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Phenomenology of the Social World Studies in Phenomenology ...

Social phenomenology is an
approach within the field of
sociology that aims to

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reveal what role human awareness plays in the production of social action, social situations and social worlds. In essence, phenomenology is the belief that society is a human construction. Phenomenology was originally developed by a German mathematician named Edmund Husserl in the early 1900s in order to locate the sources or essences of reality in the human consciousness.

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Phenomenology offers a particularly interesting view of cognition for social

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researchers. It sees consciousness as developed through experience, not the work of a disembodied mind. It takes all consciousness as intentional - in other words when we try to make sense of something it is always with a purpose in mind.

What is phenomenology?

Phenomenology within sociology is the study of the formal structures of concrete social existence as made available in and through the analytical description of acts of intentional consciousness. The object of such an analysis is the meaningful

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lived world of everyday life. The task of phenomenological sociology is to account for, or describe, the formal structures of the given object of investigation in terms of subjectivity, as an object-constituted-in-and-for-consciousness. That which makes s

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The Phenomenology of the
Social World. Alfred Schutz.
Northwestern University
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Phenomenological sociology -
255 pages. 1 Review. In this
book, his major work, Alfred
Schutz attempts to provide a
sound philosophical basis
for the sociological
theories of Max Weber. Using
a Husserlian phenomenology,
Schutz provides a complete
and original analysis of
human action and its
"intended meaning."

The Phenomenology of the

Read Free Phenomenology And The Social World The Social World - Alfred Schutz

•••
Alfred Schütz (13 April
1899, Vienna - 20 May 1959,
New York City) was an
Austrian social scientist,
whose work bridged
sociological and
phenomenological traditions
to form a social
phenomenology.

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His Phenomenology of the
Social World supplied
philosophical foundations
for Max Weber's sociology
and for economics, with
which he was familiar
through contacts with
colleagues of the Austrian

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This book contains a thoroughgoing analysis of the role of objectivity versus subjectivity in the social sciences and the nature of human action . It also presents a philosophical analysis of the nature of social science as such, and raises as well as answers the fundamental question of whether to and to what extent the social sciences can provide us with a genuine understanding of human beings.

Phenomenological foundations
- The cognitive setting of the life-world - Acting in the life-world - The world of social relationships -

Read Free Phenomenology And The Social World The Realms of experience - The province of sociology. Merleau-Ponty And Its Relation To The Social Sciences

The term 'phenomenology' has become almost as over-used and emptied of meaning as that other word from Continental Philosophy, namely 'existentialism'. Yet Husserl, who first put forward the phenomenological method, considered it a rigorous alternative to positivism, and in the hands of Merleau-Ponty, a disciple of Husserl in France, phenomenology became a way of gaining a disciplined and coherent perspective on the world in which we live. When

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this study originally
published in 1977 there were
only a few books in English
on Merleau-Ponty's

philosophy. It introduced
the reader and suggested how
his thought might throw
light on some of the
assumptions and
presuppositions of certain
contemporary forms of Anglo-
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The Structures of the Life-
World is the final focus of

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twenty-seven years of Alfred Schutz's labor, encompassing the fruits of his work between 1932 and his death in 1959. This book represents Schutz's seminal attempt to achieve a comprehensive grasp of the nature of social reality. Here he integrates his theory of relevance with his analysis of social structures. Thomas Luckmann, a former student of Schutz's, completed the manuscript for publication after Schutz's untimely death.

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Alfred Schutz was born in Vienna on April 13, 1899, and died in New York City on May 20, 1959. The year 1969, then, marks the seventieth anniversary of his birth and the tenth year of his death. The essays which follow are offered not only as a tribute to an irreplaceable friend, colleague, and teacher, but as evidence of the contributors' conviction of the eminence of his work. No special pleading is needed here to support that claim, for it is widely acknowledged that his ideas have had a significant impact on present-day philosophy and phenomenology

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of the social sciences. In place of either argument or evaluation, I choose to restrict myself to some biographical information and a fragmentary memoir. * The only child of Johanna and Otto Schutz (an executive in a private bank in Vienna), Alfred attended the Esterhazy Gymnasium in Vienna, an academic high school whose curriculum included eight years of Latin and Greek. He graduated at seventeen - in time to spend one year of service in the Austrian army in the First World War. For bravery at the front on the battlefield in Italy, he was decorated by his country.

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After the war ended, he entered the University of Vienna, completing a four year curriculum in only two and one half years and receiving his doctorate in Law.

Social Phenomenology offers an account of collective intentionality informed by the tradition of Husserlian phenomenology. The account argues that if consciousness and intentionality are only intrinsic to individuals, denying collectivism, that it does not follow that one endorses an atomistic conception of the subject.

This book shows how

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phenomenology of the social sciences differs from positivistic approaches, and presents Schutz's theory of relevances--a key feature of his own phenomenology of the social world. It begins with Schutz's appraisal of how Husserl influenced him, and continues with exchanges between Schutz and Eric Voegelin, Felix Kaufmann, Aron Gurwitsch, and Talcott Parsons. This book presents, for the first time, Schutz's incisive criticisms of T.S. Eliot's theory of culture.

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