

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

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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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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

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

(contact me, if scheduled times are inconvenient)

Zoom Address (for meetings online):uky.zoom.us/my/bobsandmeyer**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

philosophy.

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). 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
 - 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) or visit the DRC website (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) 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)

Date	Day	(links open at time of class) Lesson	(due on day listed) Homework
Introductions			
01/10	Mon	Introductions	
01/12	Wed	The Phenomenological Movement	1. Read and Review <ul style="list-style-type: none">◦ Syllabus◦ Review Daily Schedule 2. Read Spiegelberg - The Phenomenological Movement , Introduction (pp. 1-24, skip section "A" pp. 7-11)
01/14	Fri	zu den Sachen selbst (to the things themselves)	1. Read Adolf Reinach - Concerning Phenomenology , pp. 194-200, 210-216, & 218-221 2. Handouts: <ul style="list-style-type: none">◦ Reinach - Concerning Phenomenology (Sandmeyer Outline)◦ Husserl et. al. - Forward to Jarhbuch I 3. Recommended: <ul style="list-style-type: none">◦ Spiegelberg - The Phenomenological Movement, Adolf Reinach (1883-1917) - Phenomenological Ontology of Essences, pp. 191-196.
01/17	Mon	No classes; MLK, Jr. Holiday	
01/19	Wed	Wilhelm Dilthey, Ideas Concerning a Descriptive and Analytic Psychology	1. Read Dilthey, Ideas , Chapter 1 (pp. 23-41)
01/21	Fri		1. Read Dilthey, Ideas , Chapter 4 (pp. 51-72)
01/24	Mon		1. Read Dilthey, Ideas , Chapter 7 & 8 (pp. 81-106) 2. Recommended: read chapter 9 also, 106-17
01/26	Wed	Franz Brentano, Psychology from an Empirical Standpoint	1. Read Brentano, Psychology , II.I (pp. 59-77)
01/28	Fri		1. Read Brentano, Psychology , II, IV (pp. 120-130)
01/28 - Last day to drop without a W or change grading option.			
01/31	Mon	(Brentano, Psychology continued)	1. Read Brentano, Psychology , II, VI & IX (pp. 150-155, 206-208)
02/02	Wed	Dilthey, Brentano, & Reinach	1. complete draft of 1st analysis paper
02/04	Fri	Online Meetings (sign-up here)	1. 1st Analysis Paper: Brentano, Dilthey, or Reinach (due by 11:59pm)
Edmund Husserl			
02/07	Mon	Intro: Phenomenological Psychology, Lectures SS 1925, "Introduction"	1. Read Phenomenological Psychology , pp. 1-22

02/09	Wed		1. Read Phenomenological Psychology , pp. 22-37
02/11	Fri	Intro: Encyclopædia Britannica, "Phenomenology" (1927) : Phenomenological Psychology and Transcendental Phenomenology	1. Read The Essential Husserl , pp. 322-327
02/14	Mon	<i>Class canceled</i>	
02/16	Wed	Intro: Encyclopædia Britannica, "Phenomenology" (1927) : Phenomenological Psychology and Transcendental Phenomenology	1. Read The Essential Husserl , pp. 327-333 <ul style="list-style-type: none"> ◦ definitely read section II, pp. 327-333 ◦ I recommend you read section III, pp. 333-336.
02/18	Fri	Intro: "Phenomenology and Anthropology" (1931)	1. Read Husserl - Phenomenology and Anthropology , pp. 485-495 <ul style="list-style-type: none"> ◦ I recommend you read the whole lecture, pp. 485-500.
02/21	Mon	Phenomenology as Transcendental Philosophy (<i>Ideas I</i>) "Natural Attitude and Its Exclusion; Conscious as Transcendental"	1. Read <i>The Essential Husserl</i> , pp. 60-79
02/23	Wed	Phenomenology as Transcendental Philosophy (<i>Ideas I</i>) "The Region of Pure Consciousness"	1. Read <i>The Essential Husserl</i> , pp. 79-85
02/25	Fri	Phenomenology as Transcendental Philosophy (<i>Ideas I</i>) "Noesis and Noema"	1. Read <i>The Essential Husserl</i> , pp. 86-96
02/27	Sun		1. 2nd Analysis Paper : Husserl (<i>recommended deadline</i>)
02/28	Mon	Phenomenology as Transcendental Philosophy (<i>Ideas I</i>) "Question of Levels"	1. Read <i>The Essential Husserl</i> , pp. 96-100
03/02	Wed	Phenomenology as Transcendental Philosophy (<i>Ideas I</i>) "Noema and Object"	1. Read <i>The Essential Husserl</i> , pp. 102-108 (<i>jump over "Expressive Acts," 100-102</i>)
03/04	Fri	paper meetings (no in-person class)	1. 2nd Analysis Paper : Husserl (<i>final deadline</i>)
03/06	Sun		1. 1st Phenomenology Paper : Husserl

Max Scheler

03/07	Mon	"On the Essence of Philosophy"	1. Read Scheler - "The Nature of Philosophy" , pp. 69-80
03/09	Wed		1. Read Scheler - "The Nature of Philosophy" , pp. 80-92
03/11	Fri		1. Read Scheler - "The Nature of Philosophy" , 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	"Person" in Formalism	1. Read Scheler - Formalism , pp. 382-398
03/23	Wed		1. Read Scheler - Formalism , pp. 398-415
03/25	Fri		1. Read Scheler - Formalism , pp. 476-489
03/27	Sun		1. 3rd Analysis Paper : Scheler
03/28	Mon	The Human Place in the Cosmos	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	(HPC, continued)	1. Read <i>The Human Place in the Comos</i> , pp. 21-35
04/01	Fri	<i>Class canceled</i>	
04/04	Mon	(HPC, continued)	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	Paper meetings	
04/10	Sun		1. 2nd Phenomenology Paper: Scheler

Martin Heidegger ("SZ" = marginal pagination [*Sein und Zeit*])

04/11	Mon	Being and Time: Intro I & II	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 suggested paper topic questions
04/17	Sun		1. 4th Analysis Paper: Heidegger (<i>Being and Time</i> Introductions)
04/18	Mon	Being and Time: Division One	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"> • Being in the World, Worldhood of World • Being-with, the 'They' • Being-In as such • Care as the Being of Dasein 	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	in-class discussion	1. paper meetings
04/29	Fri	<i>Reading Day - no class</i>	
05/04	Wed	Final assignments due by 3:00pm EST	1. 3rd Phenomenology Paper: Heidegger
5/07	Sat		1. Grad Student Final Paper: Phenomenology (due by 11:59pm)

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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.

(left blank intentionally)

PHI 516: 001

Phenomenological Directions

MWF 1:00pm - 1:50pm (CB 217)

Spring 2022Syllabus

Lesson Date	Lesson Objectives	Homework for next lesson
18 Feb Friday	<p>With this lesson, students should be able to:</p> <ol style="list-style-type: none"> explicate the following terms: <ol style="list-style-type: none"> anthropologism natural attitude <ol style="list-style-type: none"> naive attitude transcendental philosophy explain the epistemological principle motivating phenomenology; describe the phenomenological method of correlation-research. 	<ol style="list-style-type: none"> Read <i>The Essential Husserl</i>, pp. 60-79 "Phenomenology as Transcendental Philosophy"

Readings & Resources In Use Today

- [Husserl - Phenomenology and Anthropology](#)

Learning Objectives to Date		
<u>Feb 7-9</u> <i>Phenomenological Psychology (1925)</i>	<u>Feb 11-16</u> <i>Encyclopædia Britannica</i> "Phenomenology" 1927"	<u>Feb 18</u> "Phenomenology and Anthropology" (1931)
<ol style="list-style-type: none"> describe the causality of motivation operative in descriptive psychology (i.e., the human sciences); explain the "marvelous paradox" at the heart of Dilthey's psychology; define psychologism; distinguish phenomenology from descriptive psychology. define intentionality and intentional analysis; distinguish the psychological-phenomenological method from the transcendental-phenomenological method. 	<ol style="list-style-type: none"> gain a preliminary understanding the phenomenological reduction; describe phenomenological reflection (and distinguish it from 'self-observation'); explicate the following terms <ol style="list-style-type: none"> epoché bracketing noema (cogitatum) noesis (cogito) [ego] describe the method of eidetic reduction; distinguish psychological subjectivity from transcendental subjectivity. 	<ol style="list-style-type: none"> explicate the following terms: <ol style="list-style-type: none"> anthropologism natural attitude <ol style="list-style-type: none"> naive attitude transcendental philosophy explain the epistemological principle motivating phenomenology; describe the phenomenological method of correlation-research.

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 cogitations, 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)

(End of Lesson)

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

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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) Exemplary	(B) High Achievement	(C) Satisfactory Achievement	(D) Inadequate
Precision (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.
Evidence	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.
Clarity (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) Exemplary	(B) High Achievement	(C) Satisfactory Achievement	(D) Inadequate
Thesis	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.
Evidence	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.
Organization	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.
Clarity (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.

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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:
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 - 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.

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Double-check your submission follows these requirements and understand the automatic deductions *before* uploading your essay.

Upload and Formatting Requirements

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 - 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)

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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.

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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."¹ 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

¹ 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).”²

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.”³ 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.”⁴ 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.”⁵ Descartes’ attempt to withhold assent turns into a universal doubt. He ends up deciding:

² Empiricus, *Sextus*, 5.

³ Rene Descartes, *Meditations 1&2*, trans. John Cottingham, 1, <https://rintintin.colorado.edu/~vancecd/phil201/Meditations.pdf>.

⁴ Descartes, *Meditations*, 3.

⁵ 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.⁶

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.*"⁷ 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."⁸ So, in

⁶ Descartes, *Meditations*, 3.

⁷ 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.

⁸ 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.”⁹

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.”¹⁰

⁹ Husserl, *Essential*, 65.

¹⁰Husserl, *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."¹¹ 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."¹² 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.*"¹³ 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

¹¹ Husserl, *Essential*, 64.

¹² Husserl, *Essential*, 64.

¹³ Husserl, *Essential*, 64.

epoché is an operation which will “*make “pure” consciousness, and subsequently the whole phenomenological region, accessible to us.*”¹⁴

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.”¹⁵ 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

¹⁴ Husserl, *Essential*, 67.

¹⁵ 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.”¹⁶ 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.”¹⁷ 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

¹⁶ Husserl, *Psychological*, 491.

¹⁷ Husserl, *Psychological*, 493.

enables the understanding of how consciousness “constitutes the world as an *objective* world, as *a world that is identical for everyone*.”¹⁸

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.”¹⁹ 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.

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¹⁸ Husserl, *Psychological*, 498.

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