discovery of a secondary form of passivity, and the temporal constitution of individuality. Since Husserl's later investigations into time and temporalization, i.e., the C-manuscripts, had not been published at the time Mohanty was working on his study, the exposition here mainly refers to the manuscript numbers without page reference. Mohanty remarks near the end of the chapter that he "cannot but place on record my thoughts on why the time manuscripts are so exhilarating after all" (p. 94). This is a rare personal effusion by an author who has, almost to a fault, devoted himself to the articulation of problems in the texts as published.

In Chapter 8, Mohanty turns to the main results obtained by Husserl within the three-volume collection of his writings on intersubjectivity, Husserliana XIII–XV,

*Zur Phänomenologie der Intersubjektivität. Texte aus dem Nachlass: 1905–1920, 1921–1928, and 1929–1935, respectively.* He expands his purview to include intersubjectivity as treated in the 1923–1924 lectures, *Erste Philosophie*, in *Husserliana VII* and *VIII*. The discussion in Chapters 7 and 8 are highly compressed. Chapter 8 offers an especially dense presentation of the developing analyses of empathy, intermonadic relations, and the problem of other minds from writings Husserl produced between approximately 1918 and 1927.

Though Mohanty generally remains steadfast to the chronological parameters he set for this volume, he does allow himself an exception here in order to look back to Husserl's earlier lecture course, "Die Grundprobleme der Phänomenologie" (1910–1911), and other important texts and addenda contained in *Husserliana XIII*. And in another departure, while the *Cartesian Meditations* is detailed later in Part IV, here in Chapter 9 Mohanty lays out an illuminating historical study of Husserl's developing analyses of intersubjectivity. Although this leaves the work rather opaque regarding the actual sequence of the *Cartesian Meditations* as published, this seems justified by Mohanty's clear articulation of the constitutional problems articulated in the various *Meditations* in light of their historical development by Husserl.

Part III concerns Husserl's investigation into passive synthesis and the origin of logic. The four chapters that make up this section provide an especially authoritative reconstruction of the development of genetic phenomenology and the deepening of the transcendental project this entails. Mohanty argues that the idea of passive synthesis was anticipated as early as the *Logical Investigations*, and that it emerged clearly in §118 of *Ideen I* and §9 and §61 of *Ideen II*. Thus Part III provides some of the most significant evidence substantiating his unity thesis. Chapter 10 deals with the materials brought together in *Husserliana XI, Analysen zur passiven Synthesis. Aus Vorlesungs- und Forschungsmanuskripten, 1918–1926*. As Mohanty moves from the synopsis of Husserl's lecture course materials to highly fecund comparisons with Brentano, Kant, and the Indian philosopher, Samkara, this short chapter is one of the book's richest but also one of its densest. The chapter treats perception as self-giving in primordial impression, its modalization (both active and passive), evidence, association, recollection, expectation, and the being-in-itself of consciousness. He concludes with a brief appendix on "active and passive synthesis," taken up in the supplement to *Husserliana XI*, i.e., *Husserliana XXXI Aktive Synthesen: Aus der Vorlesung 'Transzendente Logik' 1920/21. Ergänzungsband zu 'Analysen zur passiven Synthesis.'*

The materials in this supplementary volume are taken up again in Chapter 11, which investigates the accomplishments of ego-activities. Here Mohanty explores the way Husserl develops the contrast between activity and passivity, different layers of objectification, and the explicit development of static and genetic methods of phenomenology relevant to the theory of judgment. Mohanty notes that these investigations culminate in two works, *Formale und transzendente Logik. Versuch einer Kritik der logischen Vernunft* (hereafter *FTL*) and *Erfahrung und Urteil: Untersuchungen zur Genealogie der Logik* (hereafter *EU*). These two sets of writings provide the subject matter of Chapters 12 and 13. Here Mohanty is at his most analytically astute and his most effusive in praise of Husserl's achievements.

Chapter 12 deals with *EU*, while Chapter 13 details the main results of *FTL*. Where one would expect an analysis of *FTL* to precede that of *EU*, Mohanty treats *EU* as propaedeutic for two reasons: first, it relies for its content on investigations produced much earlier than those of *FTL*, and second, it is written in a relatively nontechnical manner. “For the same reason, I have regarded *Formal and Transcendental Logic* as Husserl’s final version of transcendental logic” (p. 256).

Parts IV and V detail Husserl’s second and third attempts, respectively, to articulate a system of phenomenological philosophy. Mohanty opens Part IV in Chapter 14 with an examination of Husserl’s winter semester lectures of 1923–1924, *Erste Philosophie* (Husserliana VII and VIII). After a rather quick review of Husserl’s historical analysis in Husserliana VII, he turns to the more systematic volume of *Erste Philosophie* and offers a detailed examination of Husserl’s reflections on the theory of phenomenological reduction. This examination is divided into two parts: a critique of mundane experience and the temporality of the transcendental stream of subjective life. Mohanty concludes the chapter with a reference to Husserl’s own conclusion in Beilage XXXII, i.e., the sentence: “History is the great fact of absolute being” (p. 335). Instead of revisiting Ludwig Landgrebe’s well-known essay here, Mohanty simply remarks that “This sentence is not further explained, and it seems we are left in the vicinity of Hegel.” Again and again Mohanty restricts himself simply to the texts at hand. This respectful dedication is the defining feature of his study.

In Chapter 15, Mohanty takes up Husserl’s phenomenological psychology lecture course, the *Encyclopaedia Britannica* article and famous “collaboration” with Heidegger, and the 1928 Amsterdam Lectures, all found in Husserliana IX. The chapter includes a rich, albeit brief, discussion of the philosophical relationship between Dilthey and Husserl. In turning to the *Britannica* article, Mohanty focuses primarily on Husserl’s drafts. He does, however, recount the debate between Husserl and Heidegger documented in these texts and quotes extensively from Heidegger’s letter to Husserl of 22 October 1927. The chapter closes with a review of the content of the Amsterdam Lectures. Finally, Chapter 16 is devoted to a detailed analysis of the first four of the *Cartesian Meditations*, first as articulated in the Paris Lectures and then as Husserl rewrote and augmented them in the work now published in Husserliana I. He presents a very nice historical contextualization of the lectures and illustrates how the development of themes in the *Meditations* reflects Husserl’s response to Roman Ingarden’s skeptical arguments. In the context of these analyses Mohanty traces correspondences between the first four *Meditations* and *Ideen I*.

Part V concludes Mohanty’s explication of Husserl’s corpus. Chapter 17 is titled “The Vienna and Prague Lectures,” and it presents a very helpful schema of the thinking articulated in the Vienna Lecture. But most of the chapter concerns the Prague Lecture, the published text of the *Krisis* lecture, and the materials that make up Parts II and III of Husserliana VI, *Die Krisis der europäischen Wissenschaft und die transzendente Phänomenologie*. Mohanty at once offers a clear articulation of Husserl’s analyses and emphasizes the significance of this line of investigation within transcendental phenomenology. He concludes this chapter with an articulation of the basic questions at work in the Vienna Lecture. Chapter 18 is one of the most interesting chapters of the whole study, as it takes up the “Origin of Geometry” fragment produced in 1936, published by Eugen Fink in 1939, and

translated by Jacques Derrida in 1962. Mohanty presents an overview of the text and the significant questions it raises, the “new light Derrida throws on Husserl’s ideas” (p. 425), and an analysis of what he terms “the Fink phenomenon.” Thus the chapter offers an examination of Husserl’s project of transcendental phenomenology in light of Derrida’s analysis and as contraposed with Fink’s *Sixth Cartesian Meditation*. In many respects, Mohanty’s analyses here foreshadow the penultimate chapter of the study in which he examines Husserl’s philosophy against that of Kant, Hegel, and Heidegger. But this sort of examination is, as I have suggested, a departure from the more typical method of textual analysis that defines this study. Chapter 19, a brief chapter of only two pages, concludes Part V with an overview of Husserl’s analysis of the transcendental constitution of birth and death advanced in the manuscript “Die phänomenologische Problematik von Geburt, Tod, Unbewusstsein zurückgeleitet zur allgemeinen Theorie der Intentionalität” (A VI 14). This marks the end of Mohanty’s textual analysis in the book. Poignantly, though, he closes with Malvine Husserl’s description of Husserl’s last days and night of death.

Mohanty concludes his study in Part VI briefly with two final chapters. In Chapter 20, he discusses Husserl’s thought in relation to that of Kant, Hegel, and Heidegger, philosophers who, according to Mohanty, provide helpful foils for understanding Husserl: “Husserl, in other words, is to be understood by his difference from Kant, Hegel, and Heidegger – three philosophers who occupy this status of being truly his others” (p. 441). Mohanty’s study here is brief, however, as the entire chapter comes to just under twenty pages. He devotes the comparison with Kant primarily to the question of the form of “transcendental” philosophy articulated by both men. In his comparison with Hegel, Mohanty offers an appreciation of Husserl’s “nearness” to Hegelian thought, particularly in relation to the latter’s *Phänomenologie des Geistes*. A more extensive comparison with Heidegger closes out the chapter in which Mohanty clearly and concisely traces the development of Heidegger’s own conception of phenomenology during the years from 1919 to 1929. The virtue of Mohanty’s treatment of Heidegger—indeed of Husserl’s relation to Kant and Hegel also—lies less in its novelty than in the clarity with which the basic opposition is set forth. Mohanty then concludes the entire work in Chapter 21 with the tabulated thirty-proposition “final overview.”

The level of exactitude and fidelity to Husserl’s work in this study is exemplary. There are many moments when the reader feels as if they are reading line by line alongside Husserl. For this very reason, however, the volume does not offer much relief to those who may be uninitiated in the language and style of the master. In addition, there are numerous terms and passages quoted in German, and these are not always translated into English. Nevertheless, Mohanty’s careful articulation of the arc of these studies, his expert analysis of their problems and obstacles, and especially his selection of fundamentally important Husserlian manuscripts offers an unparalleled vision of Husserl’s philosophy. For the novice, this work highlights what is truly essential in Husserl’s enormous corpus of writings and provides penetrating analyses of the main concepts. For the specialist, it collects together into a single (double) volume a lifetime of thought and research by one of the best students of Husserl’s philosophy. J. N. Mohanty has thus provided us all with a treasure of inestimable worth.

## A Contemporaneous Criticism of Husserl's Time Lectures

### ABSTRACT:

After publication of Husserl's *Vorlesungen zur Phänomenologie des inneren Zeitbewußtseins*, Oskar Kraus published a compilation of letters and lecture notes between Brentano and Anton Marty in his essay, "Toward a Phenomenognoy of Time Consciousness." Kraus sets forth a scathing criticism of Husserl – and of Heidegger as editor of the *Vorlesungen* in my paper. I, first, explicate Kraus's argument against Husserl's critique of Brentano. Second, I assess its merit; and third, I examine the explosive charge regarding the similarity of Brentano's last published views on time and Husserl's view published in the *Vorlesungen*.

### A Contemporaneous Criticism of Husserl's Time Lectures, Bob Sandmeyer (SPEP 2021)

In 1928, Edmund Husserl published his *Vorlesungen zur Phänomenologie des inneren Zeitbewußtseins* (*Lectures on the Phenomenology of the Inner Consciousness of Time* [hereafter *Lectures*]) for inclusion in the 9<sup>th</sup> volume of the *Jahrbuch für Phänomenologie und phänomenologische Philosophie*.<sup>1</sup> In 1969, the *Lectures* were republished as *Husserliana X* under the editorship of Rudolf Boehm. This new volume included a substantial collection of materials supplementary to the original text. My focus today centers strictly on the original publication of the time-lectures as published in 1928.<sup>2</sup>

The provenance of this slight work is rather infamous these days. Martin Heidegger is, of course, the named editor. That Edith Stein's discovery of the lecture materials and editorial efforts to bring these to a publishable form went almost unspoken at the time of publication is

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<sup>1</sup> "Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins." Herausgegeben von Martin Heidegger. *Jahrbuch für Philosophie und phänomenologische Forschung*, 9. Halle a.d.S: Max Niemeyer, 1928, 367-498.

<sup>2</sup> In his translator's introduction, for instance, John Brough discusses Rudolf Boehm's careful analysis of the composition of the extant edition in 1928. The final publication, he notes, contains a mish mash of distinct analyses dating from different periods and with different terminology and different results and as such advances an incoherent phenomenology of inner time-consciousness. "For the evolution in question is not simply the gradual unfolding of a single position, but the movement from one position, through its criticism, to a new position incompatible with the first" (Husserl 1991, xv). While the internal coherency of Husserl's analyses of time-consciousness remains a profoundly interesting problem, the brevity of my talk today compels me to leave this out of my analysis here.



## A Contemporaneous Criticism of Husserl's Time Lectures

story not directly at issue here.<sup>3</sup> This editorial history would have been entirely invisible to readers of the 1928 *Jahrbuch* text. Indeed, I am particularly interested in a contemporaneous critical engagement with the *Lectures* by Oskar Kraus in his article, "Zur Phänomenognosie des Zeitbewußtseins" ("Toward a Phenomenognosy of Time Consciousness").<sup>4</sup> Published in 1930 in the 75<sup>th</sup> volume of *Archiv für die Gesamte Psychologie*, two years after the publication of Husserl's *Lectures*, Kraus takes it upon himself to address errors made, he asserts, by Husserl in the polemical first section of the *Lectures* titled "Brentano's Doctrine of the Origin of Time." More than simply a corrective, though, Kraus unflinchingly accuses both Husserl and his editor, Heidegger, of academic laxity and suggests – obliquely but quite definitely – that Husserl's account of time-consciousness in the *Lectures* illicitly appropriates something essential from Brentano's last articulation of the problem. Indeed, it is this latter, rather startling, accusation that drew me to examine Kraus's article in more detail, and it is on this I wish to talk today.

Kraus's article is a complex composition having three distinct parts. The first section is quite short. Here Kraus sketches his objections to Husserl's analysis of Brentano's theory of time consciousness, which he fleshes out in detailed notes appended throughout the second and, especially, the third section of the article. These latter two sections are archival in character. The second section contains an exchange of two letters between Anton Marty and Franz Brentano. The first letter is from Marty to Brentano, and the second is Brentano's reply.

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<sup>3</sup> "Die Kapitel- und Paragrapheneinteilung wurde von Frl. Dr. Stein gelegentlich der Übertragung des stenographischen Konzepts im teilweisen Anschluß an Randbemerkungen des Verfassers eingefügt" (Heidegger, "Vorbemerkung des Herausgebers, 368).

<sup>4</sup> Kraus, Oskar. "Zur Phänomenognosie des Zeitbewußtseins: aus dem Briefwechsel Franz Brentanos Mit Anton Marty, nebst einem Vorlesungsbruchstück über Brentanos Zeitlehre aus dem Jahre 1895, nebst Einleitung und Anmerkungen Veröffentlicht von Oskar Kraus." [In German]. *Archiv für die gesamte Psychologie* 75 (1930): 1-22. Translated by L. McAllister as "Toward a Phenomenognosy of Time Consciousness" in *The Philosophy of Franz Brentano*. Edited by Linda McAllister. Atlantic Highlands, NJ: Humanities Press, 1976, 224-239. [Hereafter "Toward a Phenomenognosy."]

## A Contemporaneous Criticism of Husserl's Time Lectures

This entire exchange took place in about a week's time during March of 1895. Following the letters, the third and most substantial section of the article contains a fragment from Marty's 1895 lecture course at the Charles University in Prague on the subject about which Marty wrote to Brentano in the letters, i.e., Brentano's theory of time consciousness. These latter two archival sections – Kraus notes – "serve as a supplement to Brentano's *Psychology*,<sup>5</sup> especially to the statements contained in *Psychology III* (i.e., on the problem of time)"<sup>6</sup> published by Meiner in 1928. The mixture of polemic and archival materials that constitute Kraus's article, published so closely after the *Lectures*, themselves, make it an invaluable resource by which to understand Husserl's phenomenology of time consciousness, its relation to Brentano's presentation of the problem, and the history of Brentano's analyses of time-consciousness in his published and unpublished writings.

The 1895 correspondence in the second section begins with a letter from Marty dated (Saturday) the 9<sup>th</sup> of March. Frantically composed, Marty expresses his discomposure preparing his course lectures on psychology, particularly on the subject of Brentano's theory of time. Unclear on the issue and finding no help in his own notes, he writes to Brentano: "I see, with the time so short, no other way out than to ask you to rush to my aid by mail and, if possible, immediately (for I'll be up to this part by next Tuesday)."<sup>7</sup> He then poses to Brentano a number

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<sup>5</sup> It is not entirely clear to which edition of Brentano's *Psychologie* Kraus refers to here. The article supplements all three of Brentano's *Psychologie* volumes, but most especially *Psychologie III*. The three volumes include: **Psychologie I (1924):** *Psychologie vom empirischen Standpunkt*. Mit ausführlicher Einleitung, Anmerkungen und Register herausgegeben von Oskar Kraus. Erster Band. Leipzig: F. Meiner. **Psychologie II (1925):** *Psychologie vom empirischen Standpunkt*. Mit ausführlicher Einleitung, Anmerkungen und Register herausgegeben von Oskar Kraus. Zweiter Band: *Von der Klassifikation der psychischen Phänomene*. Mit neuen Abhandlungen aus dem Nachlass. Leipzig: F. Meiner.. **Psychologie III (1928):** *Vom sinnlichen und noetischen Bewußtsein*. (Psychologie / Band III). I. Teil: Wahrnehmung / Empfindung / Begriff. Mit ausführlicher Einleitung und Anmerkungen herausgegeben von Oskar Kraus. Leipzig: F. Meiner.

<sup>6</sup> Kraus, "Toward a Phenomenognoy," 226.

<sup>7</sup> Kraus, "Toward a Phenomenognoy," 226.

## A Contemporaneous Criticism of Husserl's Time Lectures

of statements in quick succession, all of which articulate something of Brentano's theory of time-consciousness. His objective writing to Brentano is to confirm the fidelity of his insights regarding Brentano's theory from Brentano, himself.

Marty begins with the statement that "what we call our intuition of time is actually the intuition of a special mode of judgment."<sup>8</sup> In Brentano's reply to Marty (dated Sunday evening, 1895), Brentano notes that Marty here expresses his "old view" (which is intriguing, as we'll soon see). Kraus interjects a footnote here in which he clarifies that Brentano had "at that time ... described the intuition of time as an intuition of a continuum of modes of judgment; later, as a continuum of modes of presentation, which ... carry over to the judgement (*sic.*) that is included in every sensation as a blind belief in the qualitative-spatial..."<sup>9</sup>

The chronology of Brentano's views on time-consciousness is fundamental to Kraus's charge of academic sloppiness which he lodges against both Husserl and his editor. I would like to pause here to remark, though, that this chronology is anything but clear. There is no clear path to follow in the literature by which to trace the contours of this development, and commentators of Brentano's work seem at odds in their presentation of it. Consequently, precisely what Brentano's theory of time-consciousness was in 1895, i.e., the time during which the letters we are discussing were composed, remains, itself, unclear. Kraus offers some help in this matter, but even his presentation is not entirely transparent.

In the article, Kraus details three historically distinct theoretical articulations of time-consciousness by Brentano. He is unclear, though, in that his own presentation of the timeline

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<sup>8</sup> Kraus, "Toward a Phenomenognoy," 226-27.

<sup>9</sup> Kraus, "Toward a Phenomenognoy," 227n4.

## A Contemporaneous Criticism of Husserl's Time Lectures

makes it seem that Brentano may have held four distinct viewpoints. But a close examination of the Marty lecture fragment in the article clears up this ambiguity. Thus, the importance of the Marty fragment to the whole article reveals itself. Only by a careful reading of the lecture fragment material, penned by Marty, can one clear up the ambiguities of timeline insinuated by Kraus, himself, in the article.

As to Brentano's views on time, or more precisely the consciousness of time, the earliest of Brentano's views is closely similar to that expressed by John Stuart Mill in Book I of his (i.e., Mill's) *Logic*, published in 1843, though Brentano insists he developed his theory independently from that of Mill. John Stuart Mill, Marty writes in the lecture fragment, "considers the differences of time, i.e., past, present, and future not as differences in the *objects* of judgement [*Materie des Urteils*], but as differences in the kind of judgemental attitude [*in der Weise des urteilenden Verhaltens*] ..." <sup>10</sup> Marty notes that he himself heard Brentano espouse this view in lectures dated from 1868 to 1870. <sup>11</sup> He also acknowledges, though, that Brentano soon rejected this notion. For "according to this formulation, time would not be a continuum at all." <sup>12</sup> Indeed, in Brentano's Sunday evening letter of reply to Marty, he suggests that this particular defect of the view led to his rejection of it.

Returning to Kraus's articulation of Brentano's views on time, Kraus notes that Brentano later came to hold "the intuition of time as an intuition of peculiarly and continually varying differences in objects." <sup>13</sup> Rather than locating past, present and future in judgments, as he had

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<sup>10</sup> Kraus, "Toward a Phenomenognosy," 230

<sup>11</sup> "Marty was Brentano's student in Würzburg from the autumn of 1868 until Easter 1870." Kraus, "Toward a Phenomenognosy," 230n13.

<sup>12</sup> Kraus, "Toward a Phenomenognosy," 230.

<sup>13</sup> Kraus, "Toward a Phenomenognosy," 225.

## A Contemporaneous Criticism of Husserl's Time Lectures

previously, Brentano "began to locate time in the object of presentation

[*Vorstellungsmaterie*]." <sup>14</sup> Though a bit vague as to how long Brentano's adhered to this theory,

Kraus indicates that "somewhere around the end of 1894 he gave up that doctrine." <sup>15</sup>

It seems, then, that this second articulated stance, i.e., the *Vorstellungsmaterie* stance, persisted from soon after 1870 until about 1895. Quoting now from the Marty's lecture course fragment, according to this theory "a continual series of presentations from the imagination attaches itself to every sensory or perceptual presentation, and these presentations reproduce *and at the same time change or modify* the perceived content in such a way that they add to it the past moment, i.e., the earlier and earlier past, so that it seems, as it were, temporally removed." <sup>16</sup> As Marty makes clear, "insofar as I think of what was present as moving further and further into the past, an absolutely new element enters into my thinking, and for that reason Brentano called this activity of the imagination *original association* in contrast to acquired association." <sup>17</sup>

This theoretical stance aligns with Husserl's presentation of Brentano's view in his *Lectures*. Indeed, in the very beginning of the polemical first part of the *Lectures*, Husserl quotes from his personal course notes from one of Brentano's lectures with the following: "Brentano believes that he has found the solution in the original associations, in the (quote) 'coming into being of the immediate representations of memory, that is, of those representations which, according to an invariable law, attach themselves without any mediation to the actual

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<sup>14</sup> Kraus, "Toward a Phenomenognoy," 230.

<sup>15</sup> Kraus, "Toward a Phenomenognoy," 225.

<sup>16</sup> Kraus, "Toward a Phenomenognoy," 231.

<sup>17</sup> Kraus, "Toward a Phenomenognoy," 230.

## A Contemporaneous Criticism of Husserl's Time Lectures

perceptual representations'.<sup>18</sup> (unquote). (*It is unclear from what transcript Husserl obtains these lines. Perhaps this has come to light and I am unaware of this. If the provenance of this quote is known, please disabuse me of my ignorance here. Nevertheless, we know that Husserl's time with Brentano in Vienna took place during the WS 1884/85 and 1885/86.<sup>19 20</sup> I personally haven't studied these courses<sup>21</sup> yet and so can only speak in general of the deep impression Brentano's lectures had on Husserl, especially his lecture courses on selected psychological and aesthetic questions.*)

We also know Husserl had – in addition to Husserl's own lecture course materials from his time with Brentano – a transcript of Brentano's *Descriptive Psychology* lectures. These lectures Brentano gave in 1887/88, after Husserl had already left Vienna; the transcript of which was penned by Hans Schmidkunz (Q 10).<sup>22</sup> It is interesting to note, then, that in these lectures, Brentano advances – though not so plainly – this second *Vorstellungsmaterie* view of time consciousness. (I quote.)

"So it seems that the primary object of proteraesthesia does not, properly [speaking], adjoin as continuation [als Fortsetzung anschliessen] the primary object of sensation, but rather something belonging to the secondary object, namely the intentional relation to the primary object which we call experience.

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<sup>18</sup> Husserl, "On the Phenomenology of the Consciousness of Internal Time," 11.

<sup>1919</sup> Husserl, "Erinnerung Kraus, *Franz Brentano: zur Kenntnis seines Leben und seiner Lehre*, 153.

<sup>20</sup> Karl Schuhmann notes that Fr. Brentano recommended Husserl to Carl Stumpf at Halle for his Habilitation work on October 18, 1886. Husserl began courses in Halle during the fall term, WS 1888/87. (Schuhmann, *Husserl-Chronik*, 17).

<sup>21</sup> According to Schuhmann, Husserl heard Brentano's five hour lecture course on "Practical Philosophy," which began on 22 Oct 1884; his one- or two-hour lecture course on "Elementary Logic and the Notable Reforms In It, which began 25 Oct 1884; Brentano's philosophical exercises on Hume's *Essay* (1884/85); his SS 1885 continuing course to the "Elementary Logic"; the SS 1885 course on Hume's "Prinzipien der Moral"; the WS 1885/86 philosophical exercises on "Helmholz's Expression, 'Die Tatsachen der Wahrnehmung'"; the WS 1885 coursework on "ausgewählte psychologische und ästhetische Fragen"; SS 1886 continuing course on Phantasievorstellungen; SS 1886 philosophical exercises on "Dubois-Reymonds 'Grenzen der Naturerkenntnis". Additionally, Husserl accompanied Brentano in the summer of 1886 on vacation to Wolfgangsee nach St. Gilgen. (Schuhmann, *Husserl-Chronik*, 13-16.

<sup>22</sup> Benito Müller, "Introduction." In Franz Brentano's *Descriptive Psychology*, xiii, n14

## A Contemporaneous Criticism of Husserl's Time Lectures

Whereas sensation shows a present experiencing as its secondary object, proteraesthesia shows, as its primary object, a past experiencing which in its object matches the primary object of the preceding sensation."<sup>23</sup>

Regardless of which source or sources underlie Husserl's understanding of Brentano's theory of time consciousness, what is clear is that in his *Lectures* Husserl takes issue with Brentano's *Vorstellungsmaterie* theory, i.e., the second theory of time consciousness articulated by Brentano between 1870 and 1895 – if Kraus's timeline is to be accepted.

I'll come back to Brentano's second articulated stance on the intuition of time, since it is central to Kraus's criticism of Husserl. But for the moment, I would like to complete the chronology which Kraus lays out in the article. On this point, Kraus is maddeningly vague. What is clear is that Brentano moves away from the theory which locates the intuitions of time difference *in objects* sometime late in 1894. He eventually settles on an act-modification theory, which I will discuss later.

The essential thing is this: Brentano recognized...that the intuitions of time differences...could not be differences of the primary objects [*primären Objekte*]...he recognized that the intuition of time goes back to the intuition of the continual modification of the sensory act itself, a modification that is present to us in inner perception intuitively.<sup>24</sup>

However, Kraus goes on to remark that "the 1894 theory of modes regards the intuition of time as an intuition of a continuum of differences *in judgement*."<sup>25</sup> Kraus's articulation is thus ambiguous. Did Brentano return to a theory akin to his earliest viewpoint? That is to say, did he resurrect the notion that differences in time, which is to say, the intuition of these differences,

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<sup>23</sup> Franz Brentano. *Descriptive Psychology* (ca. 1886/87), 103.

<sup>24</sup> Kraus, "Toward a Phenomenogony," 225 (slightly modified).

<sup>25</sup> Kraus, "Toward a Phenomenogony," 225 (italics mine).

## A Contemporaneous Criticism of Husserl's Time Lectures

can be traced to differences in judgments? Or did he develop a new view that these differences can be traced ultimately to modifications of the founding acts of sensation?

Briefly recapitulated, Kraus's timeline looks like this: (i) The earliest theory espoused by Brentano is that akin to Mill's theory. According to this stance, the intuition of differences in time are tied to differences in the kind of judgmental attitude. (ii) This earliest stance was rejected ca. 1870 for the original association or *Vorstellungsmaterie* view, i.e., the view that the intuition of differences in time are tied to differences in objects. (iii) Kraus suggests that at the end of 1894 Brentano returns to his older view, i.e., the view that the intuition of the differences in time are tied to differences in judgment. (iv) It seems this view may be, itself, later supplanted by a more mature formulation, i.e., the view that holds the intuition of the differences in time are tied to continual modifications of the sensory act, itself (1895 and after). In short, there is a confusing ambiguity about the transition occurring in Brentano's thinking around 1894-1895. Do we have two distinct views, i.e., a difference in judgment view briefly held, and then a modification of sensory-act view, or is the theory of original association rejected straight away for that of the modes of consciousness formulation?

Marty's lecture fragment included in the article provides essential clarification on this question. As Marty points out, Brentano indeed returned to the old view, i.e., that time is not a matter of the thought-of *content*, but of the *mode of judgment...although with significant modifications*.<sup>26</sup> The key to understanding this rests in the concept of *sinnliche Glauben* or sensory believing at the heart of this new account. Brentano here distinguishes between acts of higher and lower judgment. Higher order judgments have a predicative structure, which is to

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<sup>26</sup> Kraus, "Toward a Phenomenology," 234.



## A Contemporaneous Criticism of Husserl's Time Lectures

say these are deliberative activities of a rational subject. In opposition to higher order cognitive activities, Brentano – Marty asserts – distinguishes lower order instinctive belief, which is stands at the foundation of every higher order judgement.<sup>27</sup> "This instinctive belief is simply inseparable from sensation," Marty points out<sup>28</sup> And thus the act of sensation contains two inseparable moments [*Teile*]: one moment is the intuition of the physical phenomenon and the other the assertoric acceptance of said phenomenon. Hence, every act of sensation contains within itself at once a judgment, i.e., an instinctive *Urdoxa*. Kraus thus articulates three distinct views by Brentano: the older judgment view similar to Mill (to ca. 1870), the middle *Vorstellungsmaterie* or original association view (ca. 1870-1895), and a modes of consciousness view (1895 and after).

At this juncture, I'd like to turn away from the question of chronology to examine more closely Kraus's criticism of the *Lectures*. In his article, Kraus severely chastises both Husserl and Heidegger, the named editor of the *Lectures*, for criticizing the second, that is to say, the rejected *Vorstellungsmaterie* theory of the intuition of time. He forcefully points out that "neither the author [that is, Husserl] nor the editor [Heidegger] mentions that Brentano had long since given up the doctrine that Husserl criticizes, and substituted it for another."<sup>29</sup> In other words, whatever validity Husserl's critique may have against Brentano's views, a validity which Kraus painstakingly denies later in the article, at the very least Husserl's polemic against

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<sup>27</sup> "A thorough analysis will reveal that this same kind of consciousness, this same kind of intention that is contained in higher forms of knowing and judging, is already present in the acts of sensation" (Kraus, "Toward a Phenomenognoy," 235n21.

<sup>28</sup> Kraus, "Toward a Phenomenognoy," 236.

<sup>29</sup> Kraus, "Toward a Phenomenognoy," 224.

## A Contemporaneous Criticism of Husserl's Time Lectures

Brentano in the *Lectures* expresses a straw man. "The editor," Kraus remarks biting, "should not have remained silent about this fact."<sup>30</sup>

Nor is it the case that Husserl or Heidegger was unaware of that this was an "old theory." Brentano, himself, makes clear the change in his thinking in the third section to the Appendix of his 1911 *Von der Klassifikation der psychischen Phänomene*, i.e., the section titled "Von den Modis des Vorstellens". Indeed, Husserl had received a signed copy of this book from Brentano and consequently should have been aware of the change. Heidegger, as well, should have known of the change of views, since he reviewed Brentano's *Klassifikation* for the *Literarische Rundschau für das katholische Deutschland* in 1914.<sup>31</sup> Further, Kraus, himself, details the transition in Brentano's thinking in his own book, published 1919, titled *Franz Brentano: Zur Kenntnis seines Lebens und seiner Lehrer, mit Beiträgen von Carl Stumpf und Edmund Husserl*. As he writes in his article,

In the same book I deal explicitly with the new theory of time. Section 18 (p. 39) presents the temporal modes as 'modi obliqui'. On 17 July 1918 Husserl asked me for the proofs of my book and he actually received them. In addition, he is naturally in possession of the book which contains his, Stumpf's, and my contributions. I criticize Husserl for having failed to draw the attention of the editors of his lectures to Brentano's doctrine of modes.<sup>32</sup>

So, there is really no excuse for Husserl's fallacious reading of Brentano in the *Lectures* or Heidegger's silence on this point. Kraus thus severely criticizes both Husserl and Heidegger for their academic sloppiness, and rightfully so I would add.

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<sup>30</sup> Kraus, "Toward a Phenomenology," 224.

<sup>31</sup> Heidegger, M. "Review of *Von der Klassifikation der psychischen Phänomene* by Franz Brentano." *Literarische Rundschau für das katholische Deutschland* 40, (1914): pp. n/a. ( <http://ophen.org/pub-106031>)

<sup>32</sup> Kraus, "Toward a Phenomenology," 225.

## A Contemporaneous Criticism of Husserl's Time Lectures

However, Kraus does not limit himself to pointing out the fallacy of relevance inherent to Husserl's polemic here, and this is really the most interesting critical note I believe. He goes on directly to suggest that Husserl's own phenomenology of inner time-consciousness parrots that of Brentano's final conception. "What is more," he continues, "Husserl puts forward a doctrine that replaces objective differences in time (i.e., temporal variations of the object as Brentano had previously taught) with 'modes of consciousness.'"<sup>33</sup> The force of this attack is somewhat muted in Kraus's introductory remarks, that is to say, in the first part of the article, since there his focus centers strictly on the straw man argument. Yet in his notes to Marty's lecture fragment Kraus painstakingly details the crux of the issue. Marty, he demonstrates, makes clear Brentano's position in his lecture fragment with the following:

Now, if one asks, 'Is there, then, still an intuition of time, and what is it?' The answer is, 'What deserves the name is not the intuition of physical phenomena, but the intuition of a mental phenomenon or a continuum of mental phenomena, a continually varying series of modes of judgement; and it is here that the source of all temporal concepts is to be sought. For on the basis of this intuition of a limited continuum of characteristic modes of affirmation one can then form the concepts of a more distant past, and the concepts of the future, of which we have no actual intuitions.'<sup>34</sup>

Here Brentano locates – according to Marty, that is – temporal determinations in judgment, but this is, as we have seen, judgment of the lower order discussed earlier. Kraus appends the following note, precisely to this passage by Marty I just read.

Later Brentano transferred the modification to the act of presentation itself and let it thus carry over into the act of judgement. In this connection the doctrine of the direct and indirect modes (*modus rectus* and *obliquus*) plays an important role. This theory of Brentano's had been available to Husserl since 1911 in the copy inscribed by Brentano himself, and, in addition, in the book on which

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<sup>33</sup> Kraus, "Toward a Phenomenognoy," 224.

<sup>34</sup> Kraus, "Toward a Phenomenognoy," 237f

## A Contemporaneous Criticism of Husserl's Time Lectures

Husserl collaborated, *Franz Brentano: Zur Kenntnis seines Lebens und seiner Lehre* (Munich, 1919).<sup>35</sup>

The impact of this remark should not be overlooked, I think. For here Kraus essentially accuses Husserl of lifting an essential feature of Brentano's new view without acknowledgement. Kraus points us to page 432 of the *Lectures*, which falls within the third section of the 1928 text, i.e., on the levels of constitution of time and of the objects of time, most precisely in §38 titled "Unity of the flow of consciousness and constitution of simultaneity and succession." In this section Husserl observes a law of transformation which connects the now, the no-longer and the not-yet into a single unity.<sup>36</sup> As Husserl expresses it in the *Lectures*, "The *whole* 'being-together' of primal sensations is subject to the law according to which it changes into a steady continuum of modes of consciousness, of modes of having elapsed, and according to which in the same continuity an ever new being-together of primal sensations arises originally, in order in its turn to pass continuously over into the condition of having elapsed."<sup>37</sup> It is this very analysis that provides the descriptive basis for the two inseparably united horizontal (*Länges-*) and transverse (*Quer-*) intentionalities so important to Husserl's theory of time-consciousness.

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<sup>35</sup> Kraus, "Toward a Phenomenology," 238n28.

<sup>36</sup> To get a sense of these analyses, I use this the experience of presentation as example. As you here my voice and feel your own body against the chair and note the muted sounds in the background and the tug of your clothes against your skin, these primal sensations, which is to say, these sensations which you, that is to say, you qua "the I that I am experiencing these sensations," occur simultaneously. It is not as though there is the sound of my voice and then the sounds in the background and then the bodily acknowledgement of one's seated self, etc. Rather, my actual experience is a complex of many different experiences, some of which are more pressing and others less so, occurring at once. And though the idea I am expressing through the verbal expression of the words on this page remains the focus of your attention – at least I hope, it does, these words in their tonality recede away, flowing into the past – as do the sounds you hear in the background and even your experiences of the chair and of your clothes on your body, if you pay any attention to this at all, as you slightly shift to get comfortable. Indeed the first noticing of the physicality of the sound of my voice and the tug of clothes on your body remarked upon earlier is past and, yet, still there for us in some sense.

<sup>37</sup> Husserl, *Phenomenology of the Consciousness of Inner Time*, 81-82.

## A Contemporaneous Criticism of Husserl's Time Lectures

Kraus's most pointed criticism of Husserl centers on this very idea of the modification of consciousness view espoused in the *Lectures*.

This expresses in the clearest manner the doctrine that the proteraesthesia, which Husserl re-christened 'retention', consists in a continuum of modifications of consciousness (*Bewußtseinsmodifikationen*). Husserl uses the expression 'modifications of consciousness' in his 'Lectures' p. 421 (55); he also speaks there of a 'continual modification of the perception'. If one adheres to these statements one would have to consider his theory identical with Brentano's re-formulation of the original theory. One would have to believe that Husserl's theory means that the source of the time concept is not the intuition of a characteristic change of that which is sensed, but the intuition of the modally varying sensation itself.<sup>38</sup>

To be clear, Kraus does not suggest that Husserl's theory of time consciousness expressed in the *Lectures* is identical to Brentano's last view. In point of fact, he criticizes the theory developed by Husserl in the *Lectures* as incoherent, ultimately. But this does not lessen the impact of his criticism of Husserl and his editor. In his *Lectures*, Husserl critiques an old view of Brentano's without acknowledging as much. Further, Husserl adopts a theoretical position in the *Lectures* which in its essential character bears a striking similarity to Brentano's last view, a view of which Husserl evidently knew but fails to acknowledge. As Kraus makes clear, Husserl and Heidegger, but Husserl as author most especially, are to be faulted both for their sloppy treatment and the illicit appropriation of an essential feature of Brentano's views on time-consciousness in the *Lectures*.

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<sup>38</sup> Kraus, "Toward a Phenomenology," 236n24.

## Oskar Kraus's Criticism of Husserl's *Vorlesungen*

In 1928, Edmund Husserl published his *Vorlesungen zur Phänomenologie des inneren Zeitbewußtseins* (*Lectures on the Phenomenology of the Inner Consciousness of Time* [hereafter *Lectures*]) for inclusion in the 9<sup>th</sup> volume of the *Jahrbuch für Phänomenologie und Phänomenologische Philosophie*.<sup>1</sup> In 1969, the *Lectures* were republished as *Husserliana X* under the editorship of Rudolf Boehm. This new volume included a substantial collection of materials supplementary to the original text. My focus today centers strictly on the original 1928 publication.<sup>2</sup>

The provenance of this slight work is rather infamous. I won't get into the details of its editorial construction except to remark simply that Martin Heidegger is the named editor. That Edith Stein's discovery of the lecture materials and editorial efforts to bring these to a publishable form went almost unspoken at the time is story not directly at issue here.<sup>3</sup> Today I am particularly interested in the critical engagement with the *Lectures* by Oskar Kraus in his article, "Zur Phänomenognois des Zeitbewußtseins" ("Toward a Phenomenognois of Time Consciousness.")<sup>4</sup> Published in the 75<sup>th</sup> volume of *Archiv für die Gesamte Psychologie*, only two

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<sup>1</sup> "Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins." Herausgegeben von Martin Heidegger. *Jahrbuch für Philosophie und phänomenologische Forschung*, 9. Halle a.d.S: Max Niemeyer, 1928, 367-498.

<sup>2</sup> In his translator's introduction, John Brough discusses Rudolf Boehm's careful analysis of the composition of the extant edition in 1928. The final publication, he notes, contains a mish mash of distinct analyses dating from different periods and with different terminology and different results and as such advances an incoherent phenomenology of inner time-consciousness. "For the evolution in question is not simply the gradual unfolding of a single position, but the movement from one position, through its criticism, to a new position incompatible with the first" (Husserl 1991, xv). While the internal coherency of Husserl's analyses of time-consciousness remains a profoundly interesting problem, this issue stands outside the boundaries of my examination. Rather, I consider the 1928 text as Oskar Kraus would have, i.e., without insight into the editorial construction of the work or into the background lecture materials that form the work as a completed whole. That is to say, I take the 1928 text not only to be complete but also the sole expression of Husserl's work on inner time-consciousness.

<sup>3</sup> "Die Kapitel- und Paragrapheneinteilung wurde von Frl. Dr. Stein gelegentlich der Übertragung des stenographischen Konzepts im teilweisen Anschluß an Randbemerkungen des Verfassers eingefügt" (Heidegger, "Vorbemerkung des Herausgebers, 368).

<sup>4</sup> Kraus, Oskar. "Zur Phänomenognois des Zeitbewußtseins: aus dem Briefwechsel Franz Brentanos Mit Anton Marty, nebst einem Vorlesungsbruchstück über Brentanos Zeitlehre aus dem Jahre 1895, nebst Einleitung und Anmerkungen

## Oskar Kraus's Criticism of Husserl's *Vorlesungen*

short years after the publication of Husserl's *Lectures*, Kraus takes it upon himself to address errors made, he asserts, by Husserl in the polemical first section of the *Lectures* titled "Brentano's Doctrine of the Origin of Time." More than simply a corrective, though, Kraus unflinchingly accuses both Husserl and his editor, Heidegger, of academic laxity and suggests – obliquely but quite definitely – that Husserl's account of time-consciousness in the *Lectures* illicitly appropriates something essential from Brentano's last articulation of the problem. Indeed, it is this latter, rather startling, accusation that drew me to examine Kraus's article in more detail, and it is on this I wish to talk today.

Kraus's article is a complex composition of three distinct parts. The first section is quite short and contains Kraus's explanation of his main objections to Husserl's analysis of Brentano's theory of time consciousness. Though this first section presents only the skeleton of his critique, he fleshes out this critique in detailed notes appended throughout the second and especially the third section of the article. These latter sections are archival in character. This first contains an exchange of two letters, first from Anton Marty to Brentano, and then Brentano's reply to Marty. The entire exchange took place in about a week's time in March of 1895. Following the letters, the third and most substantial section of the article contains a fragment from Marty's 1895 lecture course (at the Charles University in Prague) on the subject about which Marty wrote to Brentano in the letters, i.e., Brentano's theory of time consciousness. These latter two archival sections – Kraus notes – "serve as a supplement to

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Veröffentlicht von Oskar Kraus." [In German]. *Archiv für die gesamte Psychologie* 75 (1930): 1-22. Translated by L. McAllister as "Toward a Phenomenognoy of Time Consciousness" in *The Philosophy of Franz Brentano*. Edited by Linda McAllister. Atlantic Highlands, NJ: Humanities Press, 1976, 224-239. [Hereafter "Toward a Phenomenognoy."]

## Oskar Kraus's Criticism of Husserl's *Vorlesungen*

Brentano's *Psychology*,<sup>5</sup> especially to the statements contained in *Psychology III* (i.e., on the problem of time)."<sup>6</sup> The mixture of polemic and archival materials that constitute Kraus's article, published so closely after the *Lectures*, themselves, make it an invaluable resource by which to understand Husserl's phenomenology of time consciousness, its relation to Brentano's presentation of the problem, and the history of Brentano's analyses of time-consciousness in his published and unpublished writings.

The 1895 correspondence between Marty and Brentano begins with a letter from Marty dated (Saturday) the 9<sup>th</sup> of March. Frantically composed, Marty expresses his discomposure preparing his course lectures on psychology, particularly on the subject of Brentano's theory of time. Unclear on the issue and finding no help in his own notes, he writes to Brentano: "I see, with the time so short, no other way out than to ask you to rush to my aid by mail and, if possible, immediately (for I'll be up to this part by next Tuesday)."<sup>7</sup> He then poses to Brentano a number of statements in quick succession, all of which articulate something of Brentano's theory of time-consciousness. His objective writing to Brentano is to confirm the fidelity of his insights regarding Brentano's theory from Brentano, himself.

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<sup>5</sup> It is not entirely clear to which edition of Brentano's *Psychologie* Kraus refers to here. The article supplements all three of Brentano's *Psychologie* volumes, but most especially *Psychologie III*. The three volumes include: **Psychologie I (1924):** *Psychologie vom empirischen Standpunkt*. Mit ausführlicher Einleitung, Anmerkungen und Register herausgegeben von Oskar Kraus. Erster Band. Leipzig: F. Meiner. **Psychologie II (1925):** *Psychologie vom empirischen Standpunkt*. Mit ausführlicher Einleitung, Anmerkungen und Register herausgegeben von Oskar Kraus. Zweiter Band: *Von der Klassifikation der psychischen Phänomene*. Mit neuen Abhandlungen aus dem Nachlass. Leipzig: F. Meiner. **Psychologie III (1928):** *Vom sinnlichen und noetischen Bewußtsein*. (Psychologie / Band III). I. Teil: *Wahrnehmung / Empfindung / Begriff*. Mit ausführlicher Einleitung und Anmerkungen herausgegeben von Oskar Kraus. Leipzig: F. Meiner.

<sup>6</sup> Kraus, "Toward a Phenomenognoy," 226.

<sup>7</sup> Kraus, "Toward a Phenomenognoy," 226.



## Oskar Kraus's Criticism of Husserl's *Vorlesungen*

Marty begins with the statement that "what we call our intuition of time is actually the intuition of a special mode of judgment."<sup>8</sup> In his reply to Marty (dated Sunday evening, 1895), Brentano notes that Marty here expresses his "old view." (This, itself, is intriguing, as we'll soon see.) At this point in the letters, Kraus interjects a footnote in which he clarifies that Brentano had "at that time ... described the intuition of time as an intuition of a continuum of modes of judgment; later, as a continuum of modes of presentation, which ... carry over to the judgement that is included in every sensation as a blind belief in the qualitative-spatial..."<sup>9</sup>

I would note two things before continuing. First, the chronology of Brentano's views on time-consciousness is fundamental to Kraus's charge of academic sloppiness which he lodges against both Husserl and his editor. So, understanding this chronology is important. Second, though, understanding this timeline is really quite difficult. There is no clear path to follow in the literature to trace its contours, and commentators seem at odds in their presentation of it. Indeed, precisely what Brentano's theory of time-consciousness was in 1895, i.e., the time during which the letters we are discussing were composed, remains, itself, unclear. Kraus offers some help in this matter, but even his presentation is not entirely transparent.

In the article, Kraus details three historically distinct theoretical articulations of time-consciousness by Brentano. He is unclear, though, in that his own presentation of the timeline makes it seem that Brentano may have held four distinct viewpoints. But a close examination of the Marty lecture fragment in the article clears up this ambiguity. Thus, the importance of the Marty fragment to the whole article reveals itself. Only by a careful reading of the lecture

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<sup>8</sup> Kraus, "Toward a Phenomenognosy," 226-27.

<sup>9</sup> Kraus, "Toward a Phenomenognosy," 227n4.

## Oskar Kraus's Criticism of Husserl's *Vorlesungen*

fragment material, penned by Marty, can one clear up the ambiguities of timeline insinuated by Kraus, himself, in the article.

As to Brentano's views on time, or more precisely the consciousness of time, the earliest of Brentano's views is closely similar to that expressed by John Stuart Mill in Book I of his (i.e., Mill's) *Logic*, published in 1843, though Brentano insists he developed his theory independently from that of Mill. John Stuart Mill, Marty writes in the lecture fragment, "considers the differences of time, i.e., past, present, and future not as differences in the *objects* of judgement [*Materie des Urteils*], but as differences in the kind of judgemental attitude [*in der Weise des urteilenden Verhaltens*] ..." <sup>10</sup> Marty notes that he himself heard Brentano espouse this view in lectures dated from 1868 to 1870. <sup>11</sup> He also acknowledges, though, that Brentano soon rejected this notion. For "according to this formulation, time would not be a continuum at all." <sup>12</sup> Indeed, in Brentano's Sunday evening letter of reply to Marty, he suggests that this particular defect of the view led to his rejection of it.

Returning to Kraus's articulation of Brentano's views on time, he notes that Brentano later came to hold "the intuition of time as an intuition of peculiarly and continually varying differences in objects." <sup>13</sup> Rather than locating past, present and future in judgments, as he had previously, Brentano "began to locate time in the object of presentation

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<sup>10</sup> Kraus, "Toward a Phenomenognosy," 230

<sup>11</sup> "Marty was Brentano's student in Würzburg from the autumn of 1868 until Easter 1870." Kraus, "Toward a Phenomenognosy," 230n13.

<sup>12</sup> Kraus, "Toward a Phenomenognosy," 230.

<sup>13</sup> Kraus, "Toward a Phenomenognosy," 225.

## Oskar Kraus's Criticism of Husserl's *Vorlesungen*

[*Vorstellungsmaterie*]." <sup>14</sup> Though a bit vague as to how long Brentano's adhered to this theory, Kraus indicates that "somewhere around the end of 1894 he gave up that doctrine." <sup>15</sup>

It seems, then, that this second articulated stance, i.e., the *Vorstellungsmaterie* stance, persisted from soon after 1870 until about 1895. Quoting now from the Marty's lecture course fragment, according to this theory "a continual series of presentations from the imagination attaches itself to every sensory or perceptual presentation, and these presentations reproduce *and at the same time change or modify* the perceived content in such a way that they add to it the past moment, i.e., the earlier and earlier past, so that it seems, as it were, temporally removed." <sup>16</sup> As Marty makes clear, "insofar as I think of what was present as moving further and further into the past, an absolutely new element enters into my thinking, and for that reason Brentano called this activity of the imagination *original association* in contrast to acquired association." <sup>17</sup>

As is likely clear to most everybody here, this theoretical stance aligns very closely with Husserl's presentation of Brentano's view in his *Lectures*. Indeed, in the very beginning of the polemical first part of the *Lectures*, Husserl quotes from his personal course notes from one of Brentano's lectures with the following: "Brentano believes that he has found the solution in the original associations, in the (quote) 'coming into being of the immediate representations of memory, that is, of those representations which, according to an invariable law, attach themselves without any mediation to the actual perceptual representations'." <sup>18</sup> (unquote). (*It is*

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<sup>14</sup> Kraus, "Toward a Phenomenognoy," 230.

<sup>15</sup> Kraus, "Toward a Phenomenognoy," 225.

<sup>16</sup> Kraus, "Toward a Phenomenognoy," 231.

<sup>17</sup> Kraus, "Toward a Phenomenognoy," 230.

<sup>18</sup> Husserl, "On the Phenomenology of the Consciousness of Internal Time," 11.

## Oskar Kraus's Criticism of Husserl's *Vorlesungen*

*unclear from what transcript Husserl obtains these lines. Perhaps this has come to light and I am unaware of this. If the provenance of this quote is known, please disabuse me of my ignorance here. Nevertheless, we know that Husserl's time with Brentano in Vienna took place during the WS 1884/85 and 1885/86.<sup>19 20</sup> I personally haven't studied these courses<sup>21</sup> yet and so can only speak in general of the deep impression Brentano's lectures had on Husserl, especially his lecture courses on selected psychological and aesthetic questions.)*

We also know Husserl had – in addition to Husserl's own lecture course materials from his time with Brentano – a transcript of Brentano's *Descriptive Psychology* lectures. These lectures Brentano gave in 1887/88, after Husserl had already left Vienna; the transcript of which was penned by Hans Schmidkunz (Q 10).<sup>22</sup> It is interesting to note, then, that in these lectures, Brentano advances – though not so plainly – this second *Vorstellungsmaterie* view of time consciousness. (I quote.)

"So it seems that the primary object of proteraesthesia does not, properly [speaking], adjoin as continuation [als Fortsetzung anschliessen] the primary object of sensation, but rather something belonging to the secondary object, namely the intentional relation to the primary object which we call experience. Whereas sensation shows a present experiencing as its secondary object,

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<sup>1919</sup> Husserl, "Erinnerung Kraus, *Franz Brentano: zur Kenntnis seines Leben und seiner Lehre*, 153.

<sup>20</sup> Karl Schuhmann notes that Fr. Brentano recommended Husserl to Carl Stumpf at Halle for his Habilitation work on October 18, 1886. Husserl began courses in Halle during the fall term, WS 1888/87. (Schuhmann, *Husserl-Chronik*, 17).

<sup>21</sup> According to Schuhmann, Husserl heard Brentano's five hour lecture course on "Practical Philosophy," which began on 22 Oct 1884; his one- or two-hour lecture course on "Elementary Logic and the Notable Reforms In It," which began 25 Oct 1884; Brentano's philosophical exercises on Hume's *Essay* (1884/85); his SS 1885 continuing course to the "Elementary Logic"; the SS 1885 course on Hume's "Prinzipien der Moral"; the WS 1885/86 philosophical exercises on "Helmholz's Expression, 'Die Tatsachen der Wahrnehmung'"; the WS 1885 coursework on "ausgewählte psychologische und ästhetische Fragen"; SS 1886 continuing course on Phantasievorstellungen; SS 1886 philosophical exercises on "Dubois-Reymonds 'Grenzen der Naturerkenntnis'". Additionally, Husserl accompanied Brentano in the summer of 1886 on vacation to Wolfgangsee nach St. Gilgen. (Schuhmann, *Husserl-Chronik*, 13-16.

<sup>22</sup> Benito Müller, "Introduction." In Franz Brentano's *Descriptive Psychology*, xiii, n14

## Oskar Kraus's Criticism of Husserl's *Vorlesungen*

proteraesthesia shows, as its primary object, a past experiencing which in its object matches the primary object of the preceding sensation."<sup>23</sup>

Regardless of which source or sources underlie Husserl's understanding of Brentano's theory of time consciousness, what is clear is that in his *Lectures* Husserl takes issue with Brentano's *Vorstellungsmaterie* theory, i.e., the second theory of time consciousness articulated by Brentano between 1870 and 1895 – if Kraus's timeline is to be accepted.

I'll come back to Brentano's second articulated stance on the intuition of time, since it is central to Kraus's criticism of Husserl. But for the moment, I would like to complete the chronology which Kraus lays out in the article. On this point, Kraus is maddeningly vague. What is clear is that Brentano moves away from the theory which locates the intuitions of time difference *in objects* sometime late in 1894. He eventually settles on an act-modification theory, which I will discuss later.

The essential thing is this: Brentano recognized...that the intuitions of time differences...could not be differences of the primary objects [*primären Objekte*]...he recognized that the intuition of time goes back to the intuition of the continual modification of the sensory act itself, a modification that is present to us in inner perception intuitively.<sup>24</sup>

However, Kraus goes on to remark that "the 1894 theory of modes regards the intuition of time as an intuition of a continuum of differences *in judgement*."<sup>25</sup> Kraus's articulation is thus ambiguous. Did Brentano return to a theory akin to his earliest viewpoint? That is to say, did he resurrect the notion that differences in time, which is to say, the intuition of these differences,

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<sup>23</sup> Franz Brentano. *Descriptive Psychology* (ca. 1886/87), 103.

<sup>24</sup> Kraus, "Toward a Phenomenogony," 225 (slightly modified).

<sup>25</sup> Kraus, "Toward a Phenomenogony," 225 (italics mine).

## Oskar Kraus's Criticism of Husserl's *Vorlesungen*

can be traced to differences in judgments? Or did he develop a new view that these differences can be traced ultimately to modifications of the founding acts of sensation?

Briefly recapitulated, Kraus's timeline looks like this: (i) The earliest theory espoused by Brentano is that akin to Mill's theory. According to this stance, the intuition of differences in time are tied to differences in the kind of judgmental attitude. (ii) This earliest stance was rejected ca. 1870 for the original association or *Vorstellungsmaterie* view, i.e., the view that the intuition of differences in time are tied to differences in objects. (iii) Kraus suggests that at the end of 1894 Brentano returns to his older view, i.e., the view that the intuition of the differences in time are tied to differences in judgment. (iv) It seems this view may be, itself, later supplanted by a more mature formulation, i.e., the view that holds the intuition of the differences in time are tied to continual modifications of the sensory act, itself (1895 and after). In short, there is a confusing ambiguity about the transition occurring in Brentano's thinking around 1894-1895. Do we have two distinct views, i.e., a difference in judgment view briefly held, and then a modification of sensory-act view, or is the theory of original association rejected straight away for that of the modes of consciousness formulation?

Marty's lecture fragment included in the article provides essential clarification on this question. As Marty points out, Brentano indeed returned to the old view, i.e., that time is not a matter of the thought-of *content*, but of the *mode of judgment...although with significant modifications*.<sup>26</sup> The key to understanding this rests in the concept of *sinnliche Glauben* or sensory believing at the heart of this new account. Brentano here distinguishes between acts of higher and lower judgment. Higher order judgments have a predicative structure, which is to

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<sup>26</sup> Kraus, "Toward a Phenomenognoy," 234.

## Oskar Kraus's Criticism of Husserl's *Vorlesungen*

say these are deliberative activities of a rational subject. In opposition to higher order cognitive activities, Brentano – Marty asserts – distinguishes lower order instinctive belief, which is stands at the foundation of every higher order judgement.<sup>27</sup> "This instinctive belief is simply inseparable from sensation," Marty points out<sup>28</sup> And thus the act of sensation contains two inseparable moments [*Teile*]: one moment is the intuition of the physical phenomenon and the other the assertoric acceptance of said phenomenon. Hence, every act of sensation contains within itself at once a judgment, i.e., an instinctive *Urdoxa*. Consequently, we do not have two distinct views, i.e., a difference in judgment view briefly held, and then a modification of sensory-act view. Rather, the theory of original association rejected straight away. Thus, the article articulates three distinct views by Brentano: the older judgment view similar to Mill (to ca. 1870), the middle *Vorstellungsmaterie* or original association view (ca. 1870-1895), and a modes of consciousness view (1895 and after).

At this juncture, I'd like to turn away from the question of chronology to examine more closely Kraus's criticism of the *Lectures*. In his article, Kraus severely chastises both Husserl and Heidegger, the named editor of the *Lectures*, for criticizing the second, that is to say, the rejected *Vorstellungsmaterie* theory of the intuition of time. He forcefully points out that "neither the author [that is, Husserl] nor the editor [Heidegger] mentions that Brentano had long since given up the doctrine that Husserl criticizes, and substituted it for another."<sup>29</sup> In other words, whatever validity Husserl's critique may have against Brentano's views, a validity

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<sup>27</sup> "A thorough analysis will reveal that this same kind of consciousness, this same kind of intention that is contained in higher forms of knowing and judging, is already present in the acts of sensation" (Kraus, "Toward a Phenomenognoy," 235n21.

<sup>28</sup> Kraus, "Toward a Phenomenognoy," 236.

<sup>29</sup> Kraus, "Toward a Phenomenognoy," 224.

## Oskar Kraus's Criticism of Husserl's *Vorlesungen*

which Kraus painstakingly denies later in the article, at the very least Husserl's polemic against Brentano in the *Lectures* expresses a straw man. "The editor," Kraus remarks bitinglly, "should not have remained silent about this fact."<sup>30</sup>

Nor is it the case that Husserl or Heidegger was unaware of that this was an "old theory." Brentano, himself, makes clear the change in his thinking in the third section to the Appendix of his 1911 *Von der Klassifikation der psychischen Phänomene*, i.e., the section titled "Von den Modis des Vorstellens". Indeed, Husserl had received a signed copy of this book from Brentano and consequently should have been aware of the change. Heidegger, as well, should have known of the change of views, since he reviewed Brentano's *Klassifikation* for the *Literarische Rundschau für das katholische Deutschland* in 1914.<sup>31</sup> Further, Kraus, himself, details the transition in Brentano's thinking in his own book, published 1919, titled *Franz Brentano: Zur Kenntnis seines Lebens und seiner Lehrer, mit Beiträgen von Carl Stumpf und Edmund Husserl*. As he writes in his article,

In the same book I deal explicitly with the new theory of time. Section 18 (p. 39) presents the temporal modes as 'modi obliqui'. On 17 July 1918 Husserl asked me for the proofs of my book and he actually received them. In addition, he is naturally in possession of the book which contains his, Stumpf's, and my contributions. I criticize Husserl for having failed to draw the attention of the editors of his lectures to Brentano's doctrine of modes.<sup>32</sup>

So, there is really no excuse for Husserl's fallacious reading of Brentano in the *Lectures* or Heidegger's silence on this point. Kraus thus severely criticizes both Husserl and Heidegger for their academic sloppiness, and rightfully so I would add.

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<sup>30</sup> Kraus, "Toward a Phenomenogony," 224.

<sup>31</sup> Heidegger, M. "Review of *Von der Klassifikation der psychischen Phänomene* by Franz Brentano." *Literarische Rundschau für das katholische Deutschland* 40, (1914): pp. n/a. ( <http://ophen.org/pub-106031>)

<sup>32</sup> Kraus, "Toward a Phenomenogony," 225.



## Oskar Kraus's Criticism of Husserl's *Vorlesungen*

However, he does not limit himself to pointing out the fallacy of relevance inherent to Husserl's polemic here, and this is really the most interesting critical note I believe. He goes on directly to suggest that Husserl's own phenomenology of inner time-consciousness parrots that of Brentano's final conception. "What is more," he continues, "Husserl puts forward a doctrine that replaces objective differences in time (i.e., temporal variations of the object as Brentano had previously taught) with 'modes of consciousness.'"<sup>33</sup> The force of this attack is somewhat muted in Kraus's introductory remarks, that is to say, in the first part of the article, since there his focus centers strictly on the straw man argument. Yet in his notes to Marty's lecture fragment Kraus painstakingly details the crux of the issue. Marty makes clear Brentano's position in his lecture fragment with the following:

Now, if one asks, 'Is there, then, still an intuition of time, and what is it?' The answer is, 'What deserves the name is not the intuition of physical phenomena, but the intuition of a mental phenomenon or a continuum of mental phenomena, a continually varying series of modes of judgement; and it is here that the source of all temporal concepts is to be sought. For on the basis of this intuition of a limited continuum of characteristic modes of affirmation one can then form the concepts of a more distant past, and the concepts of the future, of which we have no actual intuitions.'<sup>34</sup>

Here Brentano locates – according to Marty, that is – temporal determinations in judgment, but this is, as we have seen, judgment of the lower order instinctive sort discussed earlier. Kraus appends the following note, precisely to this passage by Marty I just read.

Later Brentano transferred the modification to the act of presentation itself and let it thus carry over into the act of judgement. In this connection the doctrine of the direct and indirect modes (*modus rectus* and *obliquus*) plays an important role. This theory of Brentano's had been available to Husserl since 1911 in the copy inscribed by Brentano himself, and, in addition, in the book on which

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<sup>33</sup> Kraus, "Toward a Phenomenognoy," 224.

<sup>34</sup> Kraus, "Toward a Phenomenognoy," 227f

## Oskar Kraus's Criticism of Husserl's *Vorlesungen*

Husserl collaborated, *Franz Brentano: Zur Kenntnis seines Lebens und seiner Lehre* (Munich, 1919).<sup>35</sup>

The impact of this remark should not be overlooked, I think. For here Kraus essentially accuses Husserl of lifting an essential feature of Brentano's new view without acknowledgement. Kraus points us to page 432 of the *Lectures*, which falls within the third section of the 1928 text, i.e., on the levels of constitution of time and of the objects of time, most precisely in §38 titled "Unity of the flow of consciousness and constitution of simultaneity and succession." In this section Husserl observes a law of transformation which connects the now, the no-longer and the not-yet into a single unity.<sup>36</sup> As Husserl expresses it in the *Lectures*, "The whole 'being-together' of primal sensations is subject to the law according to which it changes into a steady continuum of modes of consciousness, of modes of having elapsed, and according to which in the same continuity an ever new being-together of primal sensations arises originally, in order in its turn to pass continuously over into the condition of having elapsed."<sup>37</sup> It is this very analysis that provides the descriptive basis for the two inseparably united horizontal (*Länges-*) and transverse (*Quer-*) intentionalities so important to Husserl's theory of time-consciousness.

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<sup>35</sup> Kraus, "Toward a Phenomenology," 238n28.

<sup>36</sup> To get a sense of these analyses, I use this the experience of presentation as example. As you here my voice and feel your own body against the chair and note the muted sounds in the background and the tug of your clothes against your skin, these primal sensations, which is to say, these sensations which you, that is to say, you qua "the I that I am experiencing these sensations," occur simultaneously. It is not as though there is the sound of my voice and then the sounds in the background and then the bodily acknowledgement of one's seated self, etc. Rather, my actual experience is a complex of many different experiences, some of which are more pressing and others less so, occurring at once. And though the idea I am expressing through the verbal expression of the words on this page remains the focus of your attention – at least I hope, it does, these words in their tonality recede away, flowing into the past – as do the sounds you hear in the background and even your experiences of the chair and of your clothes on your body, if you pay any attention to this at all, as you slightly shift to get comfortable. Indeed the first noticing of the physicality of the sound of my voice and the tug of clothes on your body remarked upon earlier is past and, yet, still there for us in some sense.

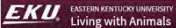
<sup>37</sup> Husserl, *Phenomenology of the Consciousness of Inner Time*, 81-82.

## Oskar Kraus's Criticism of Husserl's *Vorlesungen*

Kraus's most pointed criticism of Husserl centers on this very idea of the modification of consciousness view espoused in the *Lectures*.


This expresses in the clearest manner the doctrine that the proteraesthesia, which Husserl re-christened 'retention', consists in a continuum of modifications of consciousness (*Bewußtseinsmodifikationen*). Husserl uses the expression 'modifications of consciousness' in his 'Lectures' p. 421 (55); he also speaks there of a 'continual modification of the perception'. If one adheres to these statements one would have to consider his theory identical with Brentano's re-formulation of the original theory. One would have to believe that Husserl's theory means that the source of the time concept is not the intuition of a characteristic change of that which is sensed, but the intuition of the modally varying sensation itself.

To be clear, Kraus does not suggest that Husserl's theory of time consciousness expressed in the *Lectures* is identical to Brentano's last view. In point of fact, he criticizes the theory developed by Husserl in the *Lectures* as incoherent, ultimately. But this does not lessen the impact of his criticism of Husserl and his editor. In his *Lectures*, Husserl critiques an old view of Brentano's without acknowledging as much. Further, Husserl adopts a theoretical position in the *Lectures* which in its essential character bears a striking similarity to Brentano's last view, a view of which Husserl evidently knew but fails to acknowledge. As Kraus makes clear, Husserl and Heidegger, but Husserl as author most especially, are to be faulted both for their sloppy treatment and the illicit appropriation of an essential feature of Brentano's views on time-consciousness in the *Lectures*.



**EKU** EASTERN KENTUCKY UNIVERSITY  
Living with Animals

Session: Caring for Animals I  
Thursday  
March 21, 2019  
3:50pm - 4:10pm  
Room AB



## THE ANIMAL IN THE UNITED NATIONS SUSTAINABLE DEVELOPMENT GOALS

Bob Sandmeyer, Ph.D.  
University of Kentucky  
[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

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**Living with Animals**  
some we love, some we hate, some we eat, some we need

*"The first principle of conservation is sustainable development, the use of the natural resources now existing on this continent for the benefit of the people who live here now."*

*Gifford Pinchot, The Fight for Conservation. 1910*  
(New York: Doubleday, Page & Company), 43.

and the current SDGs are no exception to this.

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**United Nations Conference on the Human Environment (Stockholm Conference)**  
Stockholm, Sweden  
June 5-16, 1972

**Principle 2**  
"The **natural resources of the earth**, including the air, water, land, flora and fauna and especially representative samples of natural ecosystems, **must be safeguarded for the benefit of present and future generations** through careful planning or management, as appropriate."

[http://www.un.org/en/search/view\\_doc.asp?symbol=A/CONF.48/14/REV.1](http://www.un.org/en/search/view_doc.asp?symbol=A/CONF.48/14/REV.1)

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**UN environment**

United Nations Conference on the Human Environment (Stockholm Conference)  
Stockholm, Sweden  
June 5-16, 1972

**Principle 2**

**"In the developing countries most of the environmental problems are caused by under-development...**  
Therefore developed countries must direct their efforts to development, bearing in mind their priorities and the need to safeguard and improve the development."

management, as appropriate.

[http://www.un.org/ga/search/view\\_doc.asp?symbol=A/CONF.48/14/REV.1](http://www.un.org/ga/search/view_doc.asp?symbol=A/CONF.48/14/REV.1)

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[https://en.wikipedia.org/wiki/Our\\_Common\\_Future#/media/File:Our\\_Common\\_Future\\_book\\_cover.gif](https://en.wikipedia.org/wiki/Our_Common_Future#/media/File:Our_Common_Future_book_cover.gif)

**UN environment**

**1987 Brundtland Commission Report**

**OUR COMMON FUTURE**  
THE WORLD COMMISSION ON ENVIRONMENT AND DEVELOPMENT

**"Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs."**

"The loss of plant and animal species can greatly limit the options of future generations; so sustainable development requires the conservation of plant and animal species."

<http://www.un-documents.net/our-common-future.pdf>

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[https://en.wikipedia.org/wiki/Earth\\_Summit#/media/File:Flag\\_of\\_the\\_United\\_Nations.svg](https://en.wikipedia.org/wiki/Earth_Summit#/media/File:Flag_of_the_United_Nations.svg)

**Principle 7**

**States shall cooperate in a spirit of global partnership to conserve, protect and restore the health and integrity of the Earth's ecosystem.** In view of the different contributions to global environmental degradation, States have different responsibilities. The developed countries acknowledge the responsibility that they bear in the international pursuit of sustainable development in view of the pressures their societies place on the global environment and of the technologies and financial resources they command.

**The Rio Declaration**

**UN Conference on Environment & Development**  
Rio de Janeiro, Brazil,  
3 to 14 June 1992

<http://www.un.org/documents/declcon/151/aconf151126.1 annex1.htm>

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[https://en.wikipedia.org/wiki/Earth\\_Summit#/media/File:Flag\\_of\\_the\\_United\\_Nations.svg](https://en.wikipedia.org/wiki/Earth_Summit#/media/File:Flag_of_the_United_Nations.svg)



**Principle 1**

**Human beings are at the centre of concerns for sustainable development.**  
They are entitled to a healthy and productive life in harmony with nature.

UN Conference on Environment & Development  
Rio de Janeiro, Brazil,  
3 to 14 June 1992

<http://www.un.org/documents/ga/conf/151/aconf15126.1annex1.htm>

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SECTION II. CONSERVATION AND MANAGEMENT OF RESOURCES FOR DEVELOPMENT



**Agenda 21 – Chapter 15**  
**CONSERVATION OF BIOLOGICAL DIVERSITY**

"Biological resources constitute a **capital asset** with great potential for yielding sustainable benefits"

UN Conference on Environment & Development  
Rio de Janeiro, Brazil,  
3 to 14 June 1992

<https://sustainabledevelopment.un.org/content/documents/Agenda21.pdf>

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**WE CAN END POVERTY**  
MILLENNIUM DEVELOPMENT GOALS AND BEYOND 2015



**2015 MDGs**

"We reaffirm our support for the principles of sustainable development, including those set out in Agenda 21, agreed upon at the United Nations Conference on Environment and Development."

<http://www.un.org/millennium/declaration/ares552e.htm>

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**WE CAN END POVERTY**  
MILLENNIUM DEVELOPMENT GOALS AND BEYOND 2015

**Target 7.A:**  
Integrate the principles of sustainable development into country policies and development and reverse the loss of species and natural resources. Prudence must be shown in the management of all living species and natural resources. Only in this way can the immeasurable riches provided to us by nature be preserved and passed on to our descendants. The current unsustainable patterns of production and consumption must be changed in the interest of our future welfare and that of our descendants.

**Target 7.C:**  
Halve, by 2015, the proportion of the population without sustainable access to safe drinking water and basic sanitation

**Target 7.D:**  
Achieve, by 2020, a significant improvement in the lives of at least 100 million slum dwellers

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**Sustainable Development Goals**

Transforming our world: the 2030 Agenda for Sustainable Development

[https://pba.twimg.com/profile\\_images/981541041875739326/KrcwJf3Uf\\_000x400.jpg](https://pba.twimg.com/profile_images/981541041875739326/KrcwJf3Uf_000x400.jpg)

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**Transforming our world: the 2030 Agenda for Sustainable Development**

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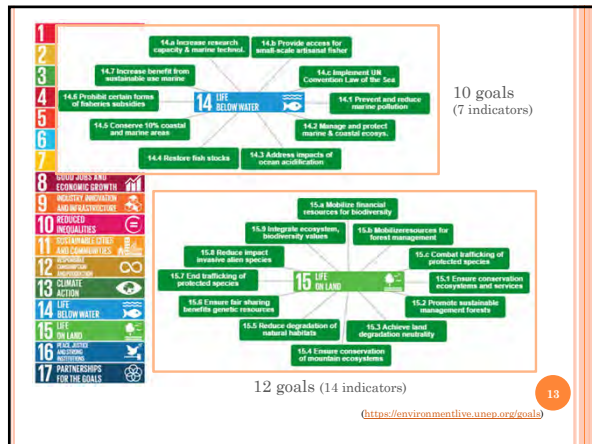
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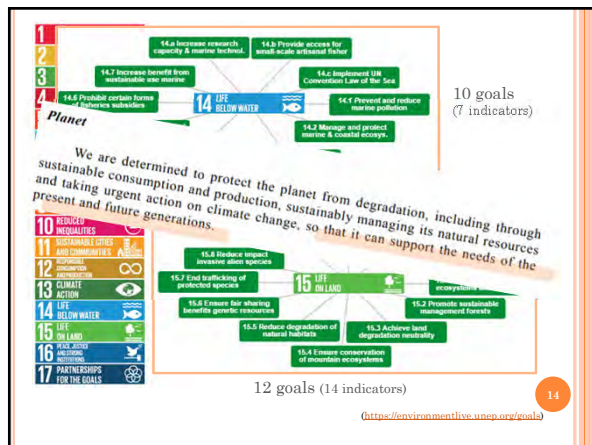
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Year	Statement of SDG
1910	Gifford Pinchot, <i>The Fight for Conservation</i>
1972	U.N. Conference on the Human Environment (Stockholm)
1987	Brundtland Commission Report: <i>Our Common Future</i>
1992	Rio Conference on Environment and Development
2000	2000 Goals for the 21st Century
2015	2030 Agenda for Sustainable Development

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Bob Sandmeyer, Ph.D.  
University of Kentucky  
[bob.sandmeyer@uky.edu](mailto:bob.sandmeyer@uky.edu)

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<p><b>The Animal in the United Nations Sustainable Development Goals</b></p> <p>Session: Caring for Animals I</p> <p>Thursday</p> <p>March 21, 2019</p> <p>3:50pm - 4:10pm</p> <p>Room AB</p> <ul style="list-style-type: none"> <li>• Meet in room at 3:15pm</li> </ul>	<p>3:30 – 3:50 (3:45)</p> <p><b>Linda Brant:</b> Monument or Anti-Monument? Reflections the Creation of a Monument for Animals We Do Not Mourn</p> <p>3:50 – 4:10 (4:05)</p> <p><b>Bob Sandmeyer:</b> The Animal in the United Nations Sustainable Development Goals</p> <p>4:10 – 4:30 (4:25)</p> <p><b>Samantha Hunter:</b> The Surfacing of the Absent Referents of Meat in NC after Hurricane Florence</p>
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## 1. Cover

- Thank you.
- Introduction
  - Bob Sandmeyer
    - Department of Philosophy
    - University of Kentucky
  - Love this conference
    - Very happy to be here to discuss the place of the animal or of animal life in sustainability development goals

## 2. *Living with Animals – Thesis*

- I work in Sustainability Studies
  - Particularly concerned with the coherence **sustainability understood as sustainable development**
- **THESIS**

There is a **consistent and almost unvarying valuation** of the animal or animal life in the history of global sustainable development documentation

  - Sustainable development explicitly values:
    - Nature as resource
    - Animal life as resource
  - **Resourcism**
    - Instrumental valuation
      - **Means to an end**
        - Nature
        - Animal life
    - If nature / animal life is a means to an end, what is this end?
      - Animal life doesn't have value in itself
        - What is that for the sake of which nature / animal life finds it value

- **End = Humanity, of course**
  - end, Cf. Kant, 2nd Practical Principle of the Will:
    - "Formula of the End In Itself"
      - Act in such a way that you treat humanity, whether in your own person or in the person of another, always at the same time as an end and never simply as a means. (Ak. 429)
  - Animal life, the environment (generally)
    - Instrumental to the needs of human survival / flourishing
- ***Pinchot quote (1910)***
  - Beyond scope of this analysis
    - Talk focused on UN Sustainable Development Goals
  - Pinchot important to consider
    - Well-known split among conservationist in early 20<sup>th</sup> century
      - Conservation *qua* sustainable development
        - Note the temporal restriction Pinchot insists upon
      - Conservation *qua* preservation
        - Husbanding of scenic areas of great intrinsic value

### 3. **Stockholm Conference (1972)**

- Current **SDGs are rooted in work dating back to 1972 Stockholm Conference**
  - Stockholm:
    - UN's first major conference on international environmental issues
- Two things worth note
  - Resourcist conceptualization of flora and fauna
    - Protectionist *qua* preservationist language
  - Temporal dimension
    - Present AND Future generations

### 4. **Developing countries**

- Sustainability *qua* sustainable development
  - A growth paradigm
    - Development of resources for the sake of eradicating human suffering
  - Sustainability:
    - Maintenance of the resource

- "Poor to poor to be green"

## 5. 1987 Brundtland Commission Report – Our Common Future

- *THE* definition of sustainable development
  - Clear instrumentalization of animal and plant life
    - For the sake of
      - Present generations
      - **Future** generations
- Implicit Post-materialist Thesis
  - With development, i.e., wealth, a culture **turns attention from basic material needs to environmental deterioration** (amelioration thereof)

## 6. Rio Earth Summit (1992)

- 20 years after Stockholm Conference; 5 years after Brundtland
  - Principal themes:
    - Environment
    - Sustainable Development
  - Principle outcomes
    - Agenda 21 (Agenda for the 21<sup>st</sup> century)
    - the Statement of Forest Principles
    - the United Nations Framework Convention on Climate Change
    - the United Nations Convention on Biological Diversity
    - **the Rio Declaration on Environment and Development**
- **Principle 7** (of 27 principles) of Declaration
  - Laid the ground for the future sustainable development goals
    - Resource Management Philosophy
      - Conserve
        - qua develop sustainably
      - Preserve
        - Resource value
      - Restore
  - Explicit post-materialist imperative
    - Development for the sake of sustainability of resource

## 7. Rio Earth Summit (1992)

- Principle 1
  - Sustainable development is development for the sake of humanity

## 8. **Agenda 21 – Rio Earth Summit (1992)**

- Concern for the animal / animal life
  - Subordinated to concerns for biodiversity
- Biodiversity
  - A capital asset

## 9. **2015 Millennium Development Goals**

- An extension of earlier international efforts
  - Rooted in Agenda 21 (1992)
  - Rooted in Brundtland Commission (1987)
  - Rooted in Stockholm Conference (1972)
- The Millennium Development Goals (MDGs) include **8 goals, 21 targets and 60 indicators for measuring progress between 1990 and 2015**, when the goals are expected to be met.
  - MDGs: 2000 – 2015
  - SDGs: 2015 – 2030
- Clear hierarchical structure
  - Goals
  - Targets
  - Indicators

## 10. **Goal 7 – Ensure Environmental Sustainability**

- 4 targets
  - Only 7b deals with animal life in a relatively explicit way
    - Biodiversity
      - "a capital asset" – Agenda 21
- "Respect for Nature"
  - Appearance
    - Inherent worth of nature
  - Consistent Valuation
    - Resourcist conception
    - Value for the sake of
      - Future welfare
      - Future generations

## 11. **2030 SDGs**

- Currently operating
  - 17 goals

- 169 targets
- A plethora of indicators
- Adopted at United Nations summit in New York
  - 25 - 27 September 2015

## 12. The 17 goals

- 17 Sustainable Development Goals and 169 targets
  - A number of goals indirectly address animal life
    - As was true of earlier goals and agendas

## 13. Two Directly Relevant to Our Concern

- The Two
  - Life on Land
  - Life below Water
- Examination of Goals & Targets
  - a **consistent and almost unvarying valuation** of the animal or animal life

## 14. Anthropocentric Valuation of Animal Life

- The animal, i.e., the natural resource
  - For the sake of
    - Needs of the present generation
    - Needs of future generations



## 14. Thesis / Conclusion

- Clear Line from
  - 1972 Stockholm Conference
  - 2015 SDGs
- Further back, if
  - Pinchot
  - American conservation philosophy emanating from him
- The Animal / Animal life
  - Instrumental valuation:
    - Value for the sake of humanity
      - Existing today
      - Not yet existing

Friday, March 22  
8:15am-9:45am

Transylvania University

**PEDAGOGY WORKSHOP**  
**PHILOSOPHY IN AN**  
**INTERDISCIPLINARY KEY**

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Friday, March 22  
8:15am-9:45am



Transylvania University

**Discussants**

<b>Peter Fosl</b>	<b>Minh Nguyen</b>	<b>Bob Sandmeyer</b>
Transylvania University	Eastern Kentucky University	University of Kentucky
Philosophy, Politics, Economics Program	Asian Studies & Honors	Sustainability



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Friday, March 22  
8:15am-9:45am



Transylvania University

Role of Panelists' Presentation

- Describe interdisciplinary work which forefronts philosophy's place in an interdisciplinary context
- Discuss importance of philosophy in interdisciplinary work at universities/colleges or in community, especially considering the current economic constraints to higher education in KY
- Discuss challenges, pedagogical or institutional, to such work and/activities



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Friday, March 22  
8:15am-9:45am




Transylvania University

**Aim of KPA Workshop**  
to discuss the role of philosophy and activities  
of philosophers in an interdisciplinary context  
highlighting challenges and barriers  
encountered

**Presentations: 30-45 minutes**

**Discussion: 45-60 minutes**




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Friday, March 22  
8:15am-9:45am



Transylvania University

**Dr. Peter Fosl**  
PROFESSOR OF PHILOSOPHY, PROGRAM DIRECTOR OF PPE

Department: [Philosophy / Philosophy, Politics, and Economics](#)  
Office: CAC 202B  
Phone: (859) 233-8129  
Email: [pfosl@transy.edu](mailto:pfosl@transy.edu)

**Philosophy, Politics & Economics Major**



"PPE has proven itself to be one of the premier  
majors preparing students for careers in law,  
public service, non-profit work and graduate study"

Peter Fosl,  
professor of philosophy




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Friday, March 22  
8:15am-9:45am



Transylvania University

**Dr. Minh Nguyen**  
Professor of Philosophy and Asian Studies; Associate  
Director of the Honors Program; Coordinator of National and  
International Scholarships and Fellowships



**ASIAN STUDIES**



**EKU** Eastern Kentucky University  
**HONORS**

Department: Honors Program  
Office: University Building 138  
Mailing Address: University Building 137  
Email: [Minh.Nguyen@eku.edu](mailto:Minh.Nguyen@eku.edu)  
Phone: 859-622-8667




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Friday, March 22  
8:15am-9:45am



Transylvania University



**Bob Sandmeyer**



Assistant Professor  
Environmental and Sustainability Studies  
Faculty

Environmental and Sustainability Studies  
Philosophy

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1429 Patterson Office Tower  
(859) 257-7749

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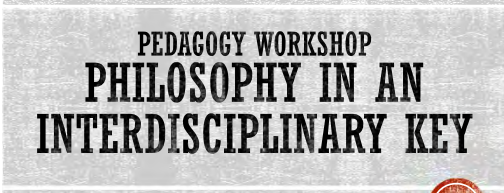
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Friday, March 22  
8:15am-9:45am



Transylvania University



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Friday, March 22  
8:15am-9:45am



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Friday, March 22  
8:15am-9:45am



Transylvania University

 Sustainability



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Friday, March 22  
8:15am-9:45am



Transylvania University

 Sustainability



College of Arts & Sciences  
Philosophy

College of Arts & Sciences  
Environmental &  
Sustainability Studies

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Friday, March 22  
8:15am-9:45am



Transylvania University

 Sustainability



 Office of Sustainability

**Syllabus: ENS 6**

**SUSTAINABILITY STRATEGIC PLAN**

[bobanaimeyer@uky.edu](mailto:bobanaimeyer@uky.edu)

Shane Tedder  
Office of Sustainability  
[shane.tedder@uky.edu](mailto:shane.tedder@uky.edu)

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Friday, March 22  
8:15am-9:45am



Transylvania University

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 Sustainability



College of Arts & Sciences  
Environmental &  
Sustainability Studies



NATURAL RESOURCES & ENVIRONMENTAL  
SCIENCE  
An Interdisciplinary Undergraduate Degree Program



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Friday, March 22  
8:15am-9:45am



Transylvania University

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 Sustainability

**FSC**  
faculty sustainability council

**PSAC**  
president's sustainability advisory council

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Friday, March 22  
8:15am-9:45am



Transylvania University

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 Sustainability

 Office of  
Sustainability



Sustainability Grants



Student Sustainability Council



Sustainability Challenge Grants

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Friday, March 22  
8:15am-9:45am



Transylvania University



**Sustainability**




**sustain • able**  
**pedagogies**

methods and practices for teaching sustainability and teaching sustainably


**Aim:**  
to uncover and bring together a  
cadre of faculty  
committed to teaching  
sustainability and teaching  
sustainably.

Acting as **agents of change**,  
workshop participants will be  
frontline innovators  
transforming educational  
practices across College.



**CELT**

center for the enhancement of learning & teaching




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Friday, March 22  
8:15am-9:45am



Transylvania University

Interior Design  
Historic Preservation

Philosophy  
World  
Writing, Rhetoric, Digital media


Extension  
Entomology  
Econ  
Community & Leadership Development


**DESIGN**

**ARTS & SCIENCES**

**AGRICULTURE**

**DENTISTRY**  
**HONORS**  
**SOCIAL WORK**  
**COMMUNICATIONS**






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Friday, March 22  
8:15am-9:45am


Transylvania University

**PEDAGOGY WORKSHOP**

**PHILOSOPHY IN AN**

**INTERDISCIPLINARY KEY**





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## 1 Sustainability

- Placing philosophy in conversation with other disciplines
  - Interdisciplinary
    - Within the College of Arts and Sciences
  - Transdisciplinary
    - Within the University as a whole
      - E.g. sustain • able pedagogies workshop
- Economic constraints
  - Philosophy is not a money-making degree
  - Effect of breaking outside our disciplinary silo
    - Increased visibility & relevance of the discipline
    - Recruitment within
      - Major
      - College
- Challenges
  - Personal
    - Tenure considerations
  - Institutional
    - University budget depresses transdisciplinary work
  - Research
    - External funding accounted at UK in ways that discourages interdisciplinary research

## 2 & 3 Philosophy & ENS

- Home department – Philosophy
  - Also: Environmental & Sustainability Studies Faculty
- ENS – an interdisciplinary major within College of Arts and Sciences
  - Helped fashion the major
    - Approved by UK Senate: 2013
    - PHI 336 Environmental Ethics
      - 1 of 6 core requirements

- Specifically relevant courses:
  - Created
    - PHI 205 Food Ethics
    - PHI 336
    - PHI 531 Aldo Leopold's Land Ethic
  - Designing
    - PHI 532 DL Advanced Environmental Ethics
- Challenge
  - Tenure Review in Philosophy
    - Tenure still fundamentally a disciplinary process
  - DOE & Contract
    - Insulated within Philosophy
      - Benefits to this

#### **4 Team taught the ENS Capstone course 2018**

- Collaboration with Director of the Office of Sustainability
  - Philosopher – curriculum
  - Sustainability Officer – Project Designer
- Capstone Project
  - UK Sustainability Strategic Plan
    - Students engage all aspects of university infrastructure

#### **5 Three Sustainability Programs at UK: ENS, SAG, NRES**

- Arts and Sciences
  - ENS – BA degree
    - PHI 336 Environmental Ethics
      - a major requirement
- College of Agriculture, Food, and the Environment
  - SAG – a BS degree
    - Steering Committee
      - Since 2011
    - PHI 205 Food Ethics
      - A major requirement
        - Social Responsibility Cluster
  - NRES
    - Required: PHI 336 Environmental Ethics

- Replaced FOR 240 Forestry and Natural Resource Ethics
  - (a major requirement for Forestry)

## 6 Sustainability at the Institutional Level

- President's Sustainability Advisory Council
  - Deals with infrastructure concerns
    - Recognized an omission
- Faculty Sustainability Council
  - Provost initiated committee
    - My role:
      - not special because of philosophy
    - My participation
      - Led to most rewarding interdisciplinary work done at UK

## 7 Sustainability Funding at UK

- Philosophy has no money
- Won a \$47,000+ Sustainability Challenge Grant
  - Sustainability Challenge Grant Program: collaborative effort of
    - PSAC
    - The Tracy Farmer Institute for Sustainability and the Environment
    - The Office of Sustainability
  - Designed to engage multidisciplinary teams from the University community in the creation and implementation of ideas that will promote sustainability

## 8 sustain • able pedagogies workshop

- A jointly organized pedagogy workshop
  - Helen Turner, College of Design
  - Me
- Sought to overcome a great challenge
  - Creating a network of faculty
    - Sustainability scholars
    - Insulated by their disciplinary silo
- Exciting collaboration with C.E.L.T.
  - Ongoing professional efforts

## 9 Philosopher as AGENT OF CHANGE



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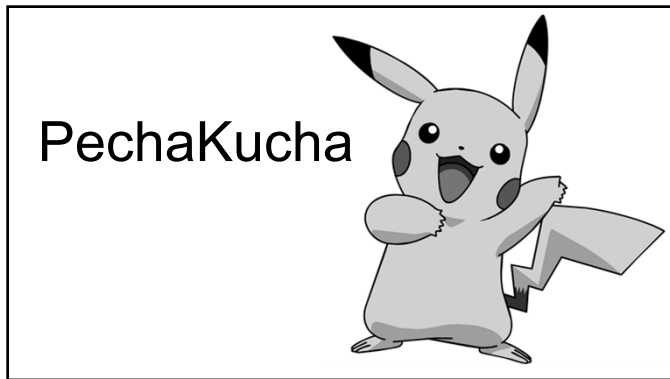
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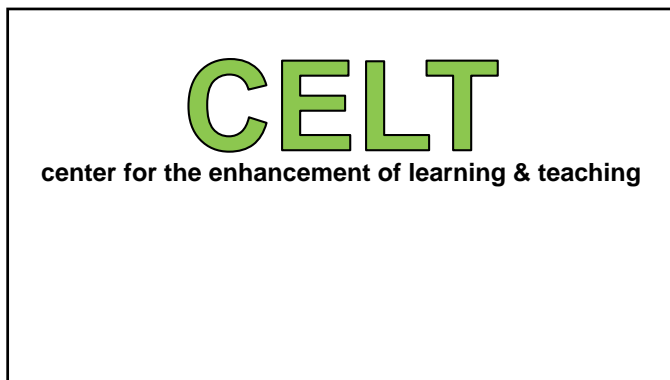
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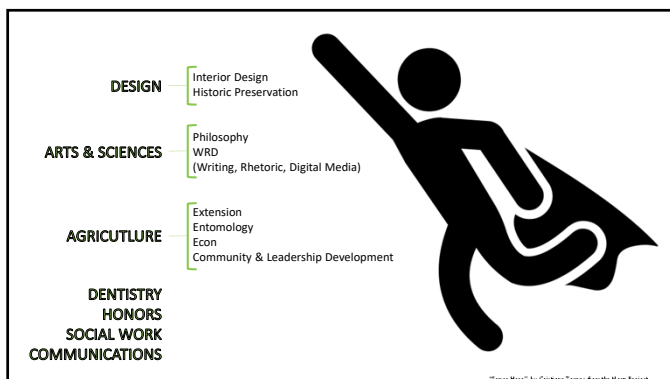
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<b>DESIGN</b>	Interior Design Historic Preservation	Barbara Young Emily Bergeron
<b>ARTS &amp; SCIENCES</b>	Philosophy WRD (Writing, Rhetoric, Digital Media)	Julia Bursten Lauren Cagle
<b>AGRICULTURE</b>	Extension Entomology Econ Community & Leadership Development	Lou Hirsch Dave Gonthier Tim Woods Ali Meyer-Rossi
<b>DENTISTRY</b>		Lina Shirab
<b>HONORS</b>		Ryan Voogt
<b>SOCIAL WORK</b>		Allison Gibson
<b>COMMUNICATIONS</b>		Fatima Espinoza-Vasquez

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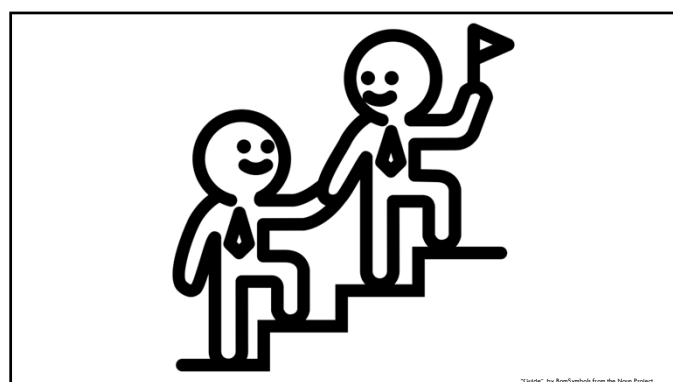
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**pedagogy & citizenship**

Julia Bursten  
Lou Hirsch  
Ali Meyer-Rossi  
Lina Shirab  
Ryan Voogt

**food systems**

Lauren Cagle  
Dave Gonthier  
Tim Woods

**community & justice**

Allison Gibson  
Emily Bergeron  
Fatima Espinoza-Vasquez  
Barbara Young

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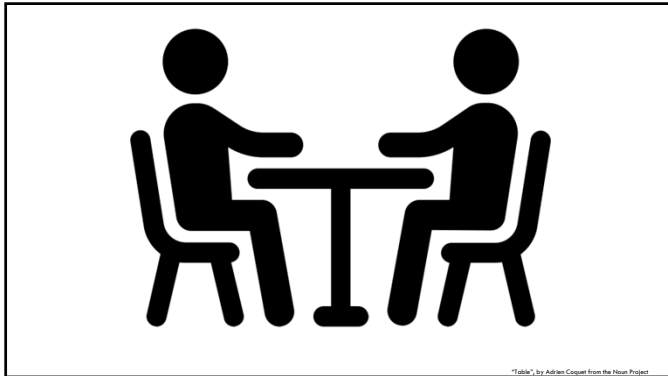
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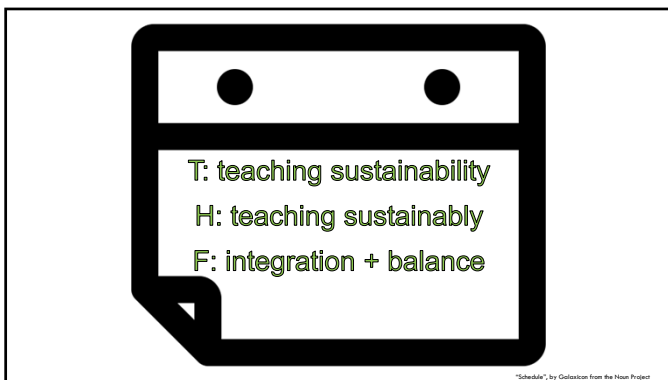
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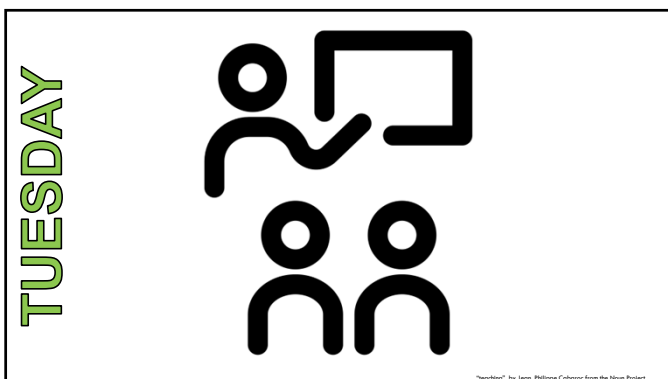
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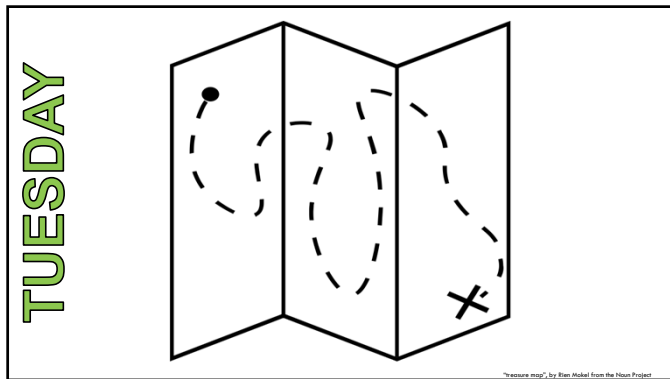
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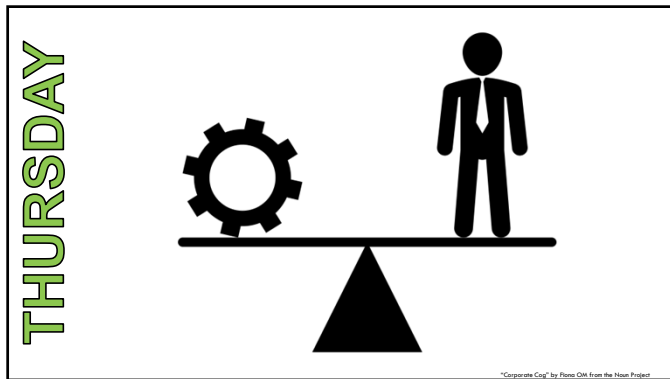
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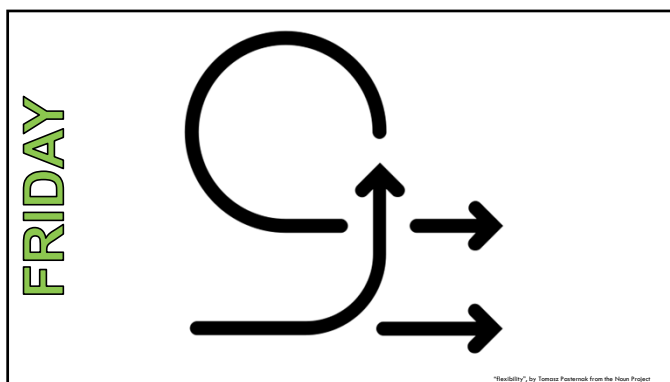
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### 1. Bob and Helen Intro

Helen - Design; Bob - Arts & Sciences  
Interdisciplinary Sustain-Pedagogies Workshop  
Conclusory event

### 2. (HELEN) FSC

The idea for this workshop came about from our work together in the Faculty Sustainability Council, which was formed to promote sustainability in curriculum and research. We received a Sustainability Challenge grant to organize and administer the workshop, collectively funded by PSAC, the Office of the Provost, and the Student Sustainability Council.

### 3. (BOB) Apple

Proposing a Sustain-able Pedagogies workshop, we sought to create a network faculty from across the university. The workshop took place from May 8 – May 11, 2018. At the conclusion of the workshop, participants formed three cohorts and each group committed to produce a sustainability outcome, which this event features.

### 4. (HELEN) Pikachu

For those who aren't familiar, this presentation is being given in the "pechakucha" (not pikachu) format, which consists of 20 slides that advance automatically after 20 seconds. An engaging method to share information in a concise and relaxed way, this pechakucha exercise was the first technique we used to develop cohorts among workshop participants.

### 5. (HELEN) CELT

A major force in the planning and implementation of the workshop was the UK Center for the Enhancement of Learning and Teaching. The work of these experts helped us design outcomes-based education plans and frame our efforts around actionable goals. We'd like to thank specially Trey Conatser, who is in reality a workshop co-organizer and leader.

## 6. (BOB) Agents of Change

We gathered a diverse group of faculty from 12 distinct disciplines that represented 7 different colleges. Each participant committed themselves to engage in a holistic and collective discourse as “Agents of Change” seeking to transform educational practices across all Colleges at the University.

## 7. (HELEN) Names

Bifurcated into a north and south campus, our workshop sought to build bridges among diverse disciplinary boundaries, oftentimes topographically separated by substantial distances. The workshop encouraged these diverse faculty to confront and integrate often particular disciplinary approaches to sustainability.

## 8. (HELEN) Side-Guide

As organizers we consciously assumed the role of “guide on the side”, rather than “sage on the stage” – acknowledging the special expertise of our participants as unique contributors and experts in their own right. This allowed our participants to take an active role as creators of content by giving them license to drive conversation.

## 9. (BOB) Community

To this end we facilitated the creation of cohorts within the larger group. Every day, we organized workshop participants into different cohorts to build community. As mentioned, the workshop participants, themselves, organized into three distinct cohorts, which have met over the last year to develop and implement sustainability outcomes.

## 10. (BOB) Lunch

Since sharing a meal is perhaps the most tangible arena to build community, we brought experts to the lunch table every day. Shane Tedder, the Coordinator of the Office of Sustainability, led a round table about sustainability on campus. During the second day’s lunch, Lee Meyer and Carolyn Gahn, led a discussion of sustainable dining options.



### 11. (HELEN) Schedule

Now we have all been in workshops and conferences that are static and overscheduled, ignoring personal well-being. Instead we attempted to structure this workshop in a sustainable manner to yield high impact collaboration balanced with reflection and application while modelling strategies for implementation and using the campus as a living laboratory.

### 12. (HELEN) Tuesday

On the first day, we intentionally designed the cohort groups around relatively close topographical distance. Members of each group produced an introductory PechaKucha in the morning, which was great fun. In the afternoon, each group walked a portion of campus to survey sustainability initiatives.

### 13. (BOB) Hunt

This Scavenger Hunt – as we called it – had three goals. First it highlighted three distinct sustainability programs across campus: ENS, NRES, and Sustainable Ag. Second, it oriented our faculty participants to sustainability initiatives across campus. Third, it used the university as a living laboratory for sustainability studies.

### 14. (BOB) Wednesday

After the first day, we took a day off for reflection, and for us – the organizers – to regroup and rethink. During this second “asynchronous” day, our participants worked on a short reflective assignment during their free time.

### 15. (HELEN) Thursday I

Returning on the third day, we directly addressed the idea of sustainable pedagogy. As a whole group we practiced pair to pair learning to develop a list of implementation strategies not only to teach about the topic of sustainability but also to practice what we teach.

16. (HELEN) Thursday II

The focus of the day's activities highlighted education of the whole student by a living breathing, often stressing, faculty. Hi fi/lo fi techniques, accessibility concerns, and the balancing of work and life dominated the day's discussion. Embodying these ideas, we concluded the day with a campus tree walk led by Brianna Damron.

17. (BOB) Friday

Friday was the most significant day, due in large part to the flexibility we built into the workshop design. Our participants took over and created their own cohort groups on the basis of shared research and pedagogical interests. It was genuinely beautiful to watch our agents of change take charge of their own agency.

18. (HELEN) AASHE

While this event celebrates the outcomes produced by the workshop participants, we as organizers have shared this idea of a sustain-able pedagogies workshop with sustainability professionals at the 2018 meeting of the Association for the Advancement of Sustainability in Higher Education.

19. (BOB) Interrobang

We have also committed to publishing a scholarly article based on our work together. The title of this project is called: Sustainability for the Present. It details how pedagogy has become a dominant theme in sustainability studies and the unique contribution workshops like this make.

20. (BOB) Thanks folks

We'd like to conclude with a special thanks to each and every participant of our workshop and all the people who visibly and behind the scenes supported this workshop. Your dedication and commitment are a testament to the high caliber people working here at UK toward sustain-able pedagogy.

**Timing** for this talk is perfect.

- I am currently teach **PHI 336** Environmental Ethics, a core requirement in our Environmental and Sustainability Studies program
  - **Current unit**, Sustainability: the Concept and its Critique
- So I'll frame my brief comments with **reference to some work** are doing in that class right now
  - But I'll **draw out some conclusions** in a way **distinct** from that of my class that I think I especially relevant to this discussion

**I'd like to start** by quoting from one of the most important documents on sustainability this century, i.e., the **second encyclical of Pope Francis titled Laudato Si'**, On Care for Our Common Home, published in 2015.

- Given our subject, i.e., emerging technologies, I'll particularly **focus** on the manner in which **genetically modified organisms (GMOs)**, particularly **GM cereals are treated** in the Encyclical.
  - The idea of sustainability: fundamentally a development concept
    - **Weak** concept
      - A. Three pillars concept
        - Economy
        - Environment
        - Society
      - B. Sustainability: the intersectional concern
        - 3 circle Venn diagram
      - A v B: Admits of a substitutability or interchangeability (**fungibility**) among pillars
        - Social product (emerging tech) can replace, substitute, or positively augment an natural process
  - **Strong** concept
    - ecological-economic framework
    - many of the most **fundamental services** provided by nature **cannot be replaced** by services produced by humans or man-made capital (Gudmussion et. al., 34-5).
- GM Cereals in Encyclical
  - “In many places, following the introduction of these crops (GM cereals), productive land is concentrated in the hands of a few owners due to “the progressive disappearance of small producers, who, as a consequence of the loss of the exploited lands, are obliged to withdraw from direct production”.[113] The most vulnerable of these become temporary labourers, and many rural workers end up moving to poverty-stricken urban areas. The expansion of these crops has the effect of destroying the complex network of ecosystems, diminishing the diversity of production and affecting regional economies, now and

in the future. In various countries, we see an expansion of oligopolies for the production of cereals and other products needed for their cultivation. This dependency would be aggravated were the production of infertile seeds to be considered; the effect would be to force farmers to purchase them from larger producers” (Laudato Si’, #135).

- Lesson:
  - Concerns of the adverse health effects to the individual consumer subordinated to the impact of the technology to the human economies, the social body, and the ecosystem.
  - The household of human kind
    - Subordinate to the household of nature (Kingdom of God)
- Continuing with the Encyclical, one can see in the document
  - at once, both
    - wonder at the awesome power of our technology
      - "Science is the best tool by which we can listen to the cry of the earth" (Encyclical Summary, 1)
    - trepidation at the unwise use of this power
      - "Yet it must also be recognized that nuclear energy, biotechnology, information technology, knowledge of our DNA, and many other abilities which we have acquired, have given us tremendous power. More precisely, they have given those with the knowledge, and especially the economic resources to use them, an impressive dominance over the whole of humanity and the entire world. Never has humanity had such power over itself, yet nothing ensures that it will be used wisely, particularly when we consider how it is currently being used" (Laudato Si’, #104)

Some 60 years earlier, the German philosopher, **Martin Heidegger**, would write in his influential essay, *The Question Concerning Technology*, that:

- "Everywhere we remain unfree and chained to technology, whether we passionately affirm or deny it. But we are delivered over to it in the worst possible way when we regard it as something neutral... " (FT, 4).

So my first point is simply to suggest questions concerning emerging technologies

- ought not to be considered as something neutral
- especially in the manner that these technologies **instrumentalize nature, i.e., recreate nature as artifact**, for certain anthropocentric ends.

Following this thought, I'd like to conclude with a reference to the philosopher **Hans Jonas** and his work, *The Imperative of Responsibility* (1979)

- Two basic premises underlie the book as a whole.

- **First** premise, "that our **collective technological practice constitutes a new kind of human action**," new in regards to
  - method,
  - magnitude of its enterprises,
  - scope of impact, and
  - cumulative propagation of its effect.
    - His is a work that considers the Anthropocene before the idea of the Anthropocene was cool.
  - Insight (not special to Jonas)
    - Our technological practices emanates from a fundamental **reconceptualization of knowledge** inaugurated by Francis Bacon
      - **Knowledge is power**
- **Second** premise, consequent of the novelty of human action, **our dealings with the non-human world can no longer be considered ethically neutral**.
- The basic argument in *The Imperative of Responsibility* is this:
  - **Our predictive knowledge** cannot span the consequences of our **technical knowledge**.
  - Thus with the transformation of human action consequent to the reconceptualization of knowledge as power, all previous ethics fails.
    - Thus his work **advances a new of ethics** (an ethics of futurity, he calls it)
    - Importantly, this ethic proceeds from the recognition of the altered state of human action which our technologies have obtained for us.
- There is **an ominous side of the Baconian ideal** that I feel necessary to reiterate, following Jonas's lead
  - **1979**: "we live in an **apocalyptic situation**, that is, under the threat of a universal catastrophe if we let things take their present course" (140).
  - "The **danger of disaster** attending the Baconian ideal of power over nature through scientific technology **arises not so much from any shortcomings of its performance as from the magnitude of its success**" (*Ibid.*)
- The manner by which we conceive, design, implement and assess emerging technologies demands **recognition of two considerations**:
  - **First**, the integrated social, economic, and environmental dynamic at play in the application of these technologies
    - **There are some things technologies cannot do and should not do**
  - Second, the solutions to our most pressing social, economic and environmental problems we are confronted with today may not reside in **the very habits of thinking which have produced these very problems**.

**An Ecological Understanding of Transcendental Subjectivity**

2pm – Knoxville Room

Is it at all possible to think of transcendental subjectivity in ecological terms?

Specifically here, I mean to ask this question in light of Edmund Husserl's work.

Consequently, the transcendental subjectivity to which I refer is that subjectivity disclosed by Husserl's method of phenomenological reduction, a subjectivity which is typically thought of as worldless and solipsistic, who constitutes in its own immanence others and the world. I believe the answer is yes. It is possible to think of transcendental subjectivity in ecological terms. Not only is it possible to think of transcendental subjectivity in these terms, I hold this is the only proper way to think of "it." But there are serious methodological considerations that complicate this answer, and I am aware of the controversy of this claim. So this presentation is a first attempt, really, to lay out the terms of this claim and the problems that require resolution in order to successfully defend it.

Transcendental Subjectivity as Disclosed in Husserl's Philosophy

"In the final analysis," Husserl tells us, "everything depends on the initial moment of the method, the phenomenological method" (Husserl, Hua-CW VI, 493). That is to say, in order to understand transcendental subjectivity properly,

## **An Ecological Understanding of Transcendental Subjectivity**

we need to enact the phenomenological method properly. So what is this method? What is its basic procedure? For simplicity's sake, I will, by and large, articulate this as sketched by Husserl in his 1931 lecture, "Phenomenology and Anthropology" (already quoted). The brevity imposed on me in this talk makes the "Phenomenology and Anthropology" lecture a perfect place to situate my argument, for one of Husserl's stated aims in that lecture is (QUOTE) "to sketch out the transcendental philosophical method that has achieved its pure clarification in constitutive phenomenology " (UNQUOTE) (Hua-CW VI, 486). To be clear, though, the sketch I will present here is infused with a number of clarifications that go beyond what Husserl details in the lecture. These additions are necessary in my opinion to focus on my main claim, i.e., that it is possible to think of transcendental subjectivity in ecological terms.

First, the phenomenological method calls for a suspension of judgment that marks the desideratum of the philosophical endeavor. (QUOTE) "I must let no previous judgment, no matter how indisputable it may seem to be, go unquestioned and ungrounded" (UNQUOTE) (Hua-CW VI, 490). This is, of course, a procedural step consonant with Descartes's own meditative turn in his philosophy. Here one proceeds according to the principle of absolute self-responsibility, i.e., to find for oneself the ultimate and self-sufficient grounding of

## An Ecological Understanding of Transcendental Subjectivity

all my knowledge. It is this step that leads to the explication of the general thesis of the natural attitude. This universal certitude of the world or, as Husserl also says, "universal belief in being (that) flows through and sustains my entire life" (*ibid.*) lies deeper than any particular belief in the existence of some individual reality or aggregate thereof. For instance, I can quite easily imagine something showing itself in my experience in a way differently from what I take it to be. Future experiences may offer presentations of the objectivity that conflict with certain pre-delineated but implicit expectations of how the objectivity ought to look or to behave. Indeed, the objectivity may show itself to be *utterly* different than I had taken it to be. Yet throughout the transformation of the sense of the object in my experience, my natural belief in the world as such still remains unshaken. Even were I to doubt the existence of the aggregate of things surrounding me, the sense of the world as continually there and on hand for me, as that reality in which things *are*, remains outside the scope of this sort of particularized doubting.

Now it is true that Husserl explicitly entertains the possibility worldlessness in section 49 of *Ideas I*, the section titled "Absolute Consciousness as the Residuum After the Annihilation of the World."



## An Ecological Understanding of Transcendental Subjectivity

(QUOTE) In our experiencing it is conceivable that there might be a host of irreconcilable conflicts not just for us but in themselves, that experience might suddenly show itself to be intractable to the demand that it carry on its positings of physical things harmoniously, that its context might lose its fixed regular organizations of adumbrations, apprehensions, and appearances (and that it might actually remain so *ad infinitum*). (UNQUOTE) (Husserl, *Ideas I*-Kersten, 109 modified).

Yet even in this extreme example, in which the experience of irreconcilable conflicts occurs not just for us but *in themselves and ad infinitum*, we should take note that Husserl allows that "crude unity-formations" would come to be nevertheless constituted in experience and these unity-formations would function as "transient supports for intuitions." Consciousness, in other words, would constitute something analogous to world even in this extreme situation, though it would be improper to speak of this as if this were natural reality. One would expect, then, though Husserl never overtly assures us of this, that this sort of thwarted consciousness would nevertheless live, objectivate, judge, feel, and will – to whatever degree it could – within some sort of attitude that is analogous to attitude I take up in my natural life.

## An Ecological Understanding of Transcendental Subjectivity

However, I do not want to push this too far here, since its defense goes well beyond the parameters of this presentation. Suffice it to say that Husserl presents us this extreme possibility in *Ideas* 49, first and foremost, so as to provide the clearest example by which to demarcate immanent from transcendent being. Immanent being is indubitably absolute; "the world of transcendent 'res' is (on the contrary) entirely referred to consciousness" (*Ibid.*). And I would add that though Husserl asserts the possibility of a consciousness beset with irreconcilable conflicts arising in themselves and ad infinitum in experience, I believe we have here a rare instance in Husserl's writing where argument outweighs intuition. Husserl advances no phenomenological evidence to substantiate the description he presents as a possibility here, and even if we were willing to accept it as legitimate – which to be honest, I am – I see little reason to accept his understanding of it. Regardless, his basic point in introducing this possibility is an important one, i.e., that the sense of that which shows or evinces itself in experience may – in future experiences – come to be partially or entirely overthrown. Yet immanent being as such is not subject to such provisionality.

To return to my argument, the natural attitude is that universal belief in being which anchors every encounter with the things in my surrounding world. This attitude, ironically, remains transparent to itself in the natural attitude. While it is

## An Ecological Understanding of Transcendental Subjectivity

relatively easy to understand how a course of experiences may nullify the sense

of x or y intended in consciousness, the practicalities motivating my everyday

endeavors prohibit the attempt to universalize doubt to the world as such.

However, I, the meditating philosopher, am absolutely free to inaugurate a

radically distinct kind of doubt than that enacted in life. "As autonomous ego I

must pursue to the ultimate grounding exclusively in my own evidence what to

others traditionally holds as science and scientific foundation" (Hua-CW VI, 490

*modified*). In my philosophical attitude, in other words, motivated purely by the

desideratum of absolute self-responsibility, my attempt at doubting may take on,

and must take on, a universal scope. For me, "this certitude can *no longer serve as*

*the basis* for forming judgments" (Hua-CW VI, 490-91). So establishment of the

philosophical desideratum to absolute self-responsibility demands a universal

epoché or world-epoché.

Two remarks before I continue. First, clearly, this universal attempt at doubt is

not unlike Descartes methodological doubt. But a fundamental difference ought

not to be overlooked here. Descartes famously denied the validity of the faculty

of sensation in his *Meditations*. The method of doubt as performed by the

phenomenologizing philosopher aims, in contradistinction, neither to affirm nor

deny any ground of givenness. This is the very meaning of the principle of all

## An Ecological Understanding of Transcendental Subjectivity

principles articulated by Husserl in section 24 of *Ideas I*. This is to say, Husserl does not, as does Descartes, "suppose, then, that all the things I see are false."<sup>1</sup>

(QUOTE) The world continues to appear the way it had been appearing; world-life [*Weltleben*] is not interrupted. But the world is now a bracketed "world," a mere phenomenon, and precisely a validity-phenomenon of the stream of experience, of consciousness as such. However, this consciousness is now transcendently reduced consciousness. World, this validity-phenomenon "world" is manifestly inseparable from transcendently reduced consciousness (UNQUOTE) (Hua-CW VI, 492 modified).

Second, Husserl, it seems, has moved surreptitiously and perhaps even illicitly from the sphere of acts, particularly from acts of judgment, on the one hand, to, on the other, an objective domain, i.e., the state of affairs as judged. Yet, for Husserl, this alternating focus on both thesis and theme in his method is neither underhanded nor illegitimate. As we suspend judgment, that which is judged undergoes a modification of sense. The unique suspension of the general thesis by the phenomenologist entails a bracketing or parenthesizing of its general

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<sup>1</sup> René Descartes, "Meditations on First Philosophy," trans. Elizabeth S. Haldane and G.R.T. Ross. In *The Philosophical Works of Descartes, Volume I*. (Cambridge: Cambridge University Press, 1967), 149.

## An Ecological Understanding of Transcendental Subjectivity

theme, i.e., the world. The phenomenological method of doubt deliberately orients the phenomenologizing ego toward the act-sphere of consciousness, on the one hand, and the object sphere, on the other. This oscillation between thesis and theme is, in point of fact, fundamental to phenomenological method. Indeed, Husserl employs a language consciously chosen to express this methodological aspect. In section 33 of *Ideas I*, he explains: (QUOTE) "When the metaphor of parenthesizing is closely examined it is seen to be, from the very beginning, more suitable to the object-sphere; just as the locution of "putting out of action" is better suited to the act- or consciousness-sphere," (UNQUOTE) (Husserl, *Ideas I* – Kersten, 60). It is thus a mistake to understand the method of bracketing or parenthesizing in contradiction to the neutrality modification in consciousness, or to confuse the one for the other. "Bracketing" or "parenthesizing" and "abstaining-from-producing something" or "not living in the act" are but two sides of the same coin. In short, the universal epoché as Husserl employs it neither affirms nor denies; and the enactment of the epoché has a twofold focus, on both thesis and theme.

The world-epoché marks a primary methodological concept in Husserl's transcendental phenomenology. Immediately, though, it becomes apparent that this universal epoché has the effect of destabilizing the very sense of myself as an

## An Ecological Understanding of Transcendental Subjectivity

embodied human subject in the real world. That is to say, the belief in my own being qua human (qua mundane, even) falls sway in the universalization of the epoché. Indeed, in a move not entirely dissimilar to Descartes's, the radicality of this meditation reveals a unique transcendental solitude. Husserl goes further, though, to suggest that the phenomenological method induces, so to speak, a splitting of the ego. In my worldly doings I, of course, experience myself as natural human ego. But the radicality of reflection imposed within phenomenological method discloses a transcendental ego "in" whom (or "for" whom) this natural subject obtains that sense qua human. This is "a new and important step" (*Ibid.*, 491) that opens a vast new field of research for investigation, "a field of immediate, apodictic experience, the constant source and solid ground of all transcendental judgments whether immediate or mediate" (*Ibid.*, 492). This immediate domain of research is, methodologically, at first restricted to my own individual ego, i.e., its transcendental *cogitations in all their typical forms*. *Ideas I* provides us with an example of this restriction. As is clear, though, phenomenology is an eidetic science and is as such guided by the method of ideation. "What is seen when that occurs is the corresponding pure essence, or Eidos, whether it be the highest category or a particularization thereof- down to full concretion" (Husserl, *Ideas I*-Kersten, 8). The scientific investigation of

## An Ecological Understanding of Transcendental Subjectivity

transcendental consciousness discloses the essential structures of cognition qua cogito-cogitatum. An eidetic science, phenomenology is at the same time a philosophy of leading clues. Proceeding methodologically from the cogitatum qua cogitatum, in other words, the phenomenologist regressively investigates the field of apodictic experiences in which that cogitatum is constituted. "The thing that is naïvely given to us as one thing, and possible as something permanent and completely unaltered – becomes the *transcendental clue* that leads us to the systematic reflective study of manifolds of consciousness that essentially pertain to any one thing" (Hua-CW VI, 497). Transcendental reflection thus extends to vast subterranean domains. These include the transcendental peculiarities of the "I can," transcendental habits built up in the life of consciousness, productions of empathy, and, correlatively of course, the universal validity-phenomenon that holds sway in consciousness, i.e., "world" – reduced, of course. "I have lost nothing that was there for me in the state of naivete, and in particular nothing that showed itself to me as existing reality. Rather: in the absolute attitude [Einstellung] I now recognize the world itself, I recognize it for the very first time as what it continuously was for me and had to be for me according to its essential nature: as a transcendental phenomenon" (*Ibid.*, 495). In this radically unnatural view of transcendental life, the phenomenologist's regard ranges over the entire

## **An Ecological Understanding of Transcendental Subjectivity**

domain of the life of consciousness, from the world qua validity-phenomena to the transcendental experiences in which the sense that validity-phenomenon holds good.

### Ecological Terms

The question driving this presentation is whether it is possible to think of transcendental subjectivity in ecological terms. What has fallen under the epoché is every judgment about spatiotemporal existence, which of course, includes judgments about my own organic existence. Yet if this is the case, it seems, then, the central tenet of ecological thought also falls prey to the epoché. Ecology proceeds from the thesis that every organism necessarily exists embedded in a system of interdependencies. Individuals and species exist together in what can be described as a pyramid of trophic relations. "Each successive layer depends on those below it for food and often for other services, and each in turn furnishes food and services to those above" (Leopold, Land Ethic, 215). Here the problem of this paper announces itself clearly. The transcendental ego appears in the initial moment of the method as a solitude of immanence, the organism, on the contrary, is a transcendent nodal point in a system of trophic relations.



## An Ecological Understanding of Transcendental Subjectivity

We are now at a stage where we can see the form of answer will take in response to this fundamental discrepancy. To understand transcendental subjectivity as worldless, as a subject unrelated to world, represents a fundamental misunderstanding of Husserl's transcendental phenomenology – even within his most Cartesian-styled texts. In Husserl's transcendental phenomenology, "*what we lose is not the world, but our captivation by the world*" (Fink, *SCM*-Bruzina trans., 42). By means of the methodological suspension of belief and bracketing of the natural world, we come to recognize that our natural life is but an abstract stratum; transcendental subjectivity is that which is truly concrete. As we noted already, "the world continues to appear the way it had been appearing; world-life [*Weltleben*] is not interrupted" (Hua-CW VI, quoted above).

The acquisition of the *solus ipse* in phenomenological reflection marks the beginning of philosophical wisdom, not its end. Indeed, phenomenological reflection discloses a subjectivity that is in essence relational. The validity-phenomenon of world being is for the phenomenologist a leading clue by which to inaugurate regressive investigations into the constitutional performance of an anonymous ego. Thus for a phenomenologist to lose the world would be like an

## **An Ecological Understanding of Transcendental Subjectivity**

archaeologist losing the very ground from which she unearths the civilizations underneath her. It is inconceivable.

Admittedly, I have been toying in this presentation with an equivocation in my use of the word "relation." On the one hand, the concept of relation as I have been using it is transcendental in character. The method of correlation research and the distinct strata upon which constitutional investigations progress requires, according to Husserl, "a secure ordering of problems if one is to ascend from one level of problems to the next higher level" (Husserl, Hua-CW VI, 498 modified). Husserl's phenomenological investigations proceed by leading clues to detail the essential morphology of relations between cogito and cogitatum. This relational-study leads of necessity into depth investigations into the essential connections between cogitata and corresponding faculties of the transcendental ego, i.e., into the "I can" and a transcendental habitus inherent to transcendental life. Even here, these depth investigations remain incomplete, as they abstract from the entire problem field of empathy and the investigation of "the open and endless whole of transcendental intersubjectivity, precisely as that which, within its communalized transcendental life, first constitutes the world as an objective world, as a world that is identical for everyone" (Husserl, Hua-CW VI, 498). On the other hand, the concept of relation as is used in ecology is natural in character.

## **An Ecological Understanding of Transcendental Subjectivity**

Ecology begins with the insight the human being is a member of the natural order. Not only is any particular species but a nodal point in a system of trophic relations, each individual stands in essential kinship relations with the diversity of earthly life. Every kinship relation implies a natural history, and thus life, itself, is a relation that reaches back into the natural history of this planet. The human being, in other words, is unique only insofar as it is the specific evolutionary product of a contingent history of beings. How is one to understand this equivocation adequately? I'll conclude with Husserl's own words, which occur near the conclusion of the 1931 "Phenomenology and Anthropology" lecture.

What we must constantly keep in mind is that what this transcendental phenomenology does is nothing other than to interrogate the one world, exactly that which is always for us the real world (the world that holds true for us, shows itself to us, the only world that has meaning for us). Transcendental phenomenology uses intentionality to interrogate the sources of that world's meaning and validity for us, the sources that comprise the true meaning of its being. That is precisely the way and the only way, to gain access to all conceivable problems about the world, and beyond them, to the

## **An Ecological Understanding of Transcendental Subjectivity**

transcendentally disclosed problems of being, not just the old  
problems raised to the level of their transcendental sense (Husserl, Hua-CW  
VI, 498).

"Some Moments of Wonder Emergent within Transcendental Phenomenological Analyses"

James Hart

Husserl Circle Meeting 2022, Catholic University,

COMMENTARY by Bob Sandmeyer

I would like to thank the Husserl Circle for giving me this opportunity to engage with the work of James Hart. Jim is of the generation of my own teachers of phenomenology. And though I have known of and known Jim for many years now, I have not had the opportunity to engage with him professionally to this point. So, when I saw that his name was on the roster of presenters, I jumped at the prospect of commenting on his paper.

My commentary centers on the wonder of manifestness, since that is at the heart of Jim's paper. The most important of Husserl's passages on this theme is Husserl's claim "that the most wonderful fact ... is how the world stands in correlation with one's agency of manifestation"(28). Since Jim only partially quotes from this passage by Husserl in this paper but more fully in a 2019 paper titled, "From Metafact to Metaphysics in 'The Heidelberg School'" (*Protosociology*, (2019): 36), I'd like to look turn to this earlier paper briefly. For clarity, I will quote a whole paragraph from Jim's 2019 paper which contains the Husserl quote. To provide the passage by Husserl in its fullness, I'll add just a couple of lines of translation, which I'll point out as I read the whole paragraph. So, this is Jim on phenomenological wonder in his 2019 essay.

For transcendental phenomenology, the wonder *that* things are so or exist at all was subordinate to a "phenomenological wonder" awakened by the correlation between, on the one hand, that things are and are so and, on the other, the manifestation by and through which things come to light, i.e., through one's consciousness or self-present agency. It was the latter that struck Husserl most of all. What is obvious to the point of total hiddenness is how my being-conscious, *Bewusst-sein*, as well as that of my fellow humans, goes in advance of the world already out there now as we describe it to one another in ordinary or

scientific discourse. [Here is where the Husserlian quote really begins, the first sentence of which is translated by me and the second, i.e., "most wonderful fact" sentence, is translated by Jim.] My being, in its immanently temporal universality, in its fully concrete unique essentiality: "If I were not, there would be for me no world," <this> sounds like a tautology. But yet there is here "*the most wonderful fact*," that the world "which is for me in all of its determinateness, is a unity which presents itself in my subjective experiences, and this world which presents itself in the occurring 'presentations' is not to be released from this correlation" (Husserl 1950, 401).

Husserl wrote these lines in the fall of 1929, and they are contained in a supplementary manuscript to the published edition of *Ideas I*. This 1929 manuscript is part of the so-called Gibson-Konvolute or bundle of manuscripts; that is to say, the passage in question was written by Husserl as he was again revisiting *Ideas I* in anticipation of the William Boyce Gibson translation of that text. This particular *Beilage* is included in both the 1950 Biemel edition of *Husserliana* 3 as well as the later 1976 edition of *Husserliana* 3.2, edited by Karl Schumann. So, while this supplementary text is not part of *Ideas I* as published by Husserl originally, it is included in the very earliest published edition by the Husserl Archive. This is important, as we all know, because the *Husserliana* editions include important editorial remarks to the source material, which provide something of a window into Husserl's thinking regarding his own formulations of his philosophy in writing.

Looking at the textual remarks in both *Husserliana* editions to this passage specifically quoted by Jim here, I noticed something interesting. The *Hua* III 1950 Biemel edition of *Ideas I*, which Jim is using as his source, does not include any editorial remarks concerning this passage. However, in *Husserliana* 3.2, i.e., the later Schumann edition, one can find an editorial remark specific to the passage cited by Jim. According to the Schumann edition, it appears that Husserl had in the D exemplar of that text stricken out those words after "the most wonderful fact."

This emendation changes the emphatic sense of this phenomenological wonder, I would suggest. With the relevant words stricken, the passage would rather read:

My being, in its immanently temporal universality, in its fully concrete unique essentiality: "If I were not, there would be for me no world," <this> sounds like a tautology. But yet there is here "*the most wonderful fact.*" [Full stop] . (Ideen 3.2, Beilage 45, p. 87)

In the expanded formulation, the "most wonderful fact" seems to refer the correlation of world and transcendental subjectivity, as Jim notes. However, the abbreviated passage mutes this reference. The emphasis now, especially in context of the whole *Beilage* itself, is rather on the priority of my being qua transcendental subjectivity given absolutely in self-reflection. This, rather than the correlation of world and consciousness, is the ultimate subject of phenomenological wonder. Indeed, I want to suggest the self-understanding of phenomenology as an eidetic science in Husserl's writings is marked, first, precisely by a wonder which arises at the moment of disclosure of this new domain of absolute being but then, second, by the patient dissolution of this wonder by means of an eidetic analysis of noetic-noematic correlations which now show themselves in this new phenomenological attitude.

This seems to me more consistent with my own understanding of Husserl's conceptualization of phenomenological wonder. I shall confess straightaway that the passage which Jim quotes is not one that I have not considered in any systematic way before reading his paper. There is, however, another passage by Husserl on the theme of phenomenological wonder of which I am more familiar. This is found in *Husserliana* 5, that is to say, the Third Book of *Ideas* whose theme is *phenomenology and the foundations of the sciences*. The "wonderous" quote that I am about to read is found in the final paragraph of chapter two of that work, titled

"Further clarification on the relationship of rational psychology and phenomenology." I quote at length the final 7 sentences of this chapter now:

Only one thing justifies characterizing – as we did above – the eidetics of the psychic *states* of consciousness as phenomenology: namely, the circumstance already touched upon that the pure experience with its entire essence enters into the psychic state and experiences only an apperception that does not change it but rather apprehends it appurtenantly. It makes of the apriori an aposteriori and itself in turn presupposes the apriori. For it, itself, belongs to a pure Ego as its pure experience, to which, as to everything, belongs the eidetic possibility of being empirically apperceived and so in infinitum. These <now aposteriori states> are connections which, when one has once understood them, possess nothing wonderful. The wonder of all wonders is pure Ego and pure consciousness: and precisely this wonder disappears as soon as the light of phenomenology falls upon it and subjects it to eidetic analysis. The wonder disappears by changing into an entire science with a plethora of difficult scientific problems. Wonder is something inconceivable; the problematical in the form of scientific problems is something conceivable... (*Ideas III*, translated by Ted Klein and William Pohl, 64 *translation modified*)

So, in this passage Husserl most definitely speaks of a phenomenological wonder but it is the wonder over the absolute being of the pure I and transcendental consciousness disclosed by the epoché and phenomenological reduction. The correlation here is the correlation between the being of experience pertinent to empirical consciousness and the being of experience pertinent to transcendental consciousness. Looking again to this chapter in *Ideas III*, Husserl remarks: "Accordingly, it is a fundamental necessity, and of cardinal importance for philosophy, to lift oneself to the recognition that one must differentiate the eidetics of *states* of consciousness, which is a piece of the rational ontology of the psyche, and the eidetics of the *transcendentally purified* consciousness (or being of experience [*Erlebnis-Seins*]), that the latter, the genuine and pure phenomenology, is just as little rational psychology as rational natural theory (Husserl, *Ideas III*, 64). Indeed, the wonder that arises at the disclosure of this absolute



domain of being dissolves under the light of phenomenology, most particularly, under eidetic analysis. Consequently, the transcendental reduction seems to have a function precisely the opposite of that characterized by Jim. Rather than sustain this wonder, that is to say, sustain this quasi-gracious interruption of the familiar, routine, and every day, the reduction makes possible a new habitus, a new scientific attitude whose orientation is directed to a conceptualization of this newly disclosed absolute sphere of being of experience.

At the heart of Husserlian phenomenology lies the principle of all principles. As Husserl says in his Kant Society lectures of June 1931, i.e., the "Phenomenology and Anthropology" lecture, "I must let no previous judgment, no matter how indisputable it may seem to be, go unquestioned and ungrounded." (HuCW VI, 490) Phenomenology is thus in a very real sense to be a presuppositionless autonomous science, justified apodictically, "giving it an ultimate grounding through the activity of raising and answering questions" (HuCW VI, 490). The epoché demands in its universality a bracketing of the being of the world. With the accomplishment of this maneuver, one can thus ask, "Am I now standing face to face with the nothing?" (HuCW VI, 491). Quite the contrary. A bracketed world "continues to appear the way it used to appear; life in the world is not interrupted," as Husserl points out (HuCW VI, 491). "Nevertheless the positing undergoes a modification" (Ideas I – Kersten, 64). Excluding all the sciences related to the natural world, "our purpose is to discover a new scientific domain ... gained by the method of parenthesizing." And this domain is of course the "pure Ego and pure consciousness," i.e., the wonder of all wonders.

I of course agree with Jim when he says, "experience as *Erleben*, living through our agency of manifestation, is having a world" (30). In my own understanding of the Husserlian

project I have always thought of the domain of absolute being, i.e., my being qua pure I, in its immanently temporal universality, in its fully concrete unique essentiality, as wondersome. What is truly wondersome, in other words, is that "every perception of something immanent necessarily guarantees the existence of its object. If reflective seizing-upon is directed to an experience of mine, I have seized upon something absolute itself, the factual being of which is essentially incapable of being negated, i.e., the insight that it is essentially impossible for it not to exist; it would be a countersense to believe it possible that an experience given in that manner does not in truth exist." (*Ideas I* – Kersten, 78) Of course, it is necessary here is to distinguish carefully between the appearance of something transcendent from the givenness of this absolute being. As Husserl notes in *Ideas I*, "We therefore hold fast to the following: Whereas it is essential to givenness by appearances that no appearance presents the affair as something "absolute" instead of in a one-sided presentation, it is essential to the givenness of something immanent precisely to present something absolute which cannot ever be presented with respect to sides or be adumbrated." (*Ideas I* – Kersten trans, 76) So what is truly wondersome is not the manifestness of anything worldly *per se* but rather the manifestness of that which does not, itself, genuinely appear (qua transcendent) yet which is apriori necessary and given absolutely.

My sole concern is that the analysis of wonder laid out in Jim's paper elides over a vital motivation in Husserl's philosophy. For Husserl, phenomenology is a science of essences, which is, by virtue of the epoché and reduction, an apodictic science. Wonder stands at the beginning of the scientific project, but it does not define that scientific activity. The *Logos* essay is pertinent here. So, while we stand in awe at the wonder of all wonders, at this new absolute

domain of scientific investigation disclosed by the phenomenological method, this "wonder disappears by changing into an entire science with a plethora of difficult scientific problems" (*Ideas III*, translated by Ted Klein and William Pohl, 64).

In conclusion, then, I would like to ask Jim to discuss these two wonderful passages by Husserl, i.e., "the wondrous fact" passage in *Ideas I* (or, more precisely, *Husserliana* 3.2) and the "wonder of all wonder" passage from *Ideas III*. Are they consistent with one another? Does the *Ideas III* passage amplify or diminish the analysis of wonder at the heart of your paper? To me, the import of both passages together indicates something quite important about the method of phenomenology that remains undiscussed in this paper. I'll quote from Bob Jordan, my first teacher of Husserl, to clarify what I mean. "The primary methodological function of the phenomenological reduction, be it psychological or transcendental, is to assure the investigation takes *as its point of departure* phenomena that, being given absolutely through immanent experience or *pure* reflection, can be known to be genuine cases of the kind under investigation" (Bob Jordan, "Intro to 'Husserl's Inaugural Lecture'," *Husserl: Shorter Works*, 5 italics mine). The phenomenological method discloses a domain of absolute being, and the phenomenological intuitions that arise as a consequence of this method apodictically grounds phenomenology. But the wonder that we experience at this new disclosure fades away as we proceed in our scientific work of analysis and eidetic description. Phenomenological wonder is thus a distinctly important but inaugurating moment of our scientific activity.

Thank you, Jim.

## Phenomenology of Religious Experience IV: Religious Experience and Description

James G. Hart\*

# Some Moments of Wonder Emergent within Transcendental Phenomenological Analyses

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**Abstract:** There is a distinctive wonder bordering on and awakening to the philosophy of religion within Husserl's transcendental phenomenology. This is not primarily a wonder directed to how things are or that they are, but rather the wonder connected to the most fundamental principle of transcendental phenomenology. That principle is the ancient principle of the convertibility of being with what is true or the inseparability of being and manifestation. Phenomenological wonder is primarily at the correlation of being as what is true or made manifest with consciousness. And yet there is an even more basic phenomenological wonder which founds this correlation, and that is the manifestness of first-person experience within which all other wonder emerges.

**Keywords:** transcendental phenomenology, wonder, manifestness, metafact, Edmund Husserl

## 1 Introduction

This paper is a sketch of some aspects of Husserl's transcendental phenomenology which offer occasions for philosophical wonder bordering on religious wonder. They also verge on fundamental issues in the philosophy of religion. We will not here engage in Husserl's philosophy of religion<sup>1</sup> or a phenomenology of wonder, but assume the noun and verb have prior sufficiently rich meanings for the reader. Suffice it to say that what is meant by wonder here is that quasi-gracious interruption of the familiar, routine, and every day that is more than an unwelcome puzzle or problem which has to be overcome in order to return to the project at hand. And, of course, it itself is an interesting problem bordering on wonder that we may not decide in advance whether the problematic is merely a nuisance to be surmounted, a puzzle to be solved, and not an invitation to a distraction from the mundane opening unto depths of wondrous meanings. Wonder properly is what begins and sustains the life-work of creativity in both theory, foremost philosophy, and art. In this sense much of both theory and art are instigated by facing a limit-situation or confronted with something that is better captured by the term "mystery" rather than a problem. (Parenthetically, it would seem that the increasing and nearly universal understanding of a university as possible without a liberal arts core, i.e., without that which sustains wonder, creates a culture without its most sustaining and nurturing form of consciousness.)

In traditional discussions of wonder we find the distinction between Aristotelian wonder, which also pervades Husserl's phenomenology and which may well border on mysticism, of *how* things are, from the

<sup>1</sup> For a start cf. Hart, "A Précis of a Husserlian Philosophical Theology"; Hart, "I, We, and God: Ingredients of Husserl's Theory of Community"; Hart, "Entelechy in Transcendental Phenomenology"; Hart, "The Truth of Being and God"; Hart, "Husserl and the Theological Question".

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more obviously mystical-theological wonder *that* things are, which are basic for Abrahamic traditions and Wittgenstein.<sup>2</sup> But the distinctive transcendental-phenomenological wonder is that awakened by considering that the other forms of wonder are possible only if *how* and *that* things are is manifest; this is wonder *that* there is manifestness.

## 2 The Wonder of Manifestness

A seventeenth century version of this wonder is that of Thomas Hobbes: “Of all the phenomena or appearances which are near to us, the most admirable is apparition itself, *to phainesthai*.” It is this, the manifestation of manifestation or manifestness, the showing of showing, that I want to dwell on. Hobbes’s own wonder focuses on the consideration that some natural bodies (i.e., human beings) have in themselves “the pictures of almost all things, and others none at all.”<sup>3</sup> Here we have an acknowledgment of the human “body” somehow as an agent of manifestation<sup>4</sup> and we have a philosophical wonder by a materialist at manifestness. Hobbes explains phenomenality and manifestness by the capacity of something like a likeness-making device. Here it would seem the wonder at phenomenality is absorbed in a resolute third-person reductionist objectivist account of interacting bodies. We might say that Hobbes is a forerunner of the battle today to have a heterophenomenology of brain events be the proper philosophical dimension which best analyzes and explains an autophenomenology which alleges lived first-person experience is the core and self-authenticating consideration.

In Husserl there are numerous sources of wonder, but he claimed once that *the most wonderful fact, die wunderbarste Tatsache*, is how the world stands in correlation with one’s agency of manifestation.<sup>5</sup> And perhaps we may say that he comes upon the transcendental reduction as a way to sustain this wonder, i.e., by putting all of life in quotes or parentheses in order that we may not be absorbed first of all with what appears rather than its manifestation to us. On the other hand, precisely because the reduction removes us from the immediacy of the mysteries and surprises of life, and thereby removes us from the quasi-gracious interventions of wonder, one may at least reflect on whether its practice might seem to interfere with the moments of grace, the unconditional demands and depth of wondrous experience of which we are capable and which emerge out of an immediate engagement with life. Again, this paper will not deal explicitly with these questions, but will deal with what for the author are some wondrous aspects and topics of transcendental phenomenology.

Transcendental phenomenology is deeply and classically metaphysical in so far as its foundation is the ancient thesis of the convertibility of being with what is true, which phenomenology renders as the inseparability of being and display or being and manifestation. Getting an initial hold on this requires relinquishing certain empiricist and/or idealist presuppositions in so far as they move us to think of appearances as intervening media from which we must make inferences or which themselves must be overcome or gotten beyond. In which case knowing something would only happen when we have to do with the thing itself quite apart from its appearances. Thus aspects of these traditions have lured us into thinking of appearances as “mere appearances.” Thus the paradigmatic status of the famous straight stick under water appearing as bent. Upon the surfacing of the suspicion that there is a distortion in my perceiving, I might strive to overcome the distortion by getting beyond appearances. I might be moved to surmount the merely apparent insurmountability of mere appearances and embrace the non-manifested immediate thing-in-itself, uncontaminated by being in the relationship of appearing-to-me-or-us, by, e.g., saying “the thing itself is what I know of the thing in its underlying physical reality as described in mathematical formulae.” But Husserlian phenomenology urges us instead to go back to a more basic sense of appearing as manifestation, which is the showing of the thing, the self-givenness of the thing to the honest investigator. There is no

<sup>2</sup> Cf. Wittgenstein, *Tractatus Logico-Philosophicus*, 6.44.

<sup>3</sup> Hobbes, *De Corpore*, 213.

<sup>4</sup> This fundamental term for transcendental phenomenology I get from the work of Robert Sokolowski who describes the transcendental I also as an agent of truth and meaning. See, e.g., Sokolowski, *Introduction to Phenomenology*, 115-119.

<sup>5</sup> Husserl, *Ideen zu einer reinen Phänomenologie und Phänomenologischen Philosophie* Vol. I, 401.

getting beyond manifestation, truthful disclosure. The physicist cannot describe a nature that has not been manifested to her, and the confirmation of her mathematical account of quantum “phenomena” itself will be verified in forms of perceptual appearings. Thus our concern with truth is inseparably concern about the way something shows itself. The concern extends to saying this is so in such a way that it is evident that it is so. There is no truth or error apart from their being manifested as such.

However, in a proper sense every appearing reality is through perception in space and time and this is only perspectival. What appears appears only partially in the obvious sense that only so many aspects, e.g., sides, of something are given at once and to see “the whole thing” one must in the course of time see the sides which at any one moment are hidden. In knowing anything truly and with relative adequacy the work of manifestation must be patiently sustained. This is as much true for ideal objects, like the essence of promising, and for actual objects in space and time, as it is for the meaning of something past for which the avenues of access, e.g., witnesses, documents, etc. might be unknown and needing to be brought to light.

All rendering something evident, all showing or manifesting, is an illumination of it. This is the tradition of the both Plato and Aristotle. In this sense classical Greek philosophy is transcendental. The very sense of the agency of manifestation is that the light of the mind is in play and actuated. If we think of light as what manifests, the light of the mind is not metaphorical, and every other sense of light as manifesting is derivative and metaphorical. Natural light only manifests things if there is a wakeful mind for whom the natural light illuminates. Thus, e.g., the path in the darkness is indicated to me (not to the path, rocks or trees) by the moon’s illuminating. Nevertheless it is also evident that the mind’s illumination of the world in terms of its manifestability and/or intelligibility, e.g., its sounds, colors, natural laws, forms of necessity and contingency, etc. does not *create* these visible, intelligible, manifesting features but shows them forth. In themselves, in their very actuality they have a kind of visibility and/or intelligibility, a kind of luminousness, captured often in our saying, “now I see it,” “now I get it,” awaiting the mind’s actualization. As Aquinas put it “the measure of the reality of something is the measure of its light” and “the actuality of things is itself their light.”<sup>6</sup> It is our agency of manifestation that brings their inherent intelligible and visible luminosity to light in the world of created minds. Aristotle and Aquinas use the example of how the sun or moon sheds light on things, which before were in the dark, and thereby brings out their features, e.g., colors, shapes, and shadows for us. But these natural bodies do not create these features, i.e., the things already have them, and the light from these bodies (or artificial lights) brings forth what before was only potentially intelligible, e.g., that this prior obscure dark silhouette is a tree. That is, the inherent intelligibility, here visibility, of the colors, shapes, etc., is there already, waiting, so to speak, to come out of the darkness. But nevertheless, in the absence of mind or some sensible presence, there is no manifestation. This is a sense in which, for example, Conrad-Martius can say “light must meet light in order for there to be light.”<sup>7</sup> The light involved is not merely that of the intrinsic intelligibility of things and, in the case of visual perception, the illuminating ambience of natural or artificial sources of illumination. In the absence of the light of the mind or at least forms of sentience nothing is manifested. Again, the flashlight and moonlight illuminate nothing if there is no mind or at least percipient being for whom, e.g., the path is illuminated. Indeed, for the unsighted person the illumination of the world is utterly independent of the light of natural or artificial lights. Again, if light is taken to be what manifests, only the light of the mind is the proper non-metaphorical sense of light.

Another often overseen point is in order here in regard to the essence of manifestation or appearing. This has to do with the proper phenomenological sense of manifestation as both illuminating agency and luminous medium. Prior to the basic indispensable appearing as the showing or being shown of things, there is the sense of manifestness as the medium in which I am luminous to myself and within which things appear or are luminous, whether or not truly or adequately so.<sup>8</sup> Husserl makes equivalent the unity of consciousness, the lived life of the I, and the intentional *medium* through which and out of which one lives. Life is lived in a medium of manifestness, the articulation of the kinds of

<sup>6</sup> St. Thomas Aquinas, cited in Pieper, *The Silence of St. Thomas*, 56.

<sup>7</sup> Conrad-Martius, *Schriften zur Philosophie*, III, 262.

<sup>8</sup> Husserl, *Zur Phänomenologie der Intersubjektivität II*, *Husserliana XIV*, 45-46; 51.

which manifestation is the work of transcendental phenomenology. This manifestness, this appearing medium, is rooted in the I as a unique appearing, a constant being and self-appearing through an absolute appearing wherein what appears must necessarily be.<sup>9</sup> But this appearing, this manifestness, is not only a self-appearing but always also a manifestness manifesting being, i.e., of what there is to be known or manifested which is not-I.

Experience as *Erleben*, living through our agency of manifestation, is having a world. This is a conscious having of objects within a wider horizon. It is furthermore being-conscious through an ongoing passive synthetic unifying streaming of life. Husserl very often speaks of this unity of experience as a *medium*, a medium of manifestness, in which the I lives out its life actively and passively and whose manifestness irradiates from the self-shining of the I. What we call consciousness, as the life medium of the I, is uniquely egoic/*ichlich*; but this illuminated-illuminating medium enjoys an objectivity and truthfulness through being illuminated by the I's agency of manifestation. As Husserl put it:

But the world, and as well, in accord with its basic structures, nature, is the non-I, which is given for me as a unity of my consistent experience; therefore it is given as an egoic medium, without which for me nothing would be. It is given in a medium, which is not itself nature, but which is purely egoic.<sup>10</sup>

### 3 Transcendental Consciousness as a Metafact

There are many startlingly wondrous aspects to this position, so startling that one might be tempted to see them as “Luciferian.”<sup>11</sup> Although there are many more, here I want merely to mention nine. Clearly each is worthy of an extensive separate treatment, the beginnings of which at least are to be found in Husserl's writings.

1. The first is that no form of world-presentation, not even that of the scientific world for which, in its most reductionist forms, there is no place for consciousness and mind, is possible without what we want to call the “metafact” of mind and an I. (What “metafact” means here is the original manifestness of mind; see below.) Indeed, the potential and actual intelligibility of nature and anything else stand in a metaphysically necessary, not merely contingent, correlation to some sense of mind. In this sense we have to do with mind as a necessary consideration without which there are no manifest facts for any scientific narratives, even those about the world and nature prior to mind.
2. The manifestness of the world and other minds is always a manifestness to the transcendental I, and whereas all the other forms of evidence are evident to me, to what I refer to with the first-personal pronoun, “I,” the evidence for this referent is the strongest, the most necessary, and phenomenologically prior. This is not necessarily in the form of reflective evidence of me to myself, but as the pre-reflective, non-intentional lived self-presence.
3. Furthermore this evidence of this transcendental I, both in terms of its non-reflective sense as well as its reflective sense, is apodictic and *absolute* in the sense that its manifestness is not in need of any other consideration for it to be manifest.
4. Further, as my colleague and friend Hector-Neri Castañeda pointed out, even the amnesiac inerrantly self-refers with “I,” even if he does not know who in the world he is.<sup>12</sup>
5. Further this I, as what is meant in the first-personal indexical, even by an amnesiac, is a unique non-sortal essence, thus not an individual individuated by anything else or by any acquired properties. Thus my non-ascriptive reference with “I” is to my non-sortal, non-identifiable unique essence which is not totally coincident with this identifiable person in the world, JGH.

<sup>9</sup> Husserl, *Erste Philosophie II*, *Husserliana VIII*, 412.

<sup>10</sup> Husserl, *Phänomenologische Psychologie*, *Husserliana IX*, 52; see also Taguchi, *Das Problem des ‘Ur-Ich*, 194-197; 202-204; 208-210; 245. Husserl moves the medium of light from an Aristotelian environmental medium to the transcendental I.

<sup>11</sup> Cf. Hart, “From Moral Annihilation to Luciferism”; also Hart, “Transcendental Pride and Luciferism.”

<sup>12</sup> Castañeda, *The Phenomeno-Logic of the I*, 232; cf. also Hart, *Who One Is*, Vol. I, especially Ch. II.



6. Furthermore, each I as a transcendental I is implicitly before everything else self-aware and aware of itself in a uniquely necessary way: I cannot conceive that the manifest extinction of all manifested facts and manifested necessities necessarily requires the extinction of my manifesting I. It is unthinkable that I, in my entertaining the prospect of the dissolution of me this identifiable person, JGH, and the world I inhabit, not be.
7. And as a corollary: Because, in this transcendental perspective of manifesting the world's coming to be, and in manifesting its annihilation, it is unthinkable that there be no manifesting I, it is thus in general not thinkable by me or for any other I that there be no I.
8. And because I am only in my ineluctable self-awareness in my agency of manifestation, I myself and my agency of manifestation are through me and there is not manifestable a cause of me and my agency of manifestation beyond me. This means at least that if there is such a causality of this phenomenological absolute, and this would seem necessary, given my not being the cause of my existence merely by reason of its necessary dependence on my non- and intentional awareness of it, the otherness or transcendence of this second absolute must be somehow commensurate with me or me with it, both in terms of specific nature or essence as well as my unique essence of being me.<sup>13</sup>
9. And finally: I, as transcendental I, am present to myself as beginningless and endless. This is to say: As I, as transcendental I, cannot make present a cause of me myself outside of myself or make present a cause (or transcendent illuminating light) of the light of my mind transcendent to my agency of illumination, so I cannot make present my beginning or ending.<sup>14</sup>

Recall that for Husserl the “most wonderful” wonder of phenomenology is the manifestation of things through our agency of manifestation. The questions we must raise here, but not answer, is whether the manifestness itself might not be dwelled on as prior to its tie to the agency of manifestation and what would be the cause of manifestness, the cause of the light of intelligibility, possibly be? For Husserl it would seem the most captivating wonder is subsequent to this presupposed manifestness. He was struck with a “*most wonderful fact (wunderbarste Tatsache)*” that the world is determinate, i.e., manifest and meaningful, and this determinacy stands in a necessary correlation to my agency of manifestation.<sup>15</sup> But this agency of manifestation itself which so captivated Husserl assumes the actuality of manifestness, both of oneself and the world as the prior condition for this state of astonishment as well as the agency of manifestation. If we think of manifestness as an (albeit problematic) equivalent of “consciousness” we move near Fichte’s claim in the *Science of Knowing*,<sup>16</sup> e.g., 1804 and 1805, that it is not the I which gives rise to consciousness/reason/light but light, as even constitutive of reason, which gives rise to the I. Consciousness as luminous medium

<sup>13</sup> Husserl had something like this in mind when, in regard to attempts to found the achievements of mind or spirit on mental laws that were indistinguishable from natural physical laws, i.e., the way laws of association may be considered analogous to laws of nature, and how these function as unintelligible forms regulating actual existence, and thus how, “from out of completely soulless elements there is supposed to be built up a soul, an I, who thinks, knows, values, posits goals,” he protested: “This is *pure nonsense*. It is the most absurd *generatio aequivoca* that has ever been conceived. Only from spirit can there be spirit, only out of elementary consciousness can there be higher consciousness, only from sense can there become novel sense.” Husserl, *Einleitung in die Ethik*, 178. Cf. also Hart, *Who One Is*, I, Ch. VI, §4 for a discussion. If one has a unique essence then avoiding an absurd *generatio aequivoca* would require accounting for not merely *what* one is but *who* one is, if this latter itself is *not* a matter of individuation either from one’s freedom or from one’s insertion in nature, culture, etc. For a discussion of the theological metaphysics that emerges out of these considerations, see Hart, “Die Individualität des wahren göttlichen Selbst”; also Hart, *Who One Is*, Book 2, Ch. 7.

<sup>14</sup> Again, for much regarding these nine themes in Husserl see, e.g., Husserl, *Zur Phänomenologie der Intersubjektivität* II, 151-157; cf. my discussions in n.10 and also Hart, *Who One Is*, Book 2, Ch. VII-VIII, Book 2, Ch. II.

<sup>15</sup> Husserl, *Ideen I*, 401.

<sup>16</sup> Fichte, *Wissenschaftslehre* (1805), 45. We can note that already in the *Wissenschaftslehre* (1804) Fichte argued that the reason as manifesting is inseparable from a sense of “light” and although the agency of manifestation is egoic when one attends to the light by prescinding from the manifold manifested one sees that light is itself supremely absolute and one and the I can see intuitively how it itself is negated in the light by reason of proceeding completely from the oneness of its manifestness (Lecture 8). In Lecture 28 the “I” is presented as an effect of reason. But this it is a peculiar one because inconceivable in the sense that this insight presupposes the I’s agency of manifestation.



or manifestness may appear to go in advance even though it can be shone subsequently to be ineluctably “*ichlich*” or egoic.

The philosophical disclosure of this would have to reconstruct the (quasi-) I-less field of manifestness. Any claim to experience or manifest it would presuppose the I. This seems to be the case in the reconstruction of the initial development of consciousness in the infant: It seems that it is only in the agency of manifestation and what motivates the child to self-reference that the anonymous tacit presence of the I comes to light. A kind of evidence for this is that the child may initially self-refer with third-personal terms and only eventually come to a mastery of the first-personal pronoun. But even if we grant this belated surfacing of the I, and granted that the beginning mind is not actually anything but potentially everything or all of being, and if this all must be manifest and be manifested through its agency of manifestation, is there not in this first encounter with manifestness an initiating sense of the light of being which might to be said to have infinite extension and null intension or comprehension?<sup>17</sup> Here the proposal is not to regress to infancy or childhood, but rather that we, as adults, should pause long enough to find wondrous the originating original manifestness as that which is anterior to everything else and upon which everything else is dependent.

J.V. Valberg nicely captured this wonder occasioned by the original manifestness with the term “metafact.” Clearly for Valberg the manifestness is not to be separated from my first-personal consciousness, i.e., awareness of the manifestness of my existing within a factual horizon of consciousness. In our day, Dieter Henrich, Manfred Frank, and Michel Henry have shown with elegance and precision how the reduction of manifestness to intentional (reflective) consciousness makes self-consciousness impossible. And, as analogous reflections in both Fichte and Schelling compelled them both to observe, this metafact of ineluctable self-manifestation and manifestness thwarts any explanatory regressive reflection. That is, in reflecting on this original intellectual light or manifestness one does not come up with an objectively present grounding truth or consideration which transcends the manifestness or manifestation itself. Or, as Valberg puts it: “Manifestness like truth, does not give rise to a hierarchical series of referentially linked elements or acts. The manifestness of the manifestness that p, like the truth of the truth that p, is just the manifestness (truth) that p.” This metafactual manifestness is the first truth which all others presuppose and the one than which none other is more basic.

Valberg formulates the original wondrous metafact or first truth as: There is SOMETHING, not NOTHING, i.e., it is necessary that whatever is there (SOMETHING/BEING), is within the luminous clearing, and this is inseparable from my being-conscious. This clearing or horizon is inseparably one’s self-manifestation, and this prior luminous field in which everything becomes manifest, whether objectively or non-objectively, cannot itself be something manifested, for it cannot but be always already manifest.<sup>18</sup>

Again we must note, with Husserl’s help, that this fact, *wunderbarsste Tatsache*, is a not a contingent fact that we experience but a necessary fact. And it is a puzzling fact because assigning it a cause among what we may make present to our minds phenomenologically does not seem to be possible without presupposing it. And as a metafact it is only factual in the sense that we are ignorant of it only because of our transcendental naivety.

## 4 Metafact as Both Being-Conscious (*Bewusst-sein*) and Being-Consciousness

As a conclusion I want to submit a promissory note in the form of a proposition: At the heart of what here is named “metafact” is an understanding of consciousness as at once being-conscious, *Bewusst-sein* and being-consciousness. Consciousness is always already consciousness of being; *Bewusstsein ist immer schon Seinsbewusstsein*.

<sup>17</sup> With this we draw near to the metaphysics of nineteenth century philosopher and theologian, Antonio Rosmini. In the twentieth century there are numerous excellent disciples and creative presentations of his thought, none better than those of Michele Sciacca. An especially helpful introduction to Rosmini’s basic ideas is Manfredini, *Essere e Verità in Rosmini*.

<sup>18</sup> For all this see Valberg, *Dream, Death, and the Self*, 192-195. On “metafact,” cf. also Hart “From Metafact to Metaphysics in the ‘Heidelberg School.’”

The proper elucidation of the *cogito* illustrates this well. In being aware or saying “I am!,” there is a sense of being antecedent to all thinking and presenting.<sup>19</sup> The epistemic *cogito ergo sum* must also be appreciated ontologically as a *sum ergo cogitor* (I am therefore I am thought), because a sense of manifest being goes in advance in the uniquely indubitable manifestness of me to myself. And this self-being is not such as to enable me to say being is myself, but rather my self-presence is within the larger field of what is manifest and to be manifested.

That is, co-extensive with manifestness there is a sense of already a universally present medium. In a sense the aboriginal wonder and metafact is the originally present SOMETHING, not NOTHING which goes in advance of all the agency of the mind in its manifesting the world but it also is ineluctably a factor in this life, e.g., in the central role of reference, inference, assent, judgment and predication. Of all the facts with which each deals and must deal, it is being’s prior manifestness which subsequently is tied to oneself as illuminating agent of manifestation. Again being-conscious, *Bewusst-sein* is always already being-consciousness: *Bewusstsein ist immer schon Seinsbewusstsein*. It is this fact which is the one not admitting question and all the others of necessity are referred to this “metafact” and not it to them.

We have in St. Bonaventure an adumbration of the transcendental “most wonderful fact.” For this truly to be Husserlian we must be able to make the case that Husserl’s transcendental consciousness too is essentially constituted by the light of being, i.e., an ineluctable awareness of a most general sense of being. Here is how Bonaventure once put his wonder at what we are calling the most wonderful transcendental metafact: “the blindness of the mind is amazing (*mira igitur est caecitas intellectus*): [the eye of the mind], “intent on particular and universal beings,” does not see that light before which and by which it sees everything, and for Bonaventures this is equivalent to not intellectually grasping (he says “notice/*advertit*”) being itself which is outside of every genus which “comes to our mind before all other things which come to our mind through it... Thus we can truly say that the eye of our mind relative to the most obvious things of nature is like the eye of a bat relative to light.” He concludes: “This very darkness is the supreme illumination of our mind, just as when the eye sees pure light, it seems to be seeing nothing.”<sup>20</sup>

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<sup>19</sup> This is *not* a thesis one finds explicitly in Husserl, but it seems correct. I think, however, Husserl could be nudged into an agreement with the thesis we are proposing on the “metafact” and thus with the assertion: “I am! My I contains a Being (*Seyn*), that goes in advance of all thinking and presenting.” It is in as much as it is thought and it is thought because it is...[*in dem es gedacht wird, and es wird gedacht, weil es ist...*]; therefore, because it only is and only in so far is thought as it *thinks itself*. It is therefore because it *itself* only thinks its thoughts, and it itself only thinks its thoughts, and in this respect thinks itself, because it is. It brings itself forth through its thinking itself, and this from an absolute causality,” i.e., one not absolutely transcendent to absolute transcendent to itself. See Schelling, *Vom Ich al Prinzip der Philosophie oder über das Unbedinge im menschlichen Wissen* (1795), in *Schriften* (1794-1800), 57. This claim for an absolute causality is one with the question of how what the human person refers to with “I” is related to the absolute divine I. But later Schelling will make the case for an absolutely antecedent pre- and trans-conceptual presence of Being prior to any explicit agency of manifestation which is the beginning of all conscious agency or thinking. See Schelling, *Philosophie der Offenbarung* (1841-42), 160 ff. The view of the metafact merely indicated here draws close to the later Schelling on condition that his view of what is anterior to everything else may be construed as inseparably in some sense non- and pre-reflective consciousness. The “metafact” position holds that the originary consciousness (what early Schelling may be taken to mean with “my I contains Being that goes in advance of all thinking and presenting”) is always constituted by being-conscious (*Bewusst-sein*) as consciousness of being. *Bewusstsein ist immer schon Seinsbewusstsein*. Again, this is terrain impressively explored by Antonio Rosmini, for whom intellectual consciousness is constituted by the “divine” intuition of the idea of being which is absolutely anterior to all other acts of consciousness. St. Bonaventure and St. Thomas were formative influences for Rosmini’s reaching this position.

<sup>20</sup> St. Bonaventure, *Itinerarium Mentis in Deum*, 82-83.

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I am very pleased to comment on Mr. Gurofsky's paper, which I find clear and well argued. The central thematic focus of the paper revolves around a thesis basic to Kant's *Critique of Pure Reason*. This is, according to Strawson, the principle of significance. The warrant for this principle Strawson finds explicitly in a passage occurring in the "Transcendental Doctrine of the Power of Judgment (Analytic of Principles), 3<sup>rd</sup> chapter – On the Ground of the distinction of all object in general into *phenomena* and *noumena*" from (A239/B298):

"all concepts and with them all principles, however a priori they may be, are nevertheless related to empirical intuitions, i.e., to data for possible experience. Without this they have no objective validity at all, but are rather a mere play, whether it be with representations of the imagination or of the understanding."

It is worth noting that just after this passage, Kant supplies us with an example to clarify the meaning of this assertion. "Mathematics," he tells us in illustration, "fulfills this requirement by means of the construction of the figure, which is an appearance present to the sense (even though brought *a priori*). In the same science, the concept of magnitude seeks its standing and sense in number, but seeks this in turn in the fingers, in the beads of an abacus, or in strokes and points that are placed before our eyes" (A240/B299). I am tempted to ask at this stage whether or not acceptance of the principle of significance entails, then, acceptance of a corollary theory advanced by Kant in the Doctrine of Method (A713/B741), i.e, that mathematical cognition derives from the construction of <its> concepts? But this is a subordinate query, which I'd be happy to leave unsatisfied in favor of the two hermeneutical questions herein.

Gurofsky advances three arguments in the paper. First, he argues there is a substantive textual basis to assert that Kant accepted the principle of significance. Second, he argues against the claim that the principle of significance so articulated by Strawson (but which is

inescapably in Kant) entails the more modern (i.e., classical) theory of verificationism. And third, in a line of reasoning that follows explicitly from this second argument, he cautions that, "fear of anachronism is no basis on which to interpret away Kant's many emphatic commitments to the principle of significance" (9).

Both the first and the third argument lead me to ask if Mr. Gurofsky could speak more fully on the hermeneutic principle at work in this paper. He speaks disparagingly about the method of the patchwork-theoretic interpreter. This is especially important in the transition to his third argument cautioning against the fear of anachronism, since the anachronism charge stems from the lax application of hermeneutic principles evident in the reasoning substantiating Kant's verificationism. "Indeed," Gurofsky asserts in the last lines of his paper, "the very same fear should prompt us to interpret Kant neither through the lens of our own time nor through that of his forebears, but holistically and from within." So what does this mean? That is to say, what is it "to interpret Kant ... holistically and from within"?

As to the question of holism, I wish to note again that Strawson draws on text from Book II of the *Transcendental Analytic* in order to substantiate the importance of his principle. Indeed, Kant states in the opening lines of Book II that: "The analytic of principles will accordingly be *solely a canon for the power of judgment* that teaches it to apply to appearances the concepts of the understanding, which contain the condition for the rules *a priori*." (A132/B171 italics mine). I realize the brevity of the conference format requires concision. One cannot do everything in such a short amount of time, and Mr. Gurofsky has, indeed, done very much in the time allotted. So, I do not mean to insinuate a flaw of omission with the query I'm posing, here. Rather, I would like to hear Mr. Gurofsky clarify the scope and range of the holism

integral to his hermeneutic principle. We have seen, for instance, that the passage in Kant's text which warrants the principle of significance relates explicitly to the power of judgment and, most specifically, boundaries legitimating its application. My own view is that Kant's Third Critique adds much needed clarification to this principle and so is necessary to a full and adequate understanding of the boundaries that Kant is drawing here in the First Critique. Most important in this regard is Kant's amplification on distinction between regulative and determinative judgments in the Third Critique. However, and again this is not a criticism as such, all the substantiating texts to which Mr. Gurofsky refers occur in the First Critique. Thus, to specify my question, does the holistic approach you suggest restrict itself solely to the First Critique? Or does it, as I would suggest, require that you extend your interpretive gaze to Kant's other logical writings, even to the whole corpus of his critical writings? To what whole do you refer, actually?

My second query addresses the interiority imperative in the hermeneutic principle cited already, i.e., the demand "to interpret Kant ... holistically and *from within*." When considering the entailment of verificationism question, Gurofsky leaves out of his analysis an explication of the schema of the imagination, which one would expect given the interiority imperative integral to his hermeneutic principle. However, the transcendental schema plays a fundamentally important bridging role in Kant's philosophy, and its bridging function seriously destabilizes any verificationist interpretation of his critical philosophy, I believe. True, it is a fundamental thesis of Kant that "the pure concepts of the understanding can never be of transcendental, but always only of empirical use, and that the principles of pure understanding can be related to objects of the senses only in relation to the general conditions of a possible experience, but

never to things in general" (B303). However, the pure concepts are not applied directly to the material of sensation or, to be more precise, appearances. Rather,

The principles of pure understanding, whether they are a priori constitutive (like the mathematical principles) or merely regulative (like the dynamical principles), contain nothing but only the pure schema, as it were, for possible experience; this has its unity only from the synthetic unity that the understanding originally and from itself imparts to the synthesis of the imagination in relation to apperception, and in relation to and agreement with which the appearances, as data for possible cognition, must already stand a priori" (A236/B296)

So, in short, if we look carefully from within Kant's critical philosophy, does not the mediating representation of the transcendental schema, this third thing which is neither category nor appearance, fundamentally undermine any verificationist interpretation of his critical philosophy?

In conclusion, first, what is the scope or range of the holism integral to the hermeneutical principle you advance herein? Second, following the interiority imperative of this hermeneutic principle, does not Kant's analysis of the necessity of the transcendental schema, i.e., this "third thing" between category and appearance, undermine any verificationist interpretation of his critical philosophy? Thank you for your fine paper, and I look forward to hearing what you have to say.

## Kant's Principle of Significance

### 1.

In *The Bounds of Sense*, P. F. Strawson ascribes to Kant what he calls the “principle of significance” (Strawson 1966, 16), on which “there can be no legitimate, or even meaningful, employment of ideas or concepts which does not relate them to empirical or experiential conditions of their application” (16). That Kant subscribed to anything like such a principle is, however, now widely doubted. Of course, Strawson was already aware that there appears to be a major tension between the principle and various important Kantian commitments. (Addressing that tension is beyond the scope of this paper, though I have some ideas about how to go about that that I would be happy to discuss in the Q&A.) But beyond that, the principle has come under suspicion of being positivistic, which many regard as objectionable for two reasons. First, Barry Stroud has argued that the principle is or presupposes a dogmatic verificationism that cannot withstand philosophical scrutiny.<sup>1</sup> And second, many scholars have suggested that the ‘discovery’ of the principle in Kant is really nothing more than an anachronistic projection of twentieth-century positivistic prejudices. **On the contrary**, I argue that (1) **the textual case** for Kant’s acceptance of the principle of significance is powerful, (2) the principle’s identity with or entailment of **verificationism** and consequent dubiety are **unsubstantiated**, and (3) the **worry about anachronism** has a highly equivocal significance and cannot justify reading the principle out of Kant. Indeed, that worry has a dialectical force: It compels us **to interpret Kant from within; yet if we do so**, his acceptance of the **principle of significance is inescapable**. Though making the principle consistent with the rest of Kant’s Critical philosophy presents major challenges, recent transcendent-metaphysically inclined interpreters have made their task too easy, and less interesting, by pretending that the case for the principle is artificially weak.

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<sup>1</sup> Beginning with his 1968, and continued through a number of papers collected in his 2000c.



## 2.

There are two *prima facie* distinguishable elements to the principle of significance as Strawson states it. One is that concepts (including Kantian Ideas, which are concepts of reason (A299/B356)) that do not relate in the right way to experience lack a *use*, the other that such concepts lack a *meaning*. One might think obvious that for a concept to lack a use is just for it to lack a meaning, and vice versa. But in any case, passages in the first *Critique* that seem to commit Kant to both elements of Strawson's principle are plentiful, and there are even some that explicitly assert an equivalence between (lack of) use and (lack of) meaning.

Some of the strongest textual support comes from the Phenomena and Noumena chapter of the first *Critique* (both A and B); the following is only a representative portion. Kant writes that “only the empirical use” of concepts (that is, their use in relation to possible experience) “can occur at all” (A239/B298), and consequently that the categories “can *never* be of *transcendental* but always only of *empirical* use” (A246/B303). Even abstract concepts must be “*made sensible*”, that is, *related proximately or ultimately to sensible intuition* (its object or its form) and thereby shown to have a use in relation to possible experience, “because otherwise the concept[s] would remain (as we say) *without sense* [*Sinn*], i.e., without signification [*Bedeutung*]” (A240/B299).<sup>2</sup> Repeatedly, Kant emphasizes that *what is at stake in the question of putatively transcendent uses of concepts is their Sinn and Bedeutung*: A concept that is not used empirically cannot be given an object and hence “has no sense [*Sinn*] and is completely empty of content” (A239/B298); the categories must take appearances as “their sole objects”, or else “all signification [*Bedeutung*]” is lost (A241/B300); a category is “a way [...] of combining the manifold [that] signifies [*bedeutet*] nothing whatever if the intuition wherein alone this

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<sup>2</sup> Whether or not Kant had the resources to distinguish Fregean sense and reference, Kant certainly does not use *Sinn* and *Bedeutung* to draw Frege's or any other technical distinction. His use of both terms there is emphatic (the rhetorical device of *synonymia*)

manifold can be given is not added” (B306). Against that, some may observe that in *Phenomena* and *Noumena*, Kant leaves room for “transcendental signification”. But that is nothing more than the bare thought of “the unity of thought of a manifold as such” (A247/B304) or “the logical function for bringing the manifold under a concept” (A245), which is so barren as to preclude not merely the *determination* of an object, as some have held, but even *application* to an object or *thinking* an object—which is precisely why categories, be their transcendental signification what it may, “cannot have transcendental use” and “have no use whatsoever when separated from all sensibility” (A248/B305).

But remarks along the foregoing lines are not confined to *Phenomena* and *Noumena*. In the B Deduction, Kant claims that “[s]olely *our* sensible and empirical intuition can provide [the categories] with meaning [*Sinn*] and significance [*Bedeutung*]” (B148-9). In the Schematism, Kant purports to have shown in the A (!) Deduction “that concepts are quite impossible, and cannot have any signification [*Bedeutung*], unless an object is given for the concepts themselves or at least for the elements of which they consist”, and infers, quite remarkably, that consequently concepts “cannot at all concern things in themselves” (A139/B178). He also there claims that specifically sensible schemata are “the true and sole conditions for providing” categories with “*signification* [*Bedeutung*]”, and consequently that “the categories have, in the end, no other use than a possible empirical one” (A146/B185). In *On the Supreme Principle of All Synthetic Judgments*, Kant writes that the presentations of space and time must ultimately relate to objects of experience or else “have no signification [*Bedeutung*]”, and then immediately states that “thus it is, without distinction, with all concepts whatsoever” (A156/B195). In the *Postulates*, Kant observes that the principles of modality “are restrictions of all the categories to merely empirical use, and do not admit and allow transcendental use of the categories”

(A219/B266). In the A Paralogisms, Kant purports to have shown in the Analytic that “pure categories [...] have no objective signification [*Bedeutung*] in themselves, i.e., if they are not based on an intuition to whose manifold they can be applied as functions of synthetic unity” (A348-9). In the Antinomies, Kant declares himself to have shown repeatedly that there is “no transcendental use of pure concepts either of understanding or of reason” (A515/B543). Later in the Dialectic, Kant claims that the transcendental, i.e., rational, principle “for making an inference from the contingent to a cause” does have signification [*Bedeutung*], but “only in the world of sense”; “outside this world it has no meaning [*Sinn*] at all” (A609/B637).

Those are only a sample of Kant’s remarks that seem to testify to his acceptance of something strongly resembling the principle of significance. They seem recalcitrant to being read in any other way. For what is the claim, e.g., that “only the empirical use [of concepts, i.e., their use in relation to possible experience] can occur at all” (A239/B298) on pain of otherwise having “no sense [*Sinn*]” (A239/B298) or being “without signification [*Bedeutung*]” (A240/B299) if not the claim that “there can be no legitimate, or even meaningful, employment of ideas or concepts which does not relate them to empirical or experiential conditions of their application” (Strawson 1966, 16)? I have not even mentioned the many other Kantian commitments that are difficult to justify or even to make sense of unless Kant accepted the principle, such as his claim that the principles of understanding, just insofar as they “contain nothing but, as it were, the pure schema for possible experience” and thus “the basis for the possibility of experience”, are “the source of *all* truth” (A236-7/B297; my emphasis), or his claim, notwithstanding some recent commentators,<sup>3</sup> that “speculative *knowledge* [*Wissen*] proper cannot concern any object at all other than an object of experience” (A471/B499).

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<sup>3</sup> Watkins and Willaschek (unpublished), among others.

Undoubtedly, many interpretive difficulties arise from taking those remarks at face value. Yet the striking placidity with which commentators nowadays play them down<sup>4</sup> belies the magnitude of the interpretive task required to make philosophical sense of them and the corresponding magnitude of interpretive defeat implicit in simply declining to take them seriously. The method of a patchwork-theoretic interpreter, with which I ordinarily do not sympathize, is in the present case preferable in its frank recognition of the difficulty, even if it is ultimately “defeatist” (Abela 2002, 256).

### 3.

Against all that, a predictable objection will be that all the remarks I have canvassed above, and the many similar ones scattered throughout the Critical corpus that I have neglected, are actually *not* evidence of Kant’s commitment to anything like Strawson’s principle of significance but can *seem* to be so only because of latent positivistic interpretive bias. Kenneth Westphal claims that “Strawson’s (1966) interpretation of Kant marks the confluence of neo-Kantianism and positivist verificationism” (2004, 42), and Frederick Beiser warns that “we should beware of making Kant seem relevant at the cost of historical accuracy”, namely by making Kant “more scrubbed and sanitary for [our] more positivistic age” (2006, 589). Likewise, Patrick Kain notes with approval that what he views as “excessively positivistic interpretations” and even “appropriations” of Kant’s philosophy are on the wane (2010, 211). Yet where Strawson uses ‘positivism’ and related terms in *The Bounds of Sense*, it is only to contrast a positivistic account of geometry with Kant’s own, which Strawson does not suggest violates the principle of significance (1966, 277-81). So why suspect the principle of significance of positivism?

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<sup>4</sup> E.g., Chignell 2010, 179; Allais 2015, 212-13.

One important basis of the association of Strawson's principle with positivism is surely Stroud's famous 1968 article on transcendental arguments (2000b). Such arguments, he suggests, must either rely on a dogmatically assumed 'verification principle' that actually makes them superfluous or else be so weak as only to instruct us about our thought or experience construed merely subjectively, quite apart from how things are beyond that thought or experience (2000b, 23-4). The result of Stroud's intervention has been to cement the thoughts, first, that if Kant really does endorse the principle of significance, then he must be a verificationist (hence a positivist), and second, that for verificationism to enter Kant's strategy at any point is for that strategy to be dogmatic or a failure.

Yet however Strawson may use the principle of significance in his own philosophy, the principle by itself, just as Strawson purports to find it in Kant, neither is nor entails verificationism. That can be brought out in two ways. First, Stroud takes verificationism to make possible a quite flatfooted anti-skeptical procedure, on which when one encounters a (skeptical) doubt about our ability to know the truth-value of some proposition, one *first* discerns that the proposition is meaningful and *then* concludes that, it being meaningful, no such doubt is possible (2000a, 162). Now certainly it would be a disaster for Kant's project if he relied on or enabled such a procedure. But the principle of significance neither says nor entails that the meaningfulness of concepts and judgments (or, indeed, their meaning) can be settled in advance of reflection on their bearing on reality—rather than as a part of that very reflection. It merely says that only where thought bears on reality in the right way, i.e., by relating to possible experience or its objects, is thought meaningful. So the principle cannot by itself enable Stroud's envisioned flatfooted anti-skeptical procedure. And since, indeed, nothing in Kant's Critical philosophy (certainly nothing that Stroud points to) would, when coupled with the principle of

significance, license such a procedure, Kant's endorsement of the principle and his use of it to explain why certain transcendent thoughts are out of bounds would be neither obviously dogmatic nor, by Stroud's lights, verificationistic.<sup>5</sup>

Second, verificationism as classically conceived has been committed to (1) the rejection of the possibility of synthetic *a priori* judgments, (2) the rejection of the possibility of recognition-transcendent truths, and (3) commitment to various reduction-programs. But the principle of significance requires none of that: (1) A synthetic *a priori* principle of pure understanding, such as the second Analogy, can be related to experiential conditions of its application—namely, by being shown to characterize a condition of the possibility of experience at all. (2) That there are rational beings on other worlds can be true even if, contingently, we will never be able to confirm it (say, because of immense distances between worlds and limits to possible technological advancement before the universe collapses), so long as those other rational beings stand in the community of causal influence that, per the third Analogy, constitutes possible experience.<sup>6</sup> And (3) that all meaningful thoughts must relate in the right way to experiential conditions of their application is not itself a claim about what meaningful thoughts *mean* and hence has no immediate reductionistic consequences.

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<sup>5</sup> Stroud thinks that Kant can non-dogmatically endorse the principle of significance only at the expense of accepting transcendental idealism, which Stroud conceives of as a subjective idealism of construction or projection (2000a, 161-2). He is wrong so to conceive it, but herein I do not dispute Stroud on all fronts.

<sup>6</sup> When giving an earlier iteration of this paper, an audience member objected that Ayer, for one, accepts the possibility of verification-transcendent truths of just the sort to which my example belongs while maintaining the compatibility thereof with verificationism. Now first, that strikes me as somewhat *ad hoc* on the verificationist's part, and here I am tempted to follow Abela (2002, 233-44) in arguing that the point at which the verificationist has liberalized their position enough to avoid all the objectionable consequences is just the point at which it ceases to be verificationism. But second, the *ultimate ground* of Ayer's liberalism about a case like my example is a conception of idealized observability, whereas for Kant, the *ultimate ground* is belonging to the causal community that constitutes possible experience (A225-6/B272-4), though Kant accepts that the latter entails the former.

4.

Yet the immense impact of Stroud's work is not the only basis of suspicion that the principle of significance is not really in Kant but only in the positivism-tinged spectacles of the Kant-interpreter. Clearly, there is at least some family resemblance between the principle and verificationism, especially insofar as both belong to larger projects of limiting the pretensions of transcendent metaphysics. Now that should not surprise us after the work of scholars like Alberto Coffa (1991) and Robert Hanna (2001), which shows that the logical positivists themselves, like Strawson, were influenced by what they took Kant to be saying, however far that may be from what Kant really meant. But one may suspect that the family resemblance between Strawson's principle and classical verificationism is most plausibly explained by Strawson's having grown up in positivism and not by anything genuinely in Kant. If that is right, then the putative 'discovery' of the principle of significance in Kant is just anachronism.

Suspicion of anachronism is, I suspect, more or less explicitly present in the minds of many commentators, including Westphal, Kain and Beiser. The latter voices the suspicion sharply when he writes that "We learn little from past thinkers when we make them caricatures of ourselves", and that his aim in reading resolutely transcendent-metaphysical commitments into Kant is to "restore the historical integrity of Kant's doctrine against those who would dismantle it for the sake of their own philosophical agenda" (2006, 590).<sup>7</sup>

I agree that Kant interpreters should be wary of anachronism. But the anachronism of projection of the present onto the past is not the only kind. Evidently our interpretive conception remains under the control of present dogmas if, overly fearful of reading them into Kant, we systematically ignore or downplay key Kantian commitments. And equally anachronistic is to

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<sup>7</sup> In fairness to Beiser, he may not mean to exclude taking Kant's anti-metaphysical impulses, including the principle of significance, equally seriously, though his rhetoric is suggestive in that direction.

project onto Kant the doctrines and methods of his predecessors or even contemporaries and thereby to arm oneself in advance with an artificially low expectation of how novel his philosophy could really be.

To be sure, Kant is steeped in the rationalist metaphysics of Leibniz and Wolf, and many elements of his vocabulary and central concerns of his problematic are recognizably inherited or developed from his engagement with that tradition. Yet the logical force of those facts is that of a *clue*, not a *determinant*. That is, the inherited vocabulary and concerns should undoubtedly prompt us to take seriously the question, ‘Just how deep do the continuities between Kant and his forebears really run?’ But they do not by themselves settle that question: That Kant uses terms and retains concerns from a preceding tradition does not at all entail fundamental continuity of doctrine or method with that tradition except given very loaded assumptions about the limits of philosophical creativity.

And if that is right, then fear of anachronism is no basis on which to interpret away Kant’s many emphatic commitments to the principle of significance. Indeed, the very same fear should prompt us to interpret Kant neither through the lens of our own time nor through that of his forebears, but holistically and from within. That, of course, is no easy task, and it is undeniable that reconciling the principle with Kant’s transcendent-metaphysical impulses poses an intimidating and probably still unmet challenge. It may be that meeting the challenge is impossible, and that, in the long run, a defeatist, patchwork interpretive orientation will prevail. I have tried to argue only that we must face the challenge squarely rather than letting ourselves off the interpretive hook.



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## **Sandmeyer – Diversity, Equity, and Inclusion Statement**

I include this statement in every syllabus: "As faculty within the University of Kentucky, we in the Department of Philosophy are committed to our core values of diversity and inclusion, mutual respect and human dignity, and a sense of community (Governing Regulations XIV). We acknowledge and respect the seen and unseen diverse identities and experiences of all members of the university community (<https://www.uky.edu/regs/gr14>). These identities include but are not limited to those based on race, ethnicity, gender identity and expressions, ideas and perspectives, religious and cultural beliefs, sexual orientation, national origin, age, ability, and socioeconomic status. We are committed to equity and justice and providing a learning and engaging community in which every member is engaged, heard, and valued." In this document I will explain how I realize this ideal in the classroom.

### *Principles of Universal Design*

All of my classes are constructed according to the seven principles of universal design (see [universaldesign.ie](https://universaldesign.ie)). Some of these principles are not necessarily apparent to the student/user, but most are explicit and easily recognizable features of my course. According to the first principle of equitable use, I provide identical, or when that is not possible, equivalent means of use to all students. See my Teaching Portfolio, especially the PHI100 and PHI205 packets, where I have discussed in detail course mechanics. I build my courses in Canvas explicitly around maximal accessibility. Not only do I write all my own HTML code to ensure the pages are readable in multiple formats, but also I use the accessibility checker embedded in that software to confirm there are as few gaps as possible. Additionally, in the first weeks of the semester I have explicit lessons on the accessibility options available to students using Canvas. The principle of flexible use entails that differences in student abilities and learning styles are consciously accommodated in the build of my class assignments. For instance, students may decide how to complete a discussion forum assignment, e.g., by writing text, by recording a video, recording audio, or another means. My course design is marked by the principle of simple and intuitive use. Not only do I write the code to accommodate multiple different readers, but there is a simple and uniform style characteristic to the pages I create. Indeed, there are typically really only three pages with which students work: the front page, the daily lesson, and the lesson page, itself. All these pages have an identical header, and they all intuitively linked together. Information is presented consistently from beginning to end. Furthermore, I construct my lessons according to the principle of perceptible information. Lesson content is available in multiple redundant formats, typically presented both verbally and in written format. I employ heavy use of images that supplement these presentational modalities. That is to say, lessons are designed to address a diversity of sensory and processing abilities. Especially important in light of the pandemic, my classes are designed with a high tolerance for error. I arrange the physical classroom, itself, to be efficient for low physical effort, especially for those whose needs require accommodation. Indeed, the scale of the classroom is an important consideration, as I teach many large classes. Hence, I ensure that size and space for approach and use are integral components of the class experience.

### *Inclusive Teaching*

In all my classes I endeavor to implement the following these principles of inclusive teaching into the course. First, and perhaps most importantly, I establish a course climate that fosters a sense of belonging for all students in the class. As I discuss in my Teaching Statement, all my classes are built around the ideal of the learning community. Hence, I form students into groups, in which they remain the entire semester. Essential to this task is the work I ask them to complete together in

these groups in the classroom. The first task is for students to get to know one another. They accomplish this by pairing together, introducing themselves to each other, and discussing their interests. Once this is complete, the partner introduces her peer to the larger group. My instruction to the groups is essential at this stage, I believe. The aim of this exercise is not to introduce the other but more so to identify something about the other that inspires. Students come to recognize their peers as fully developed adults having inherent worth and an identity that deserves respect. Every classroom interaction and group assignment, whether in-class or online, revolves around the principle of respect for inherent dignity of the other. Of course, this desiderata demands my constant attention to the dynamics of the group interactions, and this often includes avenues of anonymous feedback to the class instructor.

In addition to the careful shaping of the classroom climate, I design the course content to recognize diversity and barriers to inclusion. This can be most clearly seen in my PHI336 Environmental Ethics class. We read Aldo Leopold's very famous essay "The Land Ethic." After this, we consider the articulation of this ethics from the standpoint of traditionally excluded peoples. For instance, we read Lauret Savoy's "Alien Land Ethic" directly after reading Leopold. Here she notes that she, an African American woman with Indigenous roots, does not see her own history included in Leopold's natural history of the land community. We move from there to read Drew Lanham, a black ornithologist. We discuss the racially charged confrontation between a white woman in New York city's Central Park and a black amateur bird watcher. So, we discuss that the extension of the land ethic to include plants and animals is often mute regarding the exclusion of certain peoples in our social history. This recognition marks not a moment in the class but rather a transition to consider environmentalism from a radically other perspective. Students take an implicit bias test. We do not discuss the results of these tests in class. But the class, indeed all my classes, are designed to maximize self awareness and a commitment to inclusion. In my Food Ethics class, for instance, students come to recognize that food insecurity isn't simply a poverty issue. Rather, we study how food systems, themselves, bear the marks of exclusion in the very demographics of food production and distribution.

### *Modelling Attitudes and Behavior*

There is a story I tell in almost all my classes. It is a fictional story about an encounter that I have with a student. In the story, I explain that for some reason he and I take an immediate dislike to one another. That is, this dislike manifests itself without provocation. We have all experienced this, I point out. We meet someone, the hairs stick up on our necks, and there's perhaps even a little feeling of antipathy. Its inexplicable often times. The point of the story, I explain, is the meaning of respect. As persons standing before one another, we have a duty to respect the inherent worth of the other. My duty to my students, in other words, does not arise nor is it not rooted in my feelings for (or against) that student. Rather, the student is a person having inherent worth, and I will act in a way that respects this worth.

So, I tell them. If I like you, I will respect you. But even if I might not be inclined toward you, I will respect you equally. Respect is a moral attitude, not a psychological emotion. It is an attitude, I explain, that defines our interactions together in this classroom. Throughout the semester, I rigorously maintain this attitude and explicitly ask my students to do the same. Together, we model this moral attitude of respect for the intrinsic value of the other. Difference of race, gender, economic station, etc. may impact our interactions together, but they ought never subvert this attitude.

## **Sandmeyer – COVID Impact Statement**

### *Facts on the Ground*

The COVID pandemic transformed the university first during spring 2020. Over that spring break, all students were sent home (or away from campus), and my classes moved to an online synchronous modality for the duration of the semester. With the approach of the fall 2020 term, the University Administration requested faculty, especially those of us who were teaching predominantly first- and second-year students, to teach in-person, if possible. Since the majority of my students met that criteria, I opted to teach my classes using a hybrid modality. Distancing protocols required alternating attendance. One third of my classes were in person for one day of the week, while the other two-thirds participated synchronously online. No student was required to attend in-person, if they felt uncomfortable doing so. This experiment seemed to work for the first few weeks, but it ultimately proved a failure. Most professors had opted not to teach in-person. So, my in-person students had run to or from their dorm (or apartment or wherever) to attend my class, as mine was their only in-person class. The strain of attending under these modalities was too much for the students, and they slowly stopped attending in-person. I changed to an entirely online synchronous modality after only one month. Spring 2021 was run entirely online synchronously. It was not until fall 2021 that I returned to in-person modality with full attendance, though we were all masked. And this situation remained through the spring 2022.

### *Impact on Teaching*

The immediate impact of the pandemic in spring 2020 was profound. That semester I was teaching PHI100 Introduction to Philosophy having four sections of 25 students each and PHI336 Environmental Ethics having 32 students each. When we moved to an entirely online modality, the impact of this transition was variable on my students. Students from wealthier households who lived in the suburbs or the city had consistent access and, typically, better support systems to help them. First generation students, students from stressed households, and those whose economic station was precarious already tended to suffer manifestly under the strain of the pandemic. Access to consistent Wi-Fi was a real problem, as very many of my students moved back to Appalachia and had poor Internet services in their area. Further, many faculty at UK, themselves, were unprepared for this sort of transition having little expertise working online. The significant online teaching experience I had garnered over the years helped the transition in my classes. My students moved rather seamlessly to an online synchronous modality, as I had already designed my class Canvas portals in such a way as to accommodate this modality. I implemented a simplified grading structure, which consciously avoided penalizing students for poor work accomplished post-transition. Nevertheless, my first- and second-year students, particularly, showed real signs of stress as the semester proceeded. By the end of term, a significant percentage of my class stopped participating. The entire semester was a draining to the core.

One of my greatest concerns this first pandemic semester was for the graduate students assisting me in my PHI100 class. These students taught their own sections one day a week (Fridays), while I lectured the other two days. In response to the fundamental changes wrought by the pandemic, I created redundancies in my lessons to reduce their teaching load. I implemented the simplified grading structure as much for their benefit as for the students. And I set up a schedule of weekly meetings where we could identify problems and discuss strategies and tactics to address these. But the stress of the pandemic was as poignant for them as it was for our students. I essentially created a triage system to assess the health and well-being of my students and assistants, alike; identify those most in need of help, and pinpoint my attention on these.

Since that first emergency semester, the greatest impacts in the classroom have been what I call DEI impacts. I have seen that students with Letters of Accommodation from the Disability Resource Center, especially those whose disability is psychological in nature, experience great difficulties. The continuing pandemic has weakened many students' emotional reserves. Online modalities have impacted those with learning challenges in very palpable ways. A significant reason why I have emphasized the 7 Principles of Universal Design in all my classes (see my DEI statement) is to address these impacts. However, one positive outcome can be seen in my ongoing efforts to create inclusive learning communities in my classes. I discuss this more fully in my Teaching Statement. Suffice it to say here, the pandemic has integrated online education into the classroom as never before. Students now not only understand how to be successful online learners, but they also have come to expect that their classes have significant online modalities built into them. Online discussion forums, flipped classes, enhanced communication tools can be powerful instruments of community building.

### *Service*

The effects of the COVID pandemic have impacted faculty cohesion and the enthusiasm for teaching in profound ways. I have discussed in my Service Statement how I have been motivated by this to establish and develop an Environmental Humanities Initiative here at UK. A fundamental short-term goal of the UK-EHI which I detail in my draft report is the creation of an EHI Community here at UK. The aim of the Initiative is to rebuild the UK community of humanities educators and to restore the enthusiasm of our humanities faculty for interdisciplinary environmental research. We have completed one year of work in this endeavor. While we have some 60 faculty, administrators, and community members signed on to the Initiative, the distancing and masking restraints imposed by the pandemic and the continuing threat of infection by new variants has had a real impact on the progress of this Initiative. We did win a grant from the Cooperative for the Humanities and Social Sciences to organize and put on three EH workshops last spring. However, we were able to produce only one of these workshops. This was planned to be in-person but had to be held online. Consequently, it was moderately attended.

### *Research*

My ability to attend conferences and to present my research has been severely impacted by the COVID pandemic. Apart from the care I had to take for the health of my family, many of the organizations that I most regularly attend simply cancelled their conferences these last few years without an online option.