

**EDPL 736: PHENOMENOLOGICAL INQUIRY II**  
**Fall Semester 2006**  
**Instructor: Professor Francine Hultgren**

<b>Time:</b>	7:00 – 9:45 p.m. Thursday	<b>Office:</b>	3112A Benjamin
<b>Place:</b>	1107 Benjamin Building	<b>Hours:</b>	1-3 T & Th, and
<b>Credits:</b>	3		By Appointment
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We find in texts only what we put into them... We shall find in ourselves, and however else, the unity and true meaning of phenomenology. It is less a question of counting up quotations than of determining and expressing in concrete form this phenomenology for ourselves which has given a number of present-day readers the impression on reading Husserl and Heidegger not so much of encountering a new philosophy as of recognizing what they had been waiting for. Phenomenology is accessible only through a phenomenological method. Let us, therefore, try systematically to bring together the celebrated phenomenological themes as they have grown spontaneously together in life. Perhaps we shall understand why phenomenology has for so long remained at an initial stage, as a problem to be solved and a hope to be realized. (Merleau-Ponty, *Phenomenology of Perception*, 1965, p. viii)

### **COURSE DESCRIPTION AND VALUED ENDS**

As we continue to explore phenomenology, having experienced a first course together (EDPL 735 or 737), this second course in phenomenology will seek to provide a wider and more ordinary grounding in the philosophic themes and frames of reference growing out of different hermeneutic phenomenological philosophies. We will become better acquainted with Heidegger and Gadamer by reading some of their original works as well as a contemporary philosopher, Edward Casey. What we will be examining is the way in which each has defined for themselves what they took phenomenology to be and then how they defined a philosophic position in accordance with the method they devised. As Macann (1993) suggests, what we find is a philosophic construction defined in terms of a threefold configuration—a methodology drawn from *phenomenology*, an *ontological grounding principle*, and a view of human existence which should be called *existential*. As we become more familiar with what differentiates their particular views,

our own philosophic learnings can be aligned better and articulated in relation to the research interests to which we have been called, allowing opportunity for greater exploration of one's "philosopher of choice." Toward that end, you will be encouraged to read philosophers of your choice who will provide additional grounding for your work. Philosophers who are identified with phenomenology are quite diverse in their interests, in their interpretations of central issues of phenomenology, as well as their articulation of what they understand to be the phenomenological method (we will be reviewing Moran's *Introduction to Phenomenology* for a re-acquaintance with the phenomenological philosophers). In order to provide a grappling with an original source, we will all turn to Gadamer's *Truth and Method* which provides a foundation for conversation as a mode of inquiry and the hermeneutic priority of the question. We will also be reading the contemporary philosopher, Edward Casey (*Getting Back into Place*), to understand how "place" is a particularization of "being-in-the-world."

From our initial grounding in Heidegger we came to recognize his troubling ties to the Nazi party. As phenomenological researchers it is incumbent upon us to be familiar with "The Heidegger Controversy" so that we read with an eye to understanding of the connection of one's philosophy to one's politics. For that grounding we turn to Safranski's *Martin Heidegger: Between Good and Evil*. As we read and rethink Heidegger we will seek to understand how aspects of his thought might have facilitated this fateful connection and be able to appropriate Heidegger's contributions to our time as we confront our own society's ethical dilemmas. Perhaps it is time to rethink the meaning of being as Macann (1993) suggests. Safranski provides the way as he shows the development of Heidegger as a person, as well as the development of his thought as he steadfastly pursues his question of the meaning of Being throughout his political entanglements. We will also read a collection of Heidegger's original essays in Krell's *Martin Heidegger: Basic Writings*. Also we will be reading *The Body's Recollection of Being* by David Michael Levin for a philosophic interpretation of Heidegger's analytic of our experience of being embodied.

And as was true in Phenomenology I, here too, we will be giving primary attention to the "doing of phenomenology," so that we will find "the unity of phenomenology and its true meaning within ourselves" in the words of Merleau-Ponty. That, of course, means writing our way to understanding. The course will, then, be an opportunity to further your phenomenological projects (wherever you are in the process) by sharing your work in class to provide insights, questions and interpretive summaries that will help move your work along. You will be using the phenomenological process in your own writing as well as in your responses to members in the class. In this way your transformation as a person/researcher will continue in the writing process that van Manen provided us in the beginning phenomenology class. To help with the writing process, we will be reading examples of phenomenological writing once again, to include a phenomenology of friendship, as found in O'Donohue's book *Anam Cara*.

## REQUIRED TEXTS

- Casey, E. S. (1993). *Getting back into place: Toward a renewed understanding of the place-world*. Bloomington, IN: Indiana University Press.
- Gadamer, H-G. (1997, Second Revised Edition). *Truth and method*. New York: Continuum.
- Krell, D. F. (Ed.). (1977). *Martin Heidegger: Basic writings*. New York: Harper & Row.
- Levin, D.M. (1985). *The body's recollection of being*. Boston: Routledge & Kegan Paul.
- Moran, D. (2000). *Introduction to phenomenology*. New York: Routledge.
- O'Donohue, J. (1997). *Anam cara*. New York: Cliff Street Books.
- Safranski, R. (1998). *Martin Heidegger: Between good and evil*. Cambridge, MA: Harvard University Press.

## TENTATIVE CLASS SCHEDULE

- Aug. 31**      **INTRODUCTION TO THE COURSE AND EACH OTHER**
- Experiencing and Learning From Our Essences—Our “I Am’s”  
(Reflective Response to Paul Williams’ Poetic Renderings:  
“Remember Your Essence”)
- Overview of Course
- Sept. 7**      **RE-MEMBERING PHENOMENOLOGY AND OUR PLACE IN IT:  
PHILOSOPHIC QUESTIONS**
- Readings:**    Klein: “Grounding and Opening”  
                    Friedman & Moon: “Tracking the Two Bodies”  
                    O’Donohue: *Anam Cara* (entire book)  
                    Levin: pp. 1-89
- Sept. 14**     **THE CONTRIBUTIONS OF HEIDEGGER TO THE  
PHENOMENOLOGICAL TRADITION**
- Heidegger’s Formative Years and His Ontological Turn: Questioning the  
Meaning of Being

## Entering Into Dialogue With Heidegger

Why is there being rather than nothing? That is the question.  
(Heidegger, *An Introduction to Metaphysics*, 1959, p. 1)

The very act that we already live in an understanding of Being and that meaning of Being is still veiled in darkness proves that it is necessary in principle to raise this question again. (Heidegger, *Being and Time*, 1962, p. 23)

Thus to work out the question of being adequately, we must take an entity—the enquirer—transparent in his own being... This entity which each of us is himself and which includes inquiring as one of the possibilities of its Being we shall denote by the term *Dasein*. (Heidegger, *Being and Time*, 1962, p. 27)

*Dasein* always understands itself in terms of its existence—in terms of a possibility of itself: to be itself or not to be itself. (Macann, 1993, p. 61)

Phenomenology means to let that which shows itself be seen from itself in the very way in which it shows itself from itself. This is the formal meaning of that branch of research which calls itself “phenomenology”... Phenomenology neither designates the object of its researches, nor characterizes the subject matter thus comprised. The word merely informs us of the “how” with which what is to be treated in this science gets exhibited and handled... what is it that phenomenology lets us see?... It is something that proximally and for the most part does not show itself at all: it is something that lies hidden. (Heidegger, *Being and Time*, 1962, pp. 58-59)

Phenomenology is the science of the Being of entities—ontology... The meaning lies in interpretation. (Heidegger, *Being and Time*, 1962, p. 61)

**Readings:** Review Moran: pp. 192-247  
Safranski: Preface-p. 88  
Krell: pp. 3-91  
Levin: pp. 90-166

Sept. 21

## **THE HEIDEGGER CONTROVERSY AND THE HEIDEGGER/ARENDT RELATIONSHIP**

### Beginning the Conversation

One of the foremost conundrums of modern European intellectual history concerns the delusions to which Martin Heidegger—probably the

century's greatest philosopher—succumbed in 1933: the belief that the National Socialist Revolution represented the “saving power” of Western Humanity: a power capable of redeeming European culture from the dislocation of rationalistic, modernizing, and nihilistic bourgeois. Despite his resignation as rector of Freiburg University in 1934 he remained convinced that the “inner truth and greatness” of National Socialism was the potential savior of “racial biological thinking...” Now that we know the extent of Heidegger's partisanship for the Nazi cause in the early 1930s, we cannot help but read him differently (but it would be foolish to forfeit his status as a significant contributor to the legacy of Western thought). (Wolin, 1993, preface)

**Readings:** Safranski: pp. 89-275  
Krell: pp. 93-138  
Levin: pp. 167-223

**Sept. 28 HEIDEGGER'S DEPARTURE FROM THE POLITICAL SCENE TO THE SUNSET OF HIS LIFE**

**Readings:** Safranski: pp. 276-433  
Krell: pp. 140-212  
Levin: pp. 224-280

**Oct. 5 HEIDEGGER'S REMAINING ESSAYS**

**Readings:** Krell: pp. 213-449  
Levin: pp. 281-349

**Oct. 12 THE CONTRIBUTIONS OF GADAMER TO THE PHENOMENOLOGICAL TRADITION: GADAMER'S PHILOSOPHIC HERMENEUTICS**

**Entering Into Dialogue with Gadamer**

Philosophic hermeneutics takes as its task the opening up of the hermeneutical dimension in its full scope, showing its fundamental significance for our entire understanding of the world and thus for all the various forms in which understanding manifests itself; from interhuman communication to manipulation of society; from personal experience by the individual in society to the way in which he encounters society; and from the tradition as it is built of religion and law, art and philosophy, to the revolutionary consciousness that unhinges the tradition through emancipatory reflection. (Gadamer, *Truth and Method*, 1997, p. 18)

**THE QUESTION OF TRUTH AS IT EMERGES IN THE EXPERIENCE OF ART (PART I)**

**Readings:** Moran: pp. 248-286  
Gadamer: pp. xxi-169

**Text Presentation:**\_\_\_\_\_

**Oct. 19 THE EXTENSION OF THE QUESTION OF TRUTH TO UNDERSTANDING IN THE HUMAN SCIENCES (PART II: HISTORICAL PREPARATION)**

**Readings:** Gadamer: pp. 171-264

**Text Presentation:**\_\_\_\_\_

**Oct. 26 Part II: ELEMENTS OF A THEORY OF HERMENEUTIC EXPERIENCE**

**Readings:** Gadamer: pp. 265-379

**Nov. 2 THE ONTOLOGICAL SHIFT OF HERMENEUTICS GUIDED BY LANGUAGE (PART III)**

**Readings:** Gadamer: pp. 381-491

**Text Presentation:**\_\_\_\_\_

**Nov. 9 THE CONTRIBUTIONS OF CASEY TO THE PHENOMENOLOGICAL TRADITION: THE SIGNIFICANCE OF PLACE**

**Entering Into Dialogue With Casey**

To be in the world, to be situated at all, is to be in place. Place is the phenomenological particularization of “being-in-the-world,” a phrase that in Heidegger’s hands retains a certain formality and abstractness which only concretizes the *being-in-place*, i.e., being in the *place world* itself, can mitigate. Can we rediscover and redescribe that concreteness? Can we regain and restore a sense of the full significance of place?...If we are

rarely securely in place and ever seemingly out of place, it behooves us to understand what place is all about. This entails a sustained reflection on what it means to be in place—in the first place. Unless we undertake this reflection, we shall not find for the combined work of memory and imagination the proper field of their own distinctive gravity. Still more seriously, until we open up this field our own lives will continue to be as disoriented and displaced, as destabilized and dismaying, as we know them to be at this imperiled postmodern moment. (Casey, 1993, pp. xv, xvii)

### **FINDING PLACE: THE BODY IN PLACE**

**Readings:** Casey: pp. ix-105

**Text Presentation:** \_\_\_\_\_

### **Nov. 16 BUILT PLACES**

**Readings:** Casey: pp. 107-181

**Text Presentation:** \_\_\_\_\_

### **Nov. 23 THANKSGIVING VACATION**

### **Nov. 30 WILD PLACES**

**Readings:** Casey: pp. 183-270

**Text Presentation** \_\_\_\_\_

### **Dec. 7 MOVING BETWEEN PLACES**

**Readings:** Casey: pp. 271-314

**Text Presentation:** \_\_\_\_\_

## **ASSIGNMENTS:**

1. Each person will be responsible for a major close interpretation and presentation of a section in each of the texts we are reading.
2. Each person will set his/her own individual writing goal for the course and will work on the interpretive analysis of one's own and others' texts. Each person will have an assigned day for presenting his/her text to the class and then again at the last class session.
3. Weekly written reflections will be due each class over the readings for the week.

## **STATEMENT ON ACADEMIC INTEGRITY AND DISABILITY ACCOMODATIONS**

All students are expected to abide by the code of academic integrity throughout this course. Academic dishonesty, including cheating, fabrication, and plagiarism will not be tolerated and will be reported to the Student Honor Council. The full text of the code is available on the web at <http://www.studenthonorcouncil.umd.edu/code.html>

A student with a documented disability or any other special needs who wishes to discuss academic accomodations should contact the instructor as soon as possible.

Students will not be penalized because of observances of their religious beliefs. Whenever possible, students will be given reasonable time to make up any academic assignment that is missed due to participation in a religious observance. It is the student's responsibility to inform the instructor of absences for religious observances.

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