

Modern European Philosophy: Phenomenology

Ambrose College, Woolf University

Phenomenology is among the most influential movements of twentieth-century philosophy. But the tradition continues. This course introduces students to historic and current work of phenomenologists, with emphasis on those in France and Germany. Particular attention is given to the thought of Husserl, Heidegger, Sartre, and Merleau-Ponty, as well as some of the original and creative work continuing that legacy today. Accordingly, it explores many matters for which phenomenological philosophy has famously dealt with: art, embodiment, language, time, love, death, technological nihilism, and God.

This short course initiates students into the ongoing work of an intellectual tradition that has deeply influenced philosophy, literature, cinema, architecture, and the arts. Providing a broad overview of its most notable historical and living figures, and exploring a number of its representative texts, this course in phenomenology is an excellent resource for students intending to learn in tutorials with an academic expert about one of philosophy's most enduring, and vital, traditions.

Programme Details:

Students on this course are provided with all the materials required to complete the course successfully. The course consists of four units, normally completed over four weeks, by arrangement with the tutor. Progress for each unit requires the student to complete the reading assignments, submit an essay, and meet with their tutor to discuss it.

This short course is examined by long essay (5,000 words). Final grades are awarded according to standard Woolf marking conventions (consult the Woolf Academic Handbook).

Students that complete all of the assignments with passing marks will receive a certificate of completion. This course is not offered for credit.

Week One Readings:

1. Husserl, "*Phenomenology*": *Encyclopedia Britannica Article*
<https://archive.org/details/PhenomenologyTheCrisisOfWesternMan/page/n1>
2. Husserl, *Ideas: General Introduction to Pure Phenomenology*, 41-116
<https://archive.org/details/in.ernet.dli.2015.188260/page/n49>
3. DeLay, "*Phenomenology as First Philosophy*," *Phenomenology in France*
https://www.academia.edu/29424311/Phenomenology_as_First_Philosophy
4. Sokolowski, *Husserl on First Philosophy (Five parts)*
https://www.youtube.com/watch?v=FSEjfacadkE&list=PL1RchM5N61htK_Pmc_8tJQkxSivpQ_I_XV

Week Two Readings:

1. Heidegger, *What is Metaphysics?*
https://www.academia.edu/37696192/Heidegger_Was_ist_Metaphysik_Urfassung_What_Is_Metaphysics_Original_Version
2. Broggi, *Heidegger in Plain English: The Phenomenology in Being and Time*
https://www.academia.edu/17623548/Heidegger_in_Plain_English_The_Phenomenology_in_Being_and_Time
3. Sheehan, *Astonishing! Things Make Sense!*
<http://heidegger-circle.org/Gatherings2011-01Sheehan.pdf>
4. *Phenomenology, BBC Radio: In our Time*
<https://www.bbc.co.uk/sounds/play/b04ykk4m>
5. *Being in the World (2010)*
<https://www.youtube.com/watch?v=MtATDIUSixI>

Week Three Readings:

1. Husserl, *The Crisis of European Science and Transcendental Phenomenology*

<https://archive.org/details/HusserlscrisisOfTheEuropeanSciencesXiAhURKKwKHVNTAmoQ6AEIKjAA#v=onepage&q=the%20crisis%20of%20european%20science&f=false>

2. **Heidegger, *The Question Concerning Technology***
<https://www.beyng.com/pages/en/BasicWritings/QCT.html>
3. **Rouse, *Heidegger on Science and Naturalism***
https://www.academia.edu/30917264/Heidegger_on_Science_and_Naturalism
4. **Martin Heidegger interview with a Monk**
<https://www.youtube.com/watch?v=XcsBtl1SwuY>
5. **Heidegger on Being, Technology, and the Task of Thinking**
<https://www.youtube.com/watch?v=MtATDIUSlxl>

Week Four Readings:

1. **Heidegger, *Origin of the Work of Art***
https://www.academia.edu/2083177/The_Origin_of_the_Work_of_Art_by_Martin_Heidegger
2. **DeLay, "Disclosing Worldhood or Expressing Life? Heidegger and Henry on the Origin of the Work of Art," *Journal of Aesthetics and Phenomenology* (2017), Special Issue: "Thinking Contemporary Art with Heidegger," 4 (2), 155-171**