

**UNDERGRADUATE**  
**FALL 2019 COURSE DESCRIPTIONS**

**PHI 100 Concepts of the Person (II) (B, CER, HUM)**

An historical introduction to philosophy through readings and discussions on topics such as human identity, human understanding, and human values.

**PHI 100.01**

**TUTH 11:30-12:50**

**R. Harvey**

Here is how *the generic, catalogue descriptor* for PHI 100 reads: “an introduction to philosophy through readings and discussion on topics such as human identity, human understanding, and human values.” But let’s look first at the course title. Where do we get the term “person”? What does that mean? Does being a person entail responsibilities? What is it that we call an individual? ... a subject? ... the self? ... the ego? The premise of this course is that the line of questioning just opened, above, is a fruitful way of introducing ourselves to the world we call “philosophy” and exploring one of the many domains of this species’ experience that concerns it.

**PHI 100.02**

**MW 4:00-5:20**

**E. Blanes Martinez**

In this course we will look at the ways in which philosophy, throughout history, has raised and attempted to answer the question about human nature. This question entails both an internal and external perspective: on one hand, it asks about the internal characteristics that constitute a human being; on the other, it also calls attention to how, depending on their external constitution, human beings have been legally, morally or politically recognized as “persons”, and have therefore been considered as capable of agency and worthy of sympathy and protection. As we will study, in addressing this theme Classical and Modern authors first posited ‘essential’ characteristics that in their view defined ‘human nature’. However, with the turn of the previous century, the question about human nature itself became the object of further criticism, and the exclusionary practices that the question enabled were harshly denounced.

Thus, in this course we will examine such diverse issues as language, the soul, identity (whether personal, political or juridical), memory, consciousness, the will, affects or emotions, reason, instincts, productivity, etc., all of which at one point or another have been considered to characterize or constitute human nature. But we will also look at how our definitions of personhood, and our judgment values concerning race, gender, religion, nationality, and class influence in turn the social discourses and political structures that rule our lives and, as a consequence, enable recognition or marginalization.

Therefore, our approach will combine historical, conceptual and close textual analyses, and will consider some contemporary developments regarding this topic through writings and audiovisual materials.

**PHI 100.03**

**MW 8:30-9:50**

**C. Faul**

**The Curious Case of the Human Individual**--This course will examine how individual human subjectivities are produced. From Aristotle to María Lugones, we will read about and discuss the forces, both inside and outside of our control, that make us who we are. By examining select key thinkers and texts from the history of Western philosophy (focusing especially on the past 150 years), we will come to appreciate ever more clearly just how complex the issue of human subjectivity and individuality is. Moreover, and more importantly, we will try to see how we might go about *living* and *creating* our individuality in the world today. This is a reading-intensive course.

**PHI 101 Historical Introduction to Western Philosophy (I) (G, HUM)**

An introduction to pivotal theories of the Western philosophic tradition. Readings may be drawn from ancient Greek medieval, and modern classics of philosophy. Topics may include philosophic theories of politics, morality, metaphysics, knowledge, anthropology, art, and religion.

**PHI 101.01**

**TUTH 8:30-9:50**

**M. Clemons**

This course will introduce and examine the practice of philosophy via a selection of the canonical texts in the Western Tradition. Guided by primary texts from Plato, and supplementary readings from authors working in a variety of different disciplines, we'll explore what it means to do philosophy, its use and relevance in contemporary issues, and its role in the formulation and answering of meaningful questions.

**PHI 101.02**

**MW 8:30-9:50**

**J. Sares**

This course is an historical introduction to the philosophy of science and nature. During the semester, we will examine the ways in which philosophical presuppositions about the nature of being and knowing affect our conceptualizations of physical reality. We will consider how the methods of investigating nature reflect these presuppositions and lend to a picture of the world as rule-governed and organized. We will question the relationship between philosophy and empirical science, underscoring the historically late occurrence of the institutionalized distinction between these disciplines. In what ways are empirical sciences indebted to philosophical presuppositions, and should philosophy mold itself off of the empirical sciences? These broad and contentious questions bring us to the heart of philosophical inquiry, challenging the ways we investigate reality and what we can know of it. Particular attention will be paid to topics in physics (including causality, motion, and space-time) and in scientific methodology.

As this is a course in the history of philosophy, the semester is divided into three historical units:

1. *Ancient Investigations of Nature and Being.* We will examine the origins of scientific thinking in Ancient Greece with the pre-Socratics, Plato, and Aristotle. Selected topics include: Pre-Socratic debates between atomism and monism, Plato's concept of the world-soul, Aristotle's view of causality in nature, and Aristotle's establishment of scientific method.
2. *The Modern Scientific Revolution and its Critics.* We will examine how the investigation of nature is transformed through the reimagining of scientific method and the rise of mechanism and determinism. Selected topics include: debates over deductive versus inductive method in Descartes and Francis Bacon, the possibility of empirical 'knowledge' versus 'fact,' and new understandings of the world as mechanistic.
3. *Kant and the Irreducible Problems of Cosmology.* We will examine, in view of the problems of modern science, the (still relevant) insights of Immanuel Kant on the "antinomies of reason" with regard to atomism, the beginning of the world, and the nature of causality.

## **PHI 104 Moral Reasoning (II) (B, CER, HUM)**

**PHI 104.01**

**TUTH 1:00-2:20**

**H. Cormier**

In this course we will read historical and contemporary writings on morality in the Western philosophical tradition. We will oppose the two main traditional moral theories to each other, and we will consider some current moral problems in the light of those two theories.

**PHI 104.02**

**TUTH 1:00-2:20**

**D. Dilworth**

Close readings of five major philosophic and literary classics of moral philosophy (focusing on the theme of character ethics).

Degree of difficulty: intensive reading, and the five exams, in limited time frames, will require consistent, assiduous concentration throughout the semester and a gradually expanding capacity for comparative evaluation.

Assigned readings:

1. Aristotle's NICOMACHEAN ETHICS, Books I-V and X. 4 or 5 classes, exam.
2. Dante, INFERNO. 5 classes, exam.
3. Shakespeare, KING LEAR. 4 classes, exam.
4. Hume, ENQUIRY CONCERNING THE PRINCIPLES OF MORALS. 5 classes, exam.
5. Schopenhauer, ON THE BASIS OF MORALITY. 5 classes, exam in finals week.

Bookstore: each of these readings is available in inexpensive paperback editions, available through Amazon (student link) and a variety of other sources.\*\*

Grades: from the five exams. Optional papers in consultation with the professor.

Logistics: daily attendance will be taken; more than four absences without official excuse constitute automatic failure without further discussion; unforeseeable excusable absences require immediate contact via email [dd9419@aol.com](mailto:dd9419@aol.com) (do not use the campus email); no makeups or incompletes except for unforeseeable excusable reasons, also requiring immediate email contact.

## **PHI 105 Politics and Society (II) (G, CER, HUM)**

An historical introduction to philosophy through an analysis of political theories, theories of action, and styles of political life. Main themes will include the relation of the individual to the state, the scope of social responsibility, and the nature of human freedom.

**PHI 105.01**

**MWF 10:00-10:53**

**H. Martinez**

The overall question that we will address during the course is what it means to a member of a society. Using seminal texts in the history of philosophy, we will try to explore the various shapes that a society can manifest itself in and see how these social formations impact not only the material lives of its constituents, but the very way individuals understand themselves, others, and the world. A few of the thinkers covered in this course are: Plato, Aristotle, Hobbes, Rousseau, Marx, Kierkegaard, and King Jr.

**PHI 105.02**

**TUTH 8:30-9:50**

**A. Moentmann**

This class considers the foundations of political life in a human community. When approaching politics from a philosophical perspective, we are tasked with questioning the basis of our current political system. We will be thinking through alternatives by reading historical philosophical sources as well as considering texts from other disciplines. We will, moreover, consider social structures critically, gaining an understanding of the inter-relation between social, economic, and political questions.

**PHI 105.03**

**MW 8:30-9:50**

**J. Carter**

**PHI 108 Logical and Critical Reasoning (II) (B, ESI, HUM)**

The principle aim of this course is to help a student acquire the skills of thinking, reading, and writing critically. The student develops a sensitivity to language and argumentation that is applicable to a wide range of situations and subject matters.

**PHI 108.01**

**MWF 10:00-10:53**

**A. Platt**

This course challenges you to better understand your own beliefs (and the beliefs of others) and to critically examine the justifications for those beliefs. We will read classical philosophical texts and contemporary articles that exemplify this search for justified true beliefs, and learn basic techniques from philosophical logic that will help you join in this search for yourself. Topics will include conceptual analysis, categorical and truth-functional logic, and common argumentative fallacies. We will also discuss inductive reasoning and the nature of scientific evidence.

**PHI 108.02**

**MWF 12:00-12:53**

**K. Ellison**

What does it mean to think well? We will be investigating this question through a few avenues: traditional logic, how *not* to think (fallacies), creative improvisational thought, and various philosophical perspectives. Students will be expected to participate in mock debates, as well as selected games and exercises of improv theater, so class participation is non-negotiable.

**PHI 108.03**

**TUTH 4:00-5:20**

**G. Mangiameli**

**PHI 110 Arts and Ideas (III) (B, HUM)**

**PHI 110.01**

**TUTH 1:00-2:20**

**P. Carravetta**

An introduction to the historical and comparative study of the various arts in relation to the philosophical ideas that prevailed at the same time. Four different epochs will be covered: Ancient (Plato, Aristotle, Horace), Medieval (Augustine, Dante, Boccaccio), Modern (Kant, Hegel, Nietzsche, Croce), and Contemporary (Heidegger, Dewey, Breton, Benjamin, Warhol, Danto). There will be supplemental materials by writers & artists posted on Black Board. They will all be studied in terms of the interconnections between philosophical theorizing and artistic practice. The main text to acquire is *Philosophies of Art & Beauty*, ed. By A. Hofstadter & R. Kuhns. Modern Library, 1964 (or later editions). Syllabus available in August. 3 cr.

## **PHI 112 Technology and Modern Life (H, STAS)**

**PHI 112.01**

**TUTH 8:30-9:50**

**D. Kamins**

In this course we will investigate the history, current use and potential future impact of technology and artifacts human existence and experience. We will begin by establishing the various impacts that technology regarding “what it means to be human.” Following this, we will explore technology and the individual, the community or group, and our species – including ways in which technology enhances our ability to progress in these abovementioned capacities; the ethical uses and abuses of technology, including technology and politics, education and medicine.

**PHI 112.03**

**MWF 12:00-12:53**

**A. Kim**

A critical inquiry into the nature of tools, artifacts, machines, and craft. Additional units treat the social, political, and economic dimensions of technology.

## **Intermediate Courses**

**PHI 220.01 Introduction to Symbolic Logic (II) (C, QPS)      MWF 11:00-11:53      G. Mar**

*To solve a problem is to make a discovery: a great problem means a great discovery, but “there is a grain of discovery in the solution of any problem. Your problem may be modest; but if it challenges your curiosities and brings into play your inventive faculties, and you solve it by your own means, you may experience the tension and enjoy the triumph of discovery.*

—GEORGE POLYÁ (1887-1985), *How to Solve It*

This course is a self-contained introduction to the formal techniques of symbolic logic. It presupposes no prior knowledge of philosophy or mathematics. It does not aim at justifying results about logical systems. Instead the purpose of this course is to impart a skill—the ability to recognize and construct logically correct deductions and refutations. Students who do the best in the course tend to be the ones who regularly complete their homework assignments in a timely fashion.

**PHI 247.01 Existentialism (I) (G, CER, HUM)**

**MW 2:30-3:50**

**A. Kim**

Readings in classic existentialist philosophy and literature by Kierkegaard, Nietzsche, Dostoyevsky, de Beauvoir, Sartre and Camus, exploring such themes as alienation, authenticity, *Angst*, absurdity—and the affirmation of life.

## **PHI 264 Philosophy and the Arts (III) (D, ARTS, HUM)**

**PHI 264.01**

**TUTH 10:00-11:20**

**P. Carravetta**

A study of how perfect societies are invented and constructed, from ancient times to today. Emphasis will therefore be on both, the philosophical-political ideas that inform such a “possible world,” as well as the strategies and materials that would make this vision into a projected, often attempted, reality. In essence we will be dealing with representations of utopias through the ages and how they all seem to become dystopias in the XX & XXI century, and investigate the possible reasons for this. Students will be engaged in individual and group research and presentations, employing diverse media: poems & novels, painting, architecture, political tracts, documentaries and sci-fi films. Only required background text is G. Claeys and L.T. Sargent, eds. *The Utopia Reader* (NYU P 1999, or 2nd ed. 2016); majority of materials will be uploaded on Black Board, under “Documents,” though students will also be required to locate and analyze paintings, films and exhibits in the nearby NYC area. Syllabus available in August. 3 cr.

NOTE: Advisory Prerequisite: U2 standing or one PHI, ARH, MUS, or THR course.

## **Upper Division Courses**

**PHI 300.01 Ancient Philosophy (I)  
(I, CER, HFA+)**

**TUTH 11:30-12:50**

**A. de Laurentiis**

This semester, PHI 300 focuses on the ethical and political theories of classical ancient thinkers. We will immerse ourselves in some Platonic dialogues, parts of Aristotle’s *Politeia* and *Nichomachean Ethics*, and Cicero’s *On Moral Ends*—always keeping in mind the profound differences and striking affinities between their cultures and societies, on the one hand, and their present-day heirs, broadly western cultures and societies, on the other. Main topics will be justice, forms of government, forms of work, social class, propaganda, virtue and vice, and the ends of political action.

Please note: this is not an introductory class in philosophy. Some acquaintance with major concepts, terminology and the historical sequence of thinkers is expected.

One Mid-term Exam, one Final, maybe some pop-quizzes in-between. Class participation, note taking, and having the books in class are a must. No screens policy, so don’t buy the kindle. Details will be given in the Syllabus.

**PHI 304.01 Medieval Philosophy (I) (I, HFA+)**

**TUTH 10:00-11:20**

**C. Miller**

Everyone says that the medieval thinkers were focused on philosophy about God, but it is seldom that a course in their thought goes directly to the medieval mystics to understand both the attraction and the complexity of thinking and talking about God. In this course we will survey five different writers who consider seriously how to think of God without betraying God’s divinity. Students should expect to read for and attend every class, to participate in a small discussion group and in whole class discussion, to write a quiz each class, and to write two take-home exams about the materials.

**PHI 306.01 Modern Philosophy (I) (I, CER, HFA+)****TUTH 1:00-2:20****J. Edwards**

Your most fundamental objective in taking this course is to gain a historically well-grounded understanding of major philosophical concepts, principles, methods, and problems that have shaped our conceptions of material nature and the conditions of human agency in nature since 1600. This course is thus concerned with key developments in Western philosophy during the seventeenth and eighteenth centuries. We will pay special attention to pivotal metaphysical, epistemological, and moral arguments presented by the following thinkers: Descartes, Hobbes, Hume, Rousseau, and Kant.

*PHI 310 2019 American Philosophy (revised schedule)*

**PHI 310 American Philosophy DEC: K; SBC: HFA, USA D. Dilworth**

Harriman Hall; use [dd9414@aol.com](mailto:dd9414@aol.com). Office hours: T, TH 11:30-1.

Description: Primary source readings in the originals of American Pragmatism in its most representative and seminal figures, Ralph Waldo Emerson (1803-82), and Charles S. Peirce (1839-1914). Emphasis on their “continental American” theories of democratic experience featuring the historical-evolutionary affinity of the human mind and nature, framed in theories of heuristic (discovering) intelligence, risk-taking, and innovation at the basis of the sciences and arts and possibilities of prospective application in social-political outcomes.

Degree of difficulty: textual exegesis of first-rate philosophic and poetic source materials at a fast clip; prereqs required or negotiated.

Course segments:

1. c. 12 classes. Emerson’s initial small classic *Nature* (1836), and such essays as “The Young American,” “The Method of Nature” (1841) and “Nature” (1844); “History” (1841) and “Self-Reliance” (1841); “The Poet” (1844); “Fate” (1860); “Beauty” (1860) and “Illusions” (1860). Emerson’s poetry correlated with his prose essays—“The Rhodora,” “Uriel,” “The Snow Storm,” “The Humble-Bee,” “World-Soul,” “The Sphinx,” “Merlin,” “Bacchus,” “Days,” “Brahma,” and many others. Emerson’s unprecedentedly high-level double-tasking Transcendentalist prose and poetry affirmatively postulated the prospects of human life in fateful and yet productive tension with Nature, by way of transmitting the post-Kantian Idealistic (e.g. Goethe, Schiller, Schelling, Coleridge) tradition and becoming the literary-philosophic precedent to Peirce’s doctrine of the Man-sign, i.e., the human mind’s capacity for intelligent sign functions, amplifications, and ramifications in the sciences and arts; Emerson’s career was provenance not only to Peirce but as well to the subsequent expressions of Pragmatism, Pluralism, Meliorism, Experimental Intelligence, and Democratic Theory in Wm. James and John Dewey; it also influenced the contemporary Hudson River and Luminist Schools of 19<sup>th</sup> c. landscape painting and the works of the best poets of the time (such as Walt Whitman and Emily Dickinson in the mid-19<sup>th</sup> c. and Wallace Stevens in the 20<sup>th</sup> c.). One or two Exams TBA.
2. c. 12 classes. Overlapping Emerson’s career, C. S. Peirce inaugurated the epistemology of American Pragmatism in such early essays as “Some Consequences of Four Incapacities” (1867), “The Fixation of Belief,” and “How to Make Our Ideas Clear” (1868); in mid-career, he integrated three phenomenological and metaphysical categories in “A Guess at the Riddle” (1887-88) and five *Monist* series papers (1891-93); he continued on to articulate a later version of Pragmatism he called Pragmaticism, while theorizing three normative categories (of Esthetics, Ethics, Logic) in an overall Classification of the Sciences (1903). His “A Neglected Argument For the Reality of God” (1908) and “An Essay toward Reasoning in Security and Uberty” (1913) further grounded his objective realism-idealism, indebted to Emerson and reaching far back to Aristotle, that advocated a semeiotic *kosmos noetos*, i.e., a universe that is “perfused with signs.” One or two Exam TBA.

Books (Amazon link):

Emerson, *Essays and Lectures* and *Emerson: Collected Poems and Translations*: The Library of America (inexpensive hardbacks).

Peirce, *Essential Writings*, Indiana U. Press, vol. 1. (paperback)

Logistics: Daily attendance required: more than 4 absences without official report constitute automatic failure; unforeseeable and excusable absences should be reported the same day by email. No make-ups or incompletes without official report and immediate email contact ([dd9414@aol.com](mailto:dd9414@aol.com)).

Grades: based on exams. Consult about optional 4-6 pp. short papers on the course materials.

**PHI 320.01 Metaphysics (II) (G, HFA+) TUTH 2:30-3:50 A. de Laurentiis**

*This is not an introductory course in philosophy* but it is introductory to the vast and complex field of metaphysics.

“Metaphysics” (title of a famous Aristotelian treatise) is the study of the hidden assumptions we all make when engaging in the physical and human sciences. Mostly, these are theoretical assumptions about what is real, as well as about our own thinking about what is real.

Ever wondered how one thing can become another and still be the same thing? Or whether black matter, strings and bosons actually exist? Or what it is that psycho-logists study, since they do not perform brain surgery? Or, if math is a made up thing, why does it work in the world? If time passes, what is left? If space is out there, what is it in? The classical authors studied in this course shed good light on these questions: Plato, Aristotle, Descartes, Kant.

One Mid-term Exam, one Final, maybe some pop-quizzes in-between. Class participation, note taking, and having the books in class are a must. No screens policy, so don't buy the kindle. Details will be given in the Syllabus.

**PHI 330.01 Topics in Advanced Symbolic Logic (II) MW 2:30-3:50 G. Mar (STEM+)**

A study of such topics as a natural deduction system of quantification theory including consistency and completeness proofs; axiomatic formal systems and associated concepts of consistency, completeness, and decidability; elementary modal logic; and introductory set theory. With instructor approval, may be repeated as the topic changes.

**PHI 367.01 Philosophy TUTH 10:00-11:20 J. Carter**

**PHI 375.01 Philosophy of Law (III) TUTH 1:00-2:20 J. Sinnreich, Esq. (G, CER, HFA+)**

*Prerequisite:* PHI 104 or PHI 105 or two courses in philosophy; or permission of the department

An examination of the concept of law and the nature of legal reasoning. The primary learning objectives are to gain an understanding of the major contemporary legal theories and schools of jurisprudence, including natural law, legal positivism and Ronald Dworkin's “interpretative” theory of law. Primary texts will include Aquinas' *Treatise on Law*; Hart's *The Concept of Law*; Dworkin's *Law's Empire*, and Rawls' *A Theory of Justice*. Through the lens of these foundational texts, the course will explore the relationship of law to other central philosophical and social ideas such as freedom, rights, morality, authority, welfare, property, justice, equality, and American constitutionalism. We will examine contemporary “critical” theories of law (feminism, critical race theory, economic determinism) to interrogate the extent to which the administration of the law as currently practiced in the

United States, particularly as reflected in United States Supreme Court decisions, does, or does not, reflect and embody the various theoretical descriptions and values discussed in the course readings, and to what extent this “reality” impacts the outcome of the legal system in terms of the promotion of justice and human rights. Because the law occurs in the public sphere, the course will require each student to participate in one “moot court” exercise where she or he will be required to advocate for and defend a position on one of the central philosophic questions raised in the course readings in front of the rest of the class. As with all courses in philosophy, the ultimate learning objective is to develop and practice the skills of understanding and distinguishing theoretical philosophical concepts and the verbal and written skills to articulate and defend valid arguments on these issues. This will be a reading intensive course, and active class participation and discussion will be vital to achieving the class’ learning objectives, as well as providing an enjoyable and enriching class experience.

**PHI 380.01 Literature and Philosophy (III)**  
**(G, HFA+)**

**TUTH 1:00-2:20**

**R. Harvey**

Here is how *the generic, catalogue descriptor* for PHI 380 reads: “An intensive study of the methods and principles of the philosophical analysis of literature and the relations between literature and philosophy.” Just because it was the first of the two to be named, is philosophy a superior endeavor to that of literature? Can literature contribute to philosophical reflection? What is going on when philosophical discourse appeals overtly to literary methods in order to move forth? Does it make sense to cordon literature and philosophy off from each other? Might their projects be indistinguishable? These are a few of the questions which will concern us as we move through a necessary selection from the vast array of texts at the cusp of philosophy and literature.

## Seminars

**PHI 395.01 Junior Seminar (ESI)**

**W 2:30-5:20**

**A. Chakrabarti**

on “**I and Mine**”: Privacy and the Self in Classical Indian and Contemporary Western Thought

The concept of privacy is central to contemporary adult human life. We invoke this concept constantly once we learn to use the word “mine”, which minimally involves the concept of a self and the concept of exclusive ownership. What belongs to me alone is private. Yet it is far from clear what “private” means, and the idea of ownership is no clearer than the idea of the self. This course will be a comparative, Indian and Western, philosophical study of the concept of I –the Self, the first person, on the one hand and the concept of MINE—the idea of private ownership of property, information and body and mental states, on the other. It will begin by analyzing the concept of private property, which, according to modern Western political philosophy, is the basis of the concept of legal right and even of citizenship. Notice the continuity of meaning among the cognate words: “right”, “property”, “proper”, “propriety”, and “appropriation”. We shall then apply the theoretical results of the debates concerning private ownership of one’s body, bodily labor-power, land and products of labor, and money to the contemporary debates concerning intellectual property-rights, cyber-privacy, and the perils of keeping (still primarily women’s) housework in the private realm. From these economic-social-political concerns, the course will then move to the metaphysical epistemological arguments for and against the alleged privacy of mental states. Common sense claims like “No one can feel/know my pain as I feel/know it” will be subjected to philosophical examinations, following the line of arguments formulated by Ludwig Wittgenstein in mid-twentieth century. In spite of language being, by definition, a medium of communication—a means of making our thoughts public—are some corners of language private in the sense in which the mode of presentation through which I refer to myself with my own use of the word “I” may be private? Side by side with contemporary Western research on the distinctions between Privacy, Secrecy, Subjectivity, and Selfhood, we shall study the Self-No-Self debate in classical Indian/Buddhist metaphysics of the mind. The course will straddle the sub-areas of European Philosophies of Right, Indian Philosophies of Mind, and contemporary practical problems of cyber privacy and protecting “my space.”

**PHI 401.01 Individual Systems of the Great Philosophers (I) TU 2:30-5:20 A. Steinbock (G, HFA+)**

201 Harriman Hall. Office Hours: Tuesday, 2:00 – 2:30 p.m.; Wednesday, 5:30 – 6:00 p.m.; and by appointment.

This course will focus on a systematic set of writings by Edmund Husserl. We will study this philosopher's earlier central writings concerning phenomenological method after his "transcendental turn." These are generally known as his "Ideas" volumes (1, 2, and 3). The title, "Ideas," is short for *Ideas for a Pure Phenomenology and Phenomenological Philosophy*, and each volume focuses on a different but developmentally connected aspect of phenomenological method and its related theme (or themes) of investigation.

We will begin with selected texts that concern the basic contours of phenomenological method in "Ideas 1," trace its development in terms of privileged themes of "nature" and "spirit" in "Ideas 2," and then explore the related issue of how phenomenology relates to ontology in "Ideas 3."