**P&F; Prof. Boedeker; worksheet on intentionality: *HCT*, pp. 27-47**

Section (a):

1. What’s an intentional object? Do my wishes about Santa Claus have an intentional object? If so, what is it? How about my hallucination that there are bugs crawling all over my skin? If so, what is it? How about my daydreams (what Heidegger would call “mere representations”) about dragons?

Section (b):

2. Why does Heidegger disagree with Rickert’s view that mere representations lack intentionality, and that only judgments have intentionality? Can you think of an example of a mere representation that still has intentionality? (If you can, then Rickert is as wrong as Heidegger says he is.)

Section (c α):

3. What are the 3 kinds of perceived *entities*? Give an example of each.

Section (c β):

4. What’s the *perceived as such* – as opposed to a perceived *entity*? Give an example, distinguishing it from one of the 3 kinds of perceived entities.

5. Try to explain in your own words Heidegger’s example of perceiving a chair while walking around it. What would an example be of an *aspect*, or “*adumbration*”, of the chair – as opposed to the chair itself?

Section (c γ):

6. Once Heidegger has made the distinction between (c α) perceived entity and (c β) perceived as such (= *intentum*, *noema*), Heidegger can now (c γ) clarify what he meant when he said that every experience has intentionality. Does he mean that every experience has (α) a real perceived entity, or (β) a perceived as such? Give an example of an experience with one but not the other.