



Central and East European
Society for Phenomenology

The 8th Annual Conference of the
Central and East European Society for Phenomenology

PHENOMENOLOGY AND HISTORY

6 - 8 September 2023

BOOK OF ABSTRACTS

*- For conference use only -
Edited by Witold Plotka*

Abstracts

(the order following the conference schedule)

6 September (Wednesday) 2023

09:00-10:00	Registration
10:00	Opening address speech (Venue: <i>Cinema hall</i>): Witold Plotka (Warsaw, president of CEESP), Dragan Prole (Novi Sad, on behalf of the host)
10:30	Keynote speech (Venue: <i>Cinema hall</i>): Ugo Vlaisavljević (University of Sarajevo) "Husserl's social history: the transcendental-phenomenological conversion of mankind"
Abstract	The key concepts and directions for understanding the so-called 'historical turn' in Husserl's late philosophy are contained in his Vienna Lecture, the initial text of <i>The Crisis of European Sciences and Transcendental Phenomenology</i> . The whole <i>Crisis</i> book can be considered a large supplement to this famous lecture held in Vienna in May 1935. And yet, there is a marked caesura between the short Urtext and its lengthy addendum. The Vienna lecture introduced for the first time the ideas that will become the main themes of the <i>Crisis</i> book, but some of them nevertheless remained undeveloped in the book. Husserl's speech in Vienna demonstrates that the founding gesture of a phenomenologist who intrudes into the area of social history, or history in the ordinary sense, is to suspend a 'fundamental category of all historicity', which is 'the essential difference between familiarity and strangeness.' What distinguish Husserl from all historians before him, including all philosophers dealing with history, is that he introduces a new fundamental category of historicity, adapted to a new, European form of historicity. This new category is the difference between the natural and the theoretical attitude. The Vienna lecture reveals that Husserl's phenomenology becomes simultaneously engaged in three histories: the history of philosophy, the history of natural sciences, and the history of the Europeanization of humanity. When Husserl in <i>The Crisis</i> , engaged in the critique of the naturalism of the objective sciences, reaffirms his basic view held prior to the Vienna lecture that the theoretical attitude is, in essence, a natural attitude, he actually undermines the keystone of his new theory of historicity. The Vienna lecture does not mention social, cultural, or historical changes that the emergence of a transcendental phenomenological attitude may bring about. Only later in <i>The Crisis</i> , and even there only in passing, is the attitude considered in that light. And yet it is clear that the lecture is Husserl's manifesto for a new epoch of humanity.

Parallel sessions I

Session (Venue: Cinema hall):
Strategies of Historisation
Chair: Tanja Todorović

11:30-12:00 **Dragan Prole** (University of Novi Sad) "A Phenomenological approach to history of philosophy."

Abstract For phenomenology, the history of philosophy cannot be some assumed complex of knowledge, which is necessary for us to be able to start with phenomenological philosophizing. In this sense, Husserl resolutely rejects the possibility of any "introduction" to phenomenology guided by the history of philosophy. All our prior knowledge about the history of philosophy for phenomenology can only have the status of a mere opinion that, through concrete research, has yet to break through to its full clarity and discover its true meaning. In order to establish genuine contact and the possibility of communication between the history of philosophy and phenomenology, it is necessary that the history of philosophy itself is also drawn into the process of reflection (Besinnung). Conceptualizing the history of philosophy should reveal whether there is any possibility of true realization, or the implementation of what can be established as the telos "intended" in it, while this implementation does not in any case result in historical-philosophical knowledge. At the same time, it does not initiate the constitution, that is, the development of phenomenological knowledge itself. Revealing the meaning of the immanent history of philosophy and the self-development of phenomenology in this sense should not be understood as two different tasks but as the realization of a unique process of reflection. That is why the history of philosophy cannot be properly approached if it is done only in a historical way, but it is necessary to articulate the historical process through a unique genesis that is both historical and ideal. The peculiarity of Husserl's concept of the history of philosophy consists in emphasizing the personal responsibility of the philosopher. We are not talking about any big shifts when it comes to specific, historical-philosophical knowledge. The idea that European culture is built on fundamentally different foundations than those valid for the modern world of technology seems much more significant.

12:00-12:30 **Jaroslava Vydrova** (Slovak Academy of Sciences) "Self-historicization Strategy of Phenomenology in Central and East European Context"

Abstract In Central and East European context, phenomenological movement developed in peculiar way. This research has been undertaken by a number of researchers oriented to historical, thematic and methodological questions (W. Plotka, P. Eldridge, A. Varga and others). The circumstances also affected the strategies of preservation of memory during the Communism in form of individual self-historicization, while phenomenology forcibly moved into unofficial, marginal sphere. A lot of attention is currently paid to similar research in field of humanities and arts, since it allows for thematic and methodological enrichment and innovation as compared to main current of thematization of historicity.

A parallel, alternative space where phenomenology unfolded brings alternative forms and media of preservation, too. A need also arises to make present and preserve the phenomena which could, in the course of time, disappear from cultural memory and the history of ideas. These are, however, specific, local phenomena, such as private archive, private seminars, autobiographical poetics, censorship and erasure in the official history contra personal diaries, hybrid forms of thematization (philosophy, art, and subversive practices).

The approaches to history in Central and East European phenomenology such as local thematization of historicity and phenomenology thereby allow one to disclose the operation of the phenomenologist in particular historical situation as well as new phenomena related to dynamics of center/periphery and plurality of traditions and mediums which were developed in this space. This specific space of thinking can be disclosed as marginocentric, as a "node" connecting various motifs and creating hybridization. This strategy, developed especially in literary theory and thematization of space (J. Neubauer – M. Cornis-Pope, Ch. Sabatos and others), can be used in our case, too, and it brings about new stimuli and challenges to genealogy and reconstruction of history of phenomenology.

12:30-13:00 **Emanuele Mariani** (Università di Bologna) "A Brentanian look at the history of philosophy"

Abstract "The four phases of philosophy and its current state" has been generally considered as one of the most original theories of Franz Brentano and, concomitantly, one of the most deeply rooted in the spirit of the time. It is well-known that in this respect Brentano owes a debt to Auguste Comte's leading idea of a scientific development that allows a general reassessment of the history of philosophy, although Brentano's view opts for a scheme of repeated cycles through a movement of ascending and declining phases. By complementing the historiographical approaches that have been largely developed by recent literature (D. Fissette, D. Münch, R. Schmit), we would like to sketch a theoretical reconsideration of the Brentanian "four phases of philosophy". A theoretical reconsideration that interprets Brentano's theory from a psychological standpoint as an alternative to other dominant interpretations (Mayer-Hillebrand, Mezei and Smith): the declining phases of philosophy should be thus understood, more precisely, as the improper representations of what philosophy, psychologically grounded, properly is.

Session (Venue: Congress hall):
Historicity of Personal Being
Chair: Jan Strabheim

11:30-12:00 **Luka Janeš** (Sveučilište u Zagrebu), **Toma Gruica** (University of Graz) "The Experience of History and Social Phenomenology: Perspectives from Max Weber and Maurice Merleau-Ponty"

Abstract In Max Weber's interpretive sociology, the concept of traditions holds significant importance in understanding the experience of history. Traditions serve as a means of transmitting historical experiences from one generation to the next, shaping individuals' understanding of the past and present. This provides a sense of continuity and stability, allowing individuals to comprehend their place in history and society. Weber emphasizes the need to understand history as a lived experience, rather than a mere set of objective facts or events. By focusing on how individuals interpret and make sense of their historical experiences through traditions, Weber highlights the subjective meanings that individuals attach to social phenomena. Therefore, analyzing Max Weber's interpretive sociology as a phenomenology can illuminate the subjective experiences of individuals and their interpretations of social phenomena, including the experience of history through traditions. To expand on Weber's understanding of history, we can draw an analogy with the ideas of Maurice Merleau-Ponty, who also views history a priori as the development of meaning. According to Merleau-Ponty, history, just like perception, involves logic in the domain of chance, a type of reason in the unreasonable. While historical forces, such as objects of observation, come into focus exclusively through human effort, which actualizes and defines them, just like perception, history cannot be accurately interpreted as a mechanical game of various alienated factors and accumulations of unfolding facts. This idea is semantically in accordance with Weber's previously indicated thought. For Merleau-Ponty, history and perceptual objects exist only in relation to individuals who assume history themselves, with varying degrees of consciousness. History, like perceptual objects, represents meaningful activities that establish a meaningful world, going beyond a mere power struggle. Therefore, in our presentation, we will emphasize Merleau-Ponty's review of language, particularly the thesis that we cannot discuss human history without taking into account the discussion about human intersubjectivity and language, which enables valid intersubjective communication at all.

12:00-12:30 **Sergej Valijev** (Slovenian Academy of Sciences and Arts (ZRC SAZU) in Ljubljana) "History, Existence and the Self"

Abstract In my paper, I am going to shed light on the notions of history, existence and the self as intertwined concepts endowed with a fundamental meaning in a phenomenological investigation of human being. Firstly, a phenomenological explanation of the notion of existence shall be provided, thus assuring the historical dimension within the existence itself. For this purpose, some insights of Heidegger's existential analytic, exposed, in a magisterial way, in his *Being and Time*, will be cited. As Heidegger demonstrated, existence in no mere subsistence; instead, existence is related to Dasein's understanding of being on the horizon of time, since Dasein's being is always temporal. It is in and through the Dasein's existence – that is, in his being as existence– that the question of history should be posed.

That is to say, the question of history should be posed proceeding from the Dasein's original temporality, i. e. from the temporality of his own being. In spite of Heidegger's restriction – at least in the period of *Being and Time* – of using concepts others than Dasein to indicate the human being, I would like to highlight that this exclusion cannot be fully justified, taking into consideration his existential analysis itself – notwithstanding the restriction's utmost methodological fruitfulness in the context of *Being and Time*. I argue for a possibility to revitalize traditional philosophic concepts and at the same time not to jeopardize the outcomes of the existential analysis. It is following this line that I would like to speak of the notion of the Self and its original temporal perspective in which history is founded. Finally, some examples from the literary works of art will be cited, underlining the Self in its fundamental temporality.

12:30-13:00 **Michalis Dagtzis** (University of Athens) "Incorporating Contingency and Necessity in History: Later Merleau-Ponty and Hannah Arendt"

Abstract In this paper I present a comparative analysis of later Merleau-Ponty's conception of history as "logic within contingency" and Hannah Arendt's unexplored thesis that historical reality is "caused contingently". My aim is, mainly, to show that there is in both thinkers an attempt to reconcile contingency and necessity in history and, secondly, to bring out disparities pointing to different interpretations of Being. Merleau-Ponty's abandonment of reductionist Marxism leads him to develop an approach to history, which interweaves the necessary with the fortuitous. In the Lectures at the Collège de France, he introduces the concept of institution. History is conceived as a milieu of life, an interrelation between underlying causality and human freedom. I show how the interdependence of instituting activity and instituted state allows for a certain amount of free play within the historical vectors, leading Merleau-Ponty to define historical novelty as "a transformation that preserves [but also] surpasses".

Concerning Arendt, I focus on her examination of Scotus' devotion to "save freedom" by paying "the price of contingency". My intention is to demonstrate its importance for Arendt's understanding of history. I suggest an interpretation that allows for the detection of a theory of contingent causation, about which Arendt is not entirely explicit. According to Arendt, freedom as pure inauguration appears through action and "history is... the outcome of action". Thus, by highlighting her construal of human action as the causative element in human affairs, which condemns them to contingency, I claim that her approach strikes a balance between contingency and necessity in history. Despite Merleau-Ponty's and Arendt's common intentions, there remain some important discrepancies. Unlike Arendt, Merleau-Ponty's perspective does not allow for the emergence of the radically new. I argue that this divergence points to a deeper ontological level. By looking their respective conceptions of Being, I spot subtle differences between the Merleau-Pontyan "flesh" and the Arendtian "in-between", which justify their conflicting views on historical novelty.

13:00-14:00	<p>Lunch break</p> <hr/> <p style="text-align: center;"><i>Session:</i> Self, Past, Violence <i>Chair: Lazar Atanasković</i></p> <hr/>
14:00-14:30	<p>Cristian Ciocan (University of Bucharest – Institute for Research in the Humanities (ICUB), Romanian Society for Phenomenology; Studia Phaenomenologica) “History and violence”</p>
Abstract	<p>In this talk, I will explore the way in which the phenomenological tradition approached the question of history in relation to the phenomenon of violence. I will start by emphasizing that, although violence was not among the central topics of phenomenology in its initial phase, the outbreak of the First World War impacted greatly the self-understanding of many German philosophers affiliated to this movement. I will first focus on this dense “polemological” atmosphere, who marked undoubtably the phenomenology of the early Heidegger, being as well one of the sources his latter emphasis on notions such Kampf, Streit or Gewalt. Then, I will contrast Heidegger’s understanding of the articulation of history and violence with the dissimilar approaches of Sartre and Levinas. The concept of violence is omnipresent in Sartre’s oeuvre, evolving between a phenomenological approach in his early works and a more political-oriented view in his latter publications. For Sartre, the conflict is “the original meaning of being-for-other” and the hostility between the I and the others is an intersubjective constancy. Violence is a possible answer to the gaze of the other who objectifies my subjectivity, in the struggle of two opposing liberties. With Levinas, I will focus on the ontological dimensions of violence, following his idea that “being reveals itself as war”. The subject, before any factual violence, is already determined in its being by an “essential violence” of act and action. Reason, knowledge, and history reduce the Other to the Same, the individual to a generality, and therefore bear the marks of violence. Equally, ontology reveals itself as a condition of possibility of violence. It is this violent cohesion of ontology–reason–history–theory–totality–act–subjectivity that will be rephrased by Derrida as “violence of light” and as “transcendental violence”.</p>
14:30-15:00	<p>Sandro Herr (Bergische Universität Wuppertal, Charles University in Prague) “Derrida, Deleuze and the problem of immanent engagement with the history of philosophy”</p>
Abstract	<p>Jacques Derrida was one of the major proponents of the idea in the 20th century to rewrite the history of philosophy. In the tradition of both Husserl and Heidegger, Derrida’s engagement with the tradition was inspired by phenomenological methods. In the pursuit of a criticism of the metaphysics of presence, Derrida then developed his own technique of immanent reading. One of the key insights here is that philosophical texts can be read in ways so different that they contradict, subvert, and thereby deconstruct each other. However, these various ways can nonetheless be possible within the same textual framework and without applying external criteria to it.</p>

Abstract	<p>In my contribution, I want to ask to what extent this insight affects our understanding of the history of philosophy. Thereby, I want to address two consecutive questions and outline tentative answers. Firstly, by broadening Derrida’s perspective, I want to ask whether the history of philosophy developed according to specific “reading attitudes” that work as underlying suppositions (analogous e.g., to what Husserl calls natural attitude). These attitudes would not be of mere interpretative interest but would be constitutive for the respective philosophies. Quoting Plotinus, Hegel, and Derrida himself as examples, I will briefly illuminate how philosophers always build their own positions through a philosophical reading of others. My second question from here is whether Derrida’s approach can give rise to a general phenomenological approach of revealing different reading attitudes. This approach would require analyses of the frameworks which are implicitly operative in philosophy. I will end with the hypothesis that only with the means of a phenomenology concerning the attitudes of engaging with the history of philosophy can we adequately bear witness to the foundations of our own understanding of philosophy nowadays and whether it is appropriate.</p>
15:00-15:30	<p>Julian Lünser (Charles University, Prague) “Understanding the Historicity of Transcendental Structures through the Genetic Notions of Horizon, Type and Habituality”</p>
Abstract	<p>A classical paradox of historiography lies in the fact that while history can only be made by human action, it is considered the moving force behind humans themselves. To solve this paradox, it is necessary to focus on the way individuals interact with historical developments, both adapting to them and attempting to manipulate them.</p> <p>The aim of this paper is to show that Husserl’s genetic phenomenology provides a fruitful approach to understand this interaction in depth. Indeed, it is only on the subjective level that it is possible to understand history in its radical sense, namely by considering how the transcendental structures through which the world is apprehended are themselves modified by history. Precisely the laws of this modification of the transcendental structures of individual monads can be described thanks to Husserl’s genetic phenomenology. Macro-historical developments, such as changes in society, appear in this framework as motivating, but not as causal factors; they are processed in a non-deterministic manner, leaving a certain margin for maneuver and reflection for the individual. Concretely, the key structures to explain how the apprehension of the world can shift are horizon, habituality and type. According to this, it will be argued that all three are intertwined with each other and generated in an active interaction with one’s environment, but then sediment into passivity to codetermine the appearing. Thus, their modification changes even the apprehension of pregivenworldly structures, for example of nature or the other person. Simultaneously, it is the surrounding community that plays a crucial role in the active interactions with horizon, type and habituality, hence strongly impacting one’s transcendental structures, without excluding the possibility of dissent altogether. In this way, analyzing the structures of consciousness genetically means to comprehend them as a product of history that at the same time produces history.</p>

Session:
Existentiality and History
Chair: Liya Zou

14:00-14:30 **Liya Zou** (The University of Edinburgh) "Heidegger's ecstasies—a short-cut to the existential problem"

Abstract The philosopher Martin Heidegger's theory of time proposes that the temporal horizon of existence is composed of three dimensions: past, present, and future. He argues that the concept of "ecstasy" or "ekstasis" is crucial in unifying these dimensions and constitutes the temporality of existence. In this essay, the author begins by explaining Heidegger's concept of Dasein as "being-there" or "being-in-the-world" and its relation to time. The author then examines the concept of ecstasy, highlighting its importance in the existence of being. However, two objections are raised against ecstasy and temporality. The first objection is proposed by Emmanuel Levinas, a phenomenologist, who argues that being never reaches its own existence and that ecstasy does not support this external existence because it presupposes a unity of subject and object. The second objection argues that ecstasis belongs to the ontology of being and only appears in the condition of an unchanging and constant ontology. The author concludes the essay by stating that ecstasis is only a way to correlate the three structures of time and that it does not provide a complete understanding of the nature of time and existence. The essay presents a critical examination of Heidegger's theory of time and offers alternative perspectives on the concept of ecstasy and temporality.

14:30-15:00 **Andrija Jurić** (University of Novi Sad) "Phenomenology of the Pure I and Personal History"

Abstract Within Husserl's philosophy, there are divergent perspectives regarding the historical dimension and constitution of the I. On the one hand, he explicitly states that the I is an unconstituted element of the pure structure of consciousness, a peculiar „*transcendancy within immanency*“ (*Ideas I*, §57); on the other, he contends that the I or ego is „*continuously constituting himself*“ in the unity of a history (*Cartesian Meditations*, §31). This discrepancy is further complicated by the notion that this constitution of the I occurs for the I or that the I constitutes itself (*Crisis* §50; *Phenomenological Psychology*, §41). Consequently, we are faced with a kind of dialectic of changing and unchanging I (*Ideas II*, §24; *Zur Phänomenologie der Intersubjektivität III*, XX), its temporal and atemporal character (*Crisis*, §50), and the problem of whether the I has a history or not. In this paper, I aim to analyze the idea of the constitution of the I through the lens of immediate apprehension and adumbrations, self-consciousness and self-knowledge, habituation, and *nunc stans* of the living present in order to demonstrate the conflicting nature as necessary. The I acquires its history and identity through sedimentation, an ever-increasing acquisition of new habitual convictions. However, this history is simultaneously for the I as *his*, in which it remains the same and identical.

Appropriately, living present, as the being of this I, has a character of something permanently streaming and simultaneously of *nunc stans*, "flowingly-statically present" (*Crisis*, §54). Through self-temporalization, a kind of constitution, the I is both temporal and ahistorical. Our place or point of view, therefore, does not lie in acquired, reflected I as an object, instead in self-identical I as always-subject, albeit the problem if this I-pole, the pole of corresponding habitualities that is grasped in one move, is constituted and does it have a (personal) history, remains unanswered.

15:00-15:30 **Andrej Jovičević** (University of Leuven) "Does the history of philosophy necessarily imply a philosophy of history? Confronting Heidegger and Deleuze"

Abstract Martin Heidegger and Gilles Deleuze were prodigious historians of philosophy. Whether as a way of coping with the overbearing presence of the history of philosophy,¹ or as a way of working through one's phenomenological path by way of a confrontation (*Auseinandersetzung*) with the tradition, both thinkers fruitfully engaged with thinkers of the past. The guiding thread of my presentation is the potential confluence of their views on the history of philosophy. More precisely, I explore to what extent Deleuze's understanding of the history of representation (i.e., the history of the long error of representation which inevitably merges with the history of philosophy) might share its inspiration with Heidegger's notion of the history of being (*Seinsgeschichte*) and the forgetting of the ontological difference under metaphysical categories. In the first part of the presentation, I propose an overarching overlap between the two projects. I maintain that both Heidegger and Deleuze consider the hold of metaphysical and representational categories to be a necessary consequence of philosophical inquiry, rather than a contingent historical 'error'; indeed, the inevitability of employing metaphysical/ representational categories is considered by both to be a transcendental illusion in the Kantian sense. However, I also maintain that this overlap is not complete, i.e., that Deleuze's and Heidegger's respective strategies diverge at a significant point. Whereas Heidegger imperceptibly merges his account of the history of philosophy with a *philosophy of history*, Deleuze effectuates a bifurcation between the two. Shortly put, I defend the thesis that Heidegger goes *against* the initial thrust of taking the metaphysical error as a transcendental illusion by putting emphasis on the monoepochal block which constitutes the actual history of thinking. Deleuze, on the other hand, does not see the history of philosophy as primarily a matter of history, but rather a trans-historic account of the tendency of thinking to break through its representational bounds. Thus, beyond a monolithic account of history, the history of philosophy in Deleuze takes on "a trans-historical characteristic" in which thought is understood through its immanent breakthroughs and *the internal logic of its failure*.

15:30-16:00 **Coffee break**

16:00-17:00 Keynote speech (Venue: *Cinema hall*): **Joseph Cohen** (University College Dublin) "On Singularity – Towards a Phenomenology of History"

Abstract Our lecture will engage firstly in deploying a phenomenological investigation of the idea of singularity and, from this study, reveal at once the concealed modalities and the novel possibilities reserved in this idea from which we shall develop the lineaments of a phenomenology of history oriented towards deploying an approach of the unthinkable in historical events. Retrieving the Husserlian and Heideggerian interpretations of "history" as well as the pointed analyses developed in Ricoeur, Derrida, Levinas and Patocka, we will develop a philosophical problematization of "truth" and "reason", "testimony" and "memory" in history by putting forth a suspension of these conceptual figures and where we will see emerge the significance of an economy of sacrifice as the essential element in which the incessant play between "polis" and "polemos" shows itself as History. Through this extensive analysis, we shall propose the possibility of shifting our thinking of past historical events as always futural and to come in our lived-present and where aporetically occurs the persistent call for an idea of justice in the name of the irreducible singularity in historical events. What occurs to our lived-present in the face of the singularity of unthinkable futures arising out of each past historical event? What regime of signification can be constituted and instituted for the singularity of past historical events occurring in our lived-present as exceptionally futural? Our lecture will hence put forth a certain idea of justice for each singular historical event which resists the sacrificial economies of historical consciousness and which will be seen to open towards a novel concept of "historical mindfulness", one calling onto an unconditional and unconditioned responsibility for the singular.

09:00 Visit of the Galery of Matica srpska (*guided tour in English*)

Session (Venue: Cinema hall):
Phenomenological Encounters
Chair: Witold Płotka

11:00-11:30 **Dalius Jonkus** (Vytautas Magnus University in Kanuas) "History, cultural tradition and sedimentation"

Abstract Cultural tradition can be understood positively or negatively. The ambivalence of tradition can be described by two questions: Why does transmissibility exist, and why does each generation of people not have to start all over again, but can adopt and pass on habits, customs, skills and knowledge to others? How does tradition turn into the schematization of embodied memory and the inertia of habits? Preservation of the past in the present can only happen with the appearance of certain traces, materialized references, or embodied schemes. In geology, chemistry, and oceanology, there is a term of sedimentation, which describes the existence of the past in the present. Husserl and Merleau-Ponty studied the sedimentations of experience in order to reveal the assumptions, genesis and development of the historicity of embodied consciousness. Derrida used the phenomenological concept of sedimentation and created "Gramatology" because he sought to combine a dynamic genesis with stable structures. Ferraris applied these ideas of Derrida while developing the theory of documentality. The main idea of documentality is that a particular kind of social objects, namely documents (records of social acts) are the basis of social reality. For all three philosophers, writing or recording becomes a model for reflecting on cultural tradition. The documentality theory formulated by Ferraris and the case of the mobile phone as a social object reminds us of the importance of writing/recording in the social and cultural world. Ideas and social commitments acquire cultural significance and value only when they are recorded in writing. Derrida and Ferraris rightly point out the importance of writing as the objectification and communication of a meaning. Ideal objects and social objects require materially sensory objectification, but writing is neither an all-saving memory nor forgetfulness. Writing must be read not only by understanding the letters or ideograms, but also by understanding what they mean. Husserl understood writing as a sedimentation that must be reactivated. However, Derrida and Ferraris identify the written objects only with materialized writing and the repetition of what is written. The analysis of sedimented forms of memory leads to the question of whether it is possible to return to the primal sources of meaning. Are there such records, habits, customs that can function in the present, even if their primal meaning is lost? I argue that the cultural tradition of ideal objects as free idealities is possible only on the basis of reactivation, which is not imitative repetition but a return to primal intuitions.

11:30-12:00 **Jan Strassheim** (University of Hildesheim) "Philosophers as Eternal Beginners: Schutz and Voegelin on Philosophy as Historical Action"

Abstract In a 1943 letter to political philosopher Eric Voegelin, Alfred Schutz defends Husserl's *Crisis* against Voegelin's criticism by describing philosophers as historically situated actors. Foreshadowing a criticism that has again become significant in recent years, Voegelin had complained in an earlier letter to Schutz that Husserl's last published work never left the selective and narrow scope of certain traditions within European history. As a result, according to Voegelin, Husserl had failed to give convincing answers to any truly universal questions about world history, its anthropological foundations, teleological course, and relation to objective truth. In Schutz's reading, however, Husserl's "*Besinnung*" is a conscious reflection upon the inevitably selective standpoint of the philosopher him or herself. For Schutz, the *Crisis* reflects the anthropologically universal fact that doing philosophy is a form of action and thus, like all human action as analyzed in Schutz's own social phenomenology, is subject to a complex dynamic of meaning-making. Philosophers stand within historically and culturally specific traditions which are not of their making and which they can only partly oversee from the perspective delineated by their individual goals and interests. From their respective standpoint within tradition, "critical" philosophers, especially at times perceived to be historical junctures, try to institute new "beginnings" with a certain "telos" in mind. However, only retrospection from a later standpoint will suggest what the actual outcome of that action was. Since such retrospection is itself a form of philosophical action, the process leads to ever new beginnings without reaching an ultimate end. As Schutz argues in their later correspondence, Voegelin's "monopolistic-imperialistic" insistence on a single truth and normative standard in history stems from a misunderstanding of the nature and role of "relevance" as the most fundamental principle guiding and motivating the production of meaning (Sinn) that shapes experience and action.

12:00-12:30 **Mikhail Belousov** (Russian Presidential Academy of National Economy and Public, Russian State University for the Humanities) "Is the historical way to the reduction possible?"

Abstract The paper examines the question if the phenomenological inquiry can undergo *complete historization* without abandoning the husserlian method of reduction. The question is motivated by what seems to be the irreconcilable contradiction between the irreducible historical facticity and contingency of the phenomenological tradition itself and the reduction as an occupation of the position of the disinterested spectator above the world and the disclosure of the transcendental dimension beyond the worldly horizon. In *Crisis*, where the theme of the historicity of the life-world acquires central methodological significance, Husserl criticizes the Cartesian justification of the phenomenological method in Ideas and outlines a different way to phenomenological reduction. However, an alternative way from the Cartesian path to reduction in the *Crisis* did not at all imply the *historicization of the reduction itself*, despite Husserl's emphasis on the historicity of the life-world, science and philosophy.

I will try to consider the possibility of a historical way to reduction, which would also imply going beyond the horizon of the world – however, not from the outside, but from within. My main thesis is that the historicity can be regarded as a "self-transcendence" of the world, through which we can go beyond the world without occupying an external position above the world, because the world itself as historical one goes beyond its limits. This self-transcendence of the historical life-world consists, as I will try to show, in the double bookkeeping of historical tradition – history as tradition makes up the very stability of the life-world as meaning-foundation but, at the same time, tradition as history is the very movement of the foundation, which destabilizes and problematizes it. The historically held pregivenness of the world desubstantiates itself from within, making possible the unity of historical facticity and the phenomenological epoche.

Session (Venue: Congress hall):
Historicity and Transcendentality
Chair: Marie Antonios Sassine

11:00-11:30 **Natalia Artamenko** (Petersburg State University) "Husserl's Transcendental Phenomenological Approach to Understanding History. The Problem of Generativity"

Abstract The report is focused on bringing to light the essence of Husserl's genetic phenomenology as the way which the historical dimension of consciousness reveals itself through for transcendental phenomenology.

The genetic analysis of consciousness results, on the one hand, in the interpretation of the world as a correlation of semantic references, i.e. as the universal and forming horizon, and on the other hand, in the doctrine of forming and individuating of the transcendental Ego in view of habitualizing, acquiring habits in the course of precipitating the meanings of the prior experiences, i.e. of the "*internal historicity*" of "the Self" as a transcendental monad. In the sight of passive genesis, such historicity came to be understood as the certainty of the field of kinesthetic capabilities, the field of "I can", the course of previous kinesthetic experience starting with mastering one's own motor skills and getting acquainted with their limits.

The further development of the problematics of historicity in phenomenology is associated with the transiting from "internal" history to "external" history, i.e. from the history of a monad to the very only history which everyone lives in. Such transition could become possible only through inserting the concept of "internal" history into the field of research associated with the development of the problem of intersubjectivity. In this regard, Husserl himself gives some indications in his manuscripts published in the volumes XIII-XV of Husserliana, which deal with transcendental phenomenological understanding of interests and instincts, birth and death, which results in the concept of the experience of generations, that apparently is the very transcendental phenomenological conception of "external history".

Husserl distinguishes three eras of world history (*Weltgeschichte*) and, accordingly, three types of historicity (*Geschichtlichkeit*), i.e. three ways of constituting the thingish-cultural environment (*Umwelt*), the human community and oneself, which are characteristic of human Dasein. Designating the ways of constituting as the types of historicity is not in the slightest accidental, it is grounded in the underlying idea of Husserl's *The Crisis*, asserting that the constituting life of transcendental subjectivity, i.e. human Dasein, considered with regard to a phenomenological attitude, is historical in itself. (See: Fink, E. *Welt und Geschichte*. In: E. Fink. *Nähe und Distanz*. Hrsg. von F.-A. Schwarz. 1. Auflage. Freiburg, München: Alber, 1976. S. 159 — 179).

The types of *generativity* (*Generativität*) constitute grounds for distinguishing types of historicity and, accordingly, the world eras. According to Husserl generativity means, "...eine Verkettung von gegenwärtigen und längst verstorbenen Personen, die, obschon verstorben, doch jetzt noch (mit ihren noch durch Nachverstehen nacherzeugbaren, beliebig oft wiederholbaren Gedanken und Werken) aktuell da sind, die Gedanken der Gegenwärtigen immer neu befruchtend, fördernd und ev. auch hemmend, jedenfalls sie in ihrem berufsmäßigen Dasein motivieren..." ("a chain of personalities present or long-dead who, although being deceased, ...are still there, always fertilizing, promoting and possibly also inhibiting the thoughts of those present today...") (Husserl, E. *Die Krisis der europäischen Wissenschaften und die transzendente Phänomenologie / Husserliana*. Bd. VI. Haag: Nijhoff, 1976. S. 488).

Husserl purposefully emphasizes the correlation between generativity within the meaning of phenomenology and historicity and its dissimilarity from generativity within the meaning of biology.

The mystery of generativity also represents the mystery of origination of something new in history, since, unlike it is inherent in the animal world, every new generation coming to the human world not only reproduces ("rehearses") the cultural world inherited, but also develops it within its own culture-creating. *Creating* as the innovation, thus, appears to be correlative to the very concept of the generative world, implying that a certain human community has its history, that it is getting reproduced (tradited) and renewed through its forming, linking different generations in the unity of tradition.

11:30-12:00 **Márk Losonc**z (University of Belgrade) "Phenomenology With/Against History"

Abstract

Mircea Eliade's phenomenology of religion (inspired by Husserl and Heidegger, among others) repeatedly rails against the "terror of history", while also making affirmative claims about history in an ambivalent way, creating a positive tension between phenomenology and history. Likewise, Henri Corbin's phenomenological interpretation of Islam (Corbin was the first French translator of Heidegger's *What is Metaphysics?*) aims at a metahistorical perspective which is also ambivalent about the value of history. The aim of the presentation is to reconstruct the views of these two thinkers, not necessarily as completely coherent, but taking into account the different beliefs that exist in parallel.

12:00-12:30 **Gaëtan Hulot** (Sorbonne Université, NOVA International Schools in Skopje) "Accounting for the historicity of our sensory experience"

Abstract

Husserl's phenomenology encounters history twice. The first time, through a collection of objects in the world: traces of past cultures, monuments, manuscripts, of which an ontological account is possible. The second time, as part of the subject itself: Far from being a pure I/eye, the subject discovers itself as a collective We, whose categories were shaped by a sedimented cultural development (e.g., history of science). In this paper, I will consider the historicity of the subject in a specific field: that of the senses. According to a classical account of Husserlian phenomenology, the stratum of sensory contents (colors, sounds, taste, pain...) is the fundamental layer of our perception of the world. It is what gives rise to the world and, as such, cannot itself be accounted for in the same way, by being traced back to a more primitive stratum. However, acknowledging a historical dimension of senses, as suggested by what cultural historians and anthropologists have investigated in the last decades under the title of "sensory history" (Corbin, Howes, Classen...), challenges this sequential narrative. Does the constituted object (society, culture, history) exert a feedback effect on the subject itself? Or is there a dimension of history more fundamental than the ontological? Is our sensibility a historical faculty? Furthermore, how should we understand structurally the idea of a history of senses? Do the evolutions occur at the level of sensory contents themselves, or at grounded levels, affecting the judgments or feelings experienced "about" sensory contents? Such questions will be investigated through the framework of the analysis of passive synthesis, with the concept of sedimentation and the "laws of the propagation of affection", echoed by insights coming from the recently developing field of "sensory history".

12:30-13:30 **Lunch break**

Session (Venue: Cinema hall):
Question of Being
Chair: Filip Borek

13:30-14:00 **César Gómez Algarra** (Université Laval, Universitat de València) "What kind of History is the History of Being? A Critical Examination"

Abstract

The project of a history of being, which Heidegger begins to elaborate from the 1930s onwards, must face multiple criticisms in order to account for its coherence and legitimacy. In particular, the German philosopher is accused of having brought together the history of metaphysics unto one single and exclusive guiding thread (the question of being). In this way, and based on this reconstruction, the legitimacy of any historical research would be considerably limited. Thus, major figures (themselves influenced by Heideggerian thinking), such as Derrida, Ricœur or Blumenberg, seem to share this opinion. The posthumous publication of the writings of the *Ereignis*, as well as of the *Black Notebooks*, help us reconsider this interpretation, and allows us to expose many arguments against the usual criticisms.

Even before presenting it to the public, Heidegger is aware of the difficulties involved in his project. It could be, then, that the history of being is far from that totalizing and authoritarian project that judges Western history and its destiny as mere decay (*Untergang*).

In this contribution, taking as the starting point numerous comments and notes scattered in his private writings, we will try to elucidate what kind of history the history of being represents. Against his critiques, we will argue that it contains new possibilities, methodological and conceptual resources, which can be reactivated from our current phenomenological perspective. In this respect, some passages underline that the history of being would be the continuation of the phenomenological destruction already announced in the first pages of *Being and Time*. Finally, as the philosopher points out in his *"Anmerkungen VII"*, perhaps the history of being would be capable of founding a different interrogation of historiography and historical science (*Historie*), giving new perspectives to classical problems. We will argue that, despite its limits, we can read the Heidegger of the 1930s-1940s as a rigorous but creative historian of philosophy.

14:00-14:30 **Friedrich von Petersdorff** (Independent Scholar, Fronhausen) "Aspects of 'time and mode of being' from a historiographical point of view"

Abstract

Roman Ingarden analysed in 'Controversy over the Existence of the World' three distinct aspects of time, namely 'events', 'processes' and 'objects persisting in time'. Having these distinctions in mind I shall turn to epistemological and theoretical aspects of historical research and writing. In other words, I intend to discuss Ingarden's approach from the point of view of historians, thereby referring to their steps throughout the processes of research and writing. To address these questions I shall turn to epistemological studies as presented by Danto, Fleck, Popper and Ricœur. – Danto analysed in his 1962 article 'Narrative Sentences' a significant aspect of any historian's research and writing, namely that such sentences (as used by historians) 'refer to at least two time-separated events though they only describe (are only about) the earliest event to which they refer'. Any event at time A is, therefore, analysed in view of some later event at time B, which of course was unknown to the contemporaries experiencing the events at time A. Danto, accordingly, underlines in his discussion of narrative sentences as used by historians [at time C] the significant aspect that historians view the gone-by events and developments by referring at the same time to additional occurrences of historical significance without being immediately related to the analysed topic. – Ricœur, on the other hand, distinguished the various phases of historical research, thereby – nonetheless – underlining the intertwining of these phases. – Fleck and Popper studied the process of how knowledge is being gained and achieved. – By referring to the results of these theoretical discussions I shall then turn to a renewed look at Ingarden's distinctions – having, thereby, especially in mind the possible contribution of these towards history and its research, i.e. history as a knowledge of the past understood in a general way, not limited to history of philosophy.

14:00-14:30 **Katherine Everitt** (European Graduate School) "Historical Space: Formalizing the Relationality between Events"

Abstract

Alain Badiou has developed perhaps the most sophisticated formalization of the event today. Events are necessarily historical, whereas nature, he argues, does not have history and thus does not have events. Nature's smooth indifference precludes it from falling within history's scope. And so what is the texture of history? Not in an abstract, metaphoric sense, but precisely in a formalized manner, how can we express the *logical spatiality* of history? Indeed, building on Husserl's closure and openness in history, the event takes place both on the edge of the open void and the closure of a pure point. My spatial incursion here is to argue that history is necessarily the spatialized relation between key eventual points. This prompts us to rethink relationality – is it a waiting? An *avenir* of the subject, in Derridean terms? A pure emptiness? I argue that this historic spatialization is nowhere static – it is constantly remade in light of new events. In terms of phenomenology, this likewise requires us to rethink history from the standpoint of a subject who is fundamentally remade every time she is caught in a new event. Thus, I offer us a new mode of thinking history and phenomenology – through a dialectics of logical spatiality.

Session (Venue: Congress hall):
History, Literature and Art
Chair: Jaroslava Vydrová

13:30-14:00 **Mihail Evan** (New Europe College in Bucharest, University of Susse) "Levinas, Historiography and Philosophy of History: An Overview of the Literature"

Abstract

This article seeks to survey the secondary literature on the question of Levinas and history and to attempt to re-establish the debate on a sound footing. It commences with the most recent work and proceeds backwards chronologically. Morgan's review essay 'Levinas, History and Historiography' which appeared in *History and Theory* is discussed first followed by Froeyman's *History, Ethics, and the Recognition of the Other*, a volume which is its sole focus. The generous and welcoming assessment of the former is questioned by a demonstration that the latter is lacking in a sound grasp of Levinas' philosophy. Morgan's giving credence to Froeyman's suggestion that history could be primarily said to be concerned with having relationships with people in the past and that the well-known work of the microhistorians is found to be rather surprising. Both authors fail discuss both earlier contributions to the secondary literature and, most crucially, Levinas extremely negative comments on 'the history of the historians' in *Totality and Infinity* as well as other similar remarks to be found elsewhere in his work. These are explored and it is suggested there is a development whereby he comes to develop a less critical attitude. Particular attention is paid to how what he says of representation and the trace enables this.

14:00-14:30 **Andrej Božič** (Institute Nova Revija for the Humanities in Ljubljana) "Paul Celan's Poetry and the Phenomenological Tradition"

Abstract	<p>The poetic work of Paul Celan (1920–1970), the German-speaking author of Jewish descent, through its dialogicality often—in-directly: implicitly or explicitly—refers to philosophical thought: the poet was not only an attentive reader of philosophy, to which numerous, many times carefully annotated books of his extensive library bear witness, but also allowed his own creative word to respond to the multifaceted incentives of (the question/s of) thinking. Although Celan’s concern for philosophy entails almost its entire historical development, one can specifically discern a distinct emphasis also on authors affiliated with the phenomenological movement. Whereas the poet’s (crucial, for the self-comprehension of his artistry co-constitutive) relation towards the thought of M. Heidegger that led to their personal—by now nigh on mythical—meeting in Todtnauberg has already motivated countless discussions, Celan’s readings of, and responses to, the works of other phenomenological philosophers, such as E. Husserl, O. Becker, or even H. Conrad-Martius, have attracted merely a handful of interpretations. The proposed presentation will attempt to outline, first, the trace(s) of the influence of phenomenological tradition upon Celan’s oeuvre and, second, the effect(s) it may disclose within both his poetry as well as his (auto-) poetological writings. On the one hand, such a consideration can, thus, contribute a (small) chapter to the comprehensive history and historiography of the phenomenological movement. On the other hand, it can, however, also offer a new, renewed perspective on the fundamental issue of the relationship between poetry and philosophy that is, in Celan’s case, intrinsically connected with the problem of (the experience of) historical time, especially with regard to the event of the Holocaust.</p>
14:30-15:00	Remus Breazu (University of Bucharest) “History, Conflict, and the Work of Art”
Abstract	<p>In my presentation, I will address the relationship between history and the work of art starting from Heidegger’s <i>The Origin of the Work of Art</i>. According to Heidegger, truth occurs in the work of art, and “this happening is, in many different ways, historical” (emphasis added). Heidegger understands the being of the work of art as a strife between world and earth. Starting from here, the middle term through which I will connect history and the work of art is conflict. Drawing on Bernhard Waldenfels’ contributions to the relationship between order and disorder, I aim to show that there are two types of conflict that need to be considered: The conflict between world and earth within the work of art, and the conflict between different truths that are disclosed through different works of art. Thus, my presentation consists of three main parts. As an introduction, (i) I will examine the inherent conflict that every image presupposes according to Husserl, then (ii) I will examine the peculiar dynamic between world and earth in the work of art as developed by Heidegger, while, in the final part, (iii) I will explore how the occurrence of truth in the work of art is a form of violence that is different from the strife between world and earth, which can be understood through Walter Benjamin’s notion of mythical violence.</p>
15:00-15:30	Coffee break
15:30	CEESP business meeting (Venue: Cinema hall)

09:00	<p>Visit of the underground world of the Petrovaradin fortress (guided tour in English)</p> <p style="text-align: center;"><i>Parallel sessions III</i></p> <hr style="border-top: 1px dashed black;"/> <p style="text-align: center;">Session (Venue: Cinema hall): Blaustein and Husserl Chair: Nevena Jevtić</p> <hr style="border-top: 1px dashed black;"/>
11:00-11:30	<p>Witold Płotka (Cardinal Stefan Wyszyński University in Warsaw) “Phenomenology as Descriptive Psychology? Blaustein’s Account of How to Describe Mental Phenomena”</p>
Abstract	<p>The paper explores main components of the methodological device adopted by Blaustein in his analysis of selected types of mental phenomena. My task is here to determine aims, object and detailed procedures of Blaustein’s method. Blaustein was a student of Twardowski who also had an occasion to study under Husserl in the summer semester of 1925. Blaustein’s doctoral dissertation, defended in 1927, concerned parts of Husserl’s theory of intentionality and it bore the mark of Twardowski’s account of the object and content of presentations. In my paper, I discuss a thesis, popular in the scholarly literature, that Blaustein was a phenomenologist as he studied under Husserl and adopted his method.</p> <p>By focusing on selected elements of Blaustein’s method, I will analyze the descriptive procedure he adopted in his writings. I will focus mainly on two of his texts: (1) his account of so-called imaginative presentations and (2) his examination of the cinema-goer’s experiences. Blaustein analyzes these phenomena by focusing on concrete mental phenomena which are decomposed by him in a descriptive procedure. Description is supplemented by abstraction which serves one to identify common features of the analyzed phenomena. The ultimate aim of such description is an attempt to determine laws which govern some types of certain phenomena. Different from Husserl, however, Blaustein is skeptical about eidetic claims of such an analysis. For Blaustein, any reference to essences is unjustified as it falls into the <i>petitio principii</i> fallacy, and one should analyze concrete phenomena instead.</p> <p>In conclusion, I will address the question to what extent phenomenology can be regarded as a sort of descriptive psychology. In this vein, I will emphasize main differences between Blaustein’s and Husserl’s account of the mental to verify the thesis that Blaustein can be regarded as a phenomenologist.</p>
11:30-12:00	<p>Daniele Nuccilli (Cardinal Stefan Wyszyński University in Warsaw) “The Problem of Presentations in Blaustein: A Route in the Early Phenomenology”</p>
Abstract	<p>The theory of content of presentations and in general the question of objects of presentations in the perceptual act represents one of the central topics of Blaustein’s critical interpretation of Husserlian intentionality. This topic moreover plays a decisive role in the complex Husserlian theoretical transition from the <i>Logical Investigations</i> to his <i>Ideas I</i>.</p>

Abstract

Indeed, it is no accident that Schapp, one of Husserl's first doctoral student at Göttingen, in his dissertation, *Contributions to the phenomenology of perception* (1910), precisely explores the question of how the world presents itself in consciousness through colours and sounds. Both Blaustein's and Schapp's interpretations lead to a personal recasting of the theory of intentionality and the perceptual act and shed some light on one of the decisive crossroads in the history of early phenomenology. It is in approaching the consideration of sensation as the presenting content of objects of the external world in fact that the issue of phenomenological reduction becomes more urgent. After pointing out how the topic of presentation is addressed by Husserl before and after the introduction of phenomenological reduction, in this paper, I will outline Blaustein's critical position that he has laid out in his doctoral dissertation *Husserl's Theory of Act, Content and Object of Presentation* (1928) and relate it to the interpretation of other figures of early phenomenology, such as Schapp and Hoffmann. As will see, the way in which the role of sensations is understood in the context of presentations of objects and the relationship it establishes with the perceptual act constitutes one of the building blocks for the construction of a method that would investigate the relationship between consciousness and the external world. because we all shape our existential movement through the lifeworld in a continuous encounter with other people, in a complex interplay between the background of past experiences, our present concern in action, and the future goals we project (Gallagher 2008, 90). In Husserl, the transtemporal horizon of consciousness shows that my past experiences have effects on the way that I understand the world and the people I encounter in the world (Husserl 1973). I experience the spatial and temporal intersubjectivity of my personal world (*Ideas II*, § 50). Personal world is made up not only by overlapping histories belonging to individuals but also by a common shared history belonging to groups and communities, and more in general, to the anonymity of the generational succession of humanity in the uncanniness of history (Ricoeur, 2000). We live in the threefold reign of predecessors, contemporaries, and successors (Schutz, 1967), and it seems that understanding history depends on the capacity to hold together this transgenerational continuity. History is not just the understanding of the past, but it has to do with a common capacity to image new beginnings that may interrupt or divert the chains of events set in motion in the generational succession (Arendt 1994).

12:00-12:30

Filip Borek (University of Warsaw, Charles University in Prague) "*Ichfremdheit*: Blaustein's Criticism of the Husserlian Concept of Hyletic Data in the Light of Husserl's Late Philosophy"

Abstract

The concept of sensuous hyle is one of Husserl's most widely discussed ideas. Beside such thinkers as Ingarden, Patočka, Merleau-Ponty, Sartre or Henry, one of the critics of the hyletic data theory was Leopold Blaustein. In his 1928 doctoral dissertation on Husserl, Blaustein describes and critically discusses Husserl's concept of hyletic content.

In my paper, I would like to reconstruct Blaustein's criticism and pose a question not so much about its interpretative *legitimacy*—as Blaustein in his doctoral thesis focuses almost exclusively on the presentation of Husserl's views from *Logische Untersuchungen*—but rather about its substantive *persuasiveness* in the light of Husserl's *late* philosophy.

One of the main claim of Blaustein's criticism is that Husserl does not distinguish between "sensing" and "sensed content" and for that reason hyletic data remain something vague and ambiguous, even though they are considered by Husserl to be *ichfremd*. Using Sartre's term, this non-intentional hyle seems to be a sort of *être hybride*, having both the properties of things and of consciousness.

I would like to argue, however, that the proper understanding of meaning of *Ichfremdheit* of hyletic data in Husserl depends on taking two factors into account: (1) Husserl's specific *transcendental* perspective, and (2) genetic perspective in phenomenology. Both of these perspectives are absent in Blaustein's reading, who comprehends Husserl through the lens of Brentano's and Twardowski's psychology, and rejects both the *transcendental* and *eidetic* claims of phenomenology. It is possible to show that in the light of Husserl's late transcendental-genetic concept of consciousness, the thesis about the "belonging of sensuous hyle to consciousness" takes on a meaning that descriptive psychology is unable to spell out. In this way, the systematic and historical value and limits of Blaustein's criticism will be defined.

Session (Venue: Congress hall):
Theology, time and expectations
 Chair: Uldis Vēgners

11:00-11:30

Michal Lipták (Institute of Philosophy SAS) "God without God: Husserl's Philosophical Theology and Its Place in History of Philosophy"

Abstract

As demonstrated in pioneering studies by Stephen Laycock and James Hart, Husserl's phenomenology had peculiar religious undercurrent, despite God being "bracketed" most of the time in his texts. Remarks on God and religion were scattered, for example, in *Ideen I*, *Hua XV* or *Kaizo* articles (*Hua XXVII*). With publication of *Hua XLII* (containing most of *convolute A V 21*), however, Husserl's writings on philosophical theology became widely available. For Husserl, the idea of God is operative in the very limit problems of phenomenology: the very possibility of hyletic flow on one hand, and teleological establishment of transcendental community as condition of possibility of intersubjectivity on the other. Less technically, these writings concern questions of creation [*die Schöpfung*] and fate [*das Schicksal*]. In my paper, I will argue that this occupation with religion and theological questions connects Husserl's phenomenology strongly to philosophical development of German philosophy throughout 19th and early 20th century, concluding philosophical-historical arc that starts with Hegel. I will begin with thesis from Jon Stewart's recent book "that religion plays an absolutely central and constitutive role in the development of philosophy" during 19th century and that "concept of alienation is one that connects philosophy and religion in this period" (2021, 10).

When philosophico-historical lens are applied to Husserl's occupation with religion, his phenomenology can actually be read as late addition to this tradition, even with problem of alienation implicitly present in his phenomenology. Moreover, this approach also discloses Husserl as, despite himself, Hegelian to some degree, part of "Hegel's century". Uncovering these historical roots of Husserlian phenomenology can significantly contribute to contemporary phenomenology's self-understanding, reminding us that despite more intense focus on minute investigations of particular phenomena (especially prevalent in current critical or engaged phenomenology), great, "eternal" philosophical questions, preceding phenomenology's birth, still inevitably lurk behind all such investigations.

11:30-12:00 **Michal Zvarik** (Trnava University) "The Meaning of Sacrum in Jan Patočka's Philosophy of History"

Abstract In my contribution I will elaborate on two of Jan Patočka's ideas. The first is his understanding of history as sedimented moral experience. The second is formed by his reflections on the nature of *sacrum* and its relation to the care for the soul. The distinction between *sacrum* and *profanum* Patočka introduced in the fifth of his *Heretical Essays*. Contrary to secular view neglecting its relevance, for Patočka the dimensions of *sacrum* and *profanum* are not only an anthropological constant, but from ontological perspective they present for human being a challenge of subjecting them to responsibility. Patočka's reflections opens questions concerning the meaning of holiday as a time of celebration distinct from everydayness of profanum as dimension of alienating work and labour. Sacral holiday might provide temporary relief from the toils of labour, but such relief might not overcome human alienation. Quite contrary, through ecstatic immersion it might be even deepened. Thus, the human being can overcome the alienating power of *sacrum* only via care for the soul consisting in opening towards problematcity. I will develop this idea in relation to concept of history as sedimented moral experience. The past with its own problematcity becomes present through sedimented meanings, which might be re-activated, re-lived. From Patočka's perspective, the true historical event is formed by facing and adopting of problematcity in care for the soul. With the conversion of relation to *sacrum* in care for the soul is also modified the meaning of holiday. It does not only provide an ecstatic relief from everydayness but entails a call for conversion, for overcoming alienation in responsibility for own being. Holiday provide an opportunity of re-activation of the meaning of the past event and endow the present with its light threatened by everyday concerns.

12:00-12:30 **Felipe Catalani** (University of São Paulo) "Future as lived time: Günther Anders on time, history and historical expectations"

Abstract Although Günther Anders was a student of Heidegger and Husserl, who was his doctoral advisor in the early 1920s, and although the phenomenological approach is characteristic not only of his early writings but also of his mature critique of culture, his work is rarely taken into account in the history of phenomenological thought.

I would like, in this presentation, to bring Anders' contribution in the context of his reflections on time and history, in particular in his phenomenology of historical expectations and the transformations of the experience of time. They are found above all in the two volumes of *Die Antiquiertheit des Menschen* (1956 and 1980), and *Endzeit und Zeitenende* (1972). In a first moment, I would like to analyse what Anders understands under the idea of a "spatialisation of time", which appears in his essay "*Sein ohne Zeit*" (present in the first volume of the *Antiquiertheit*), which is dedicated to an interpretation of Samuel Beckett's play *En attendant Godot*. Analogous to the experience of history after 1945, when the notion of the future changes structurally, Anders observes that in the play time becomes "temporally neutral": the notion of advance and change no longer appears as something grounded in time and history, which implies an analysis of temporal affections, namely, of the difference here between *warten*, *erwarten* and *hoffen*. In a second moment, we will seek to analyse this shift in historical experience as Anders interprets it in his essay *Die Frist*, in which he presents a secularised view of eschatological expectations in the nuclear age (which become equally actual in the epoch of climate collapse). The core of our investigation is therefore the idea of the future as "lived time", as also Eugène Minkowski elaborates it in his classic *Temps vécu* (1933).

12:30-13:30 **Lunch break**

Session (Venue: Cinema hall):
Patočka, notion of crisis and war
Chair: Michal Zvarik

13:30-14:00 **Jozef Majernik** (Slovak Academy of Sciences) "Patočka's Husserlian Philosophy of History"

Abstract This paper is a reading of Jan Patočka's philosophy of history through the Husserlian figure of the *Urgeometer* from *The Origin of Geometry*. The *Urgeometer* is Husserl's solution to the question of how ideal objects can have a temporal or historical origin. I will argue that Patočka's philosophy of history can be fruitfully understood as an extension or elaboration of this model, with Socrates taking the place of the *Urgeometer*. Patočka interprets Socrates as the discoverer of care for the soul, of the activity of questioning thinking that aims at an examined unity of all our views and opinions, and of the philosophic life as life oriented toward this activity (CW 2, 229–31/ PaE 91–3). It is no accident that Patočka describes him as the discoverer of the problem of *measure* for human actions – and of the solution to it (CW 2, 49–50; 3, 739). The origin of care for the soul, which is the perennial model of individual as well as communal good life, in Socrates thus has for Patočka the same kind of "exemplary significance" as the origin of geometry does for Husserl (OG 365/ 353). Thereafter I will show that Patočka's account of European history takes the Socratic-Platonic care for the soul as its standard by which political formations are judged. Care for the soul formed the spiritual core of pre-modern Europe, and its forgetting is the cause of the crisis of modernity as Patočka understands it; and the solution to this crisis is the recovery of Socratic-Platonic care for the soul.

I shall conclude by arguing – against Patočka himself – that the Husserlian historical model is more suitable for Patočka's historical-political thought than the Heideggerian radical historicism that is the avowed basis of Patočka's philosophy of history in the *Heretical Essays*.

14:00-14:30 **Christian Murphy** (Leiden University) "Iatrogenic Crisis: What Patočka's historical schema reveals of the origins of Husserl's crisis"

Abstract In his 1936 lecture on the topic of "The Radical Life-crisis of European Humanity", Edmund Husserl identified "a crisis which developed very early in modern philosophy and science and which extends with increasing intensity to our own day". His erstwhile student Jan Patočka developed the thematics of Husserl's analysis in applying a unique historical schema to the phenomenology of crisis. I will put forth a radical reading of Patočka's historical schema culminating in crisis as a reaction to the burden of historic problematicity and, in turn, claim that historical existence itself had emerged in opposition to the burdensome conditions of pre-history. Using Illich's term, I label this process of oppositional reactions generating new (existential-historical) conditions which bear within the seeds of their own counter-reaction 'iatrogenic'.

I will begin by discussing Husserl's uncovering of our crisis, and then show how Transcendental phenomenology fails in his aim to resolve the crisis he had identified. Subsequently, I introduce Patočka's notion of problematicity to reframe the crisis in its historicised unfolding. The concept of problematicity and its historicised origins is crucial to understanding Husserl's crisis as a historical phenomenon. I will argue that, for Patočka, this crisis is that of an inauthentically de-problematised experience of life. I will then show how Patočka's division of time into the 'non-historic', 'pre-historic' and 'historic' indicates the conditions under which crisis is generated and sustained.

This proves very productive for our consideration of crisis, and the question of its contemporary (non-)resolution, because, I argue, for Patočka, the crisis is resolvable only inasmuch as historical problematicity remains irresolvable. In considering the iatrogenic origins of crisis, therefore, our abilities to recognise and critique its contemporary manifestations are renewed and expanded.

14:30-15:00 **Aengus Daly** (Bergische Universität Wuppertal) "Escaping the Lure of Circumstances: Access to the Past in Thucydides' *The Peloponnesian War*"

Abstract In what experiential contexts does the past become a problem? What motivates inquiry into bygone events? This paper explores these questions through a phenomenological interpretation of Thucydides' *The Peloponnesian War*, one of the first works of Western historiography. I argue Thucydides' methodological reflections (I.20-23) respond to the problem of a twofold concealment of the past. First, the past is only accessible to us for a while before becoming lost to memory through time (χρόνω ἀμνηστούμενα).

Second, the past frequently becomes concealed or takes on a semblance character through being unheeded, unminded or non-remembered (ἀμνηστούμενα) due to the influence of (1) enduring past loyalties, (2) stories about the past currently in circulation, or (3) wanting to tell a good story oneself about past events.

Thucydides' practices of interviewing multiple witnesses and drawing on physical and documentary traces of the past seek to counteract temporal oblivion and the influence of circumstantial exigencies and so to access the truth or clarity of bygone events (τῶν τε γενομένων τὸ σαφές). His inquiry has political import as he shows the human inclination towards semblance is central to the unfolding of disastrous events of the war itself, a fact the protagonists remain largely blind to. I illustrate this by focusing on Thucydides' vivid account of how unfounded stories about past events fuel anxiety, suspicion, and a spiralling cycle of false accusations, extra-judicial killings, and social breakdown in the charged atmosphere of Athens in 425 BCE (VI.53-61).

This paper concludes by distinguishing this approach to unconcealing the past as such from Martin Heidegger's understanding of the moment of historical decision, which he illustrates in his 1924-5 *Plato's Sophist* course using an example from Thucydides' *The Peloponnesian War* (III.38).

Session (Venue: Congress hall):

Affectivity and Time

Chair: Andrej Božić

13:30-14:00 **Uldis Vēgners** (University of Latvia, Riga Stradiņš University) "When time stands still: in search of the phenomenology of timelessness"

Abstract Time, temporality, historicity and finality are themes that have been prominent in the history of phenomenology. The fact that our experiential existence and the world we experience is changing, is considered in phenomenology as an inevitable, fundamental fact of our lives. Nevertheless, there are people who claim to have transcended their temporality, that is, to have experienced time standing still and eternity. In other words, people have documented and described their experiences, which can be characterized as extra-temporal. Such cases are described, for example, in the context of mystical experiences, meditation and trance states, psychopathological conditions (like schizophrenia and depression), and near-death experiences. From the perspective of the classical phenomenology, a claim for a timeless experience seems to be at least controversial, as it goes against the fundamental fact of the temporal nature of our experience. Also, the language that is used to describe the experiences of timelessness often appears ambiguous, incomplete, overly general, vague, and even paradoxical, which makes the claim even more problematic. And this raises a set of questions: what is truly experienced when people claim to experience the cessation of time or timelessness; whether it is phenomenologically justified to claim that they have experienced timelessness or eternity; how to best and most accurately phenomenologically describe and conceptualize such experiences;

and in what sense, if at all, the timelessness can be experienced? In this context, the aim of this presentation is to outline the problem and to initiate a discussion whether a phenomenology of timelessness, which specifically and concretely attempts to describe experience of timelessness, is possible, and what might be the essential questions, tasks, methodological and conceptual tools, as well as obstacles to its development.

14:00-14:30 **Anna Yampolskaya** (Independent Scholar, Moscow) "Affectivity as historical dimension of subjectivity"

Abstract One of the idiosyncratic features of the new French phenomenology is to treat phenomenon as an affect, a trauma, an event that has always already occurred. The author of this event is never the subject; the subject is not merely receptive with regards to this event but is passive in the absolute sense to the point of being constituted by the event. This dependence on the primal trauma, and thus on the world shared with others, constitutes a historical dimension of subjectivity. The subject of the new French phenomenology has a body that is vulnerable, and in fact always already wounded. However, affectivity is not reduced to vulnerability or traumatic experience. A wound is not merely felt or shifted to the past, it is lived and worked through, transforming the structures of meaning. The living body of a subject becomes a kind of historical account written in a language of wounds, raptures, and catastrophes.

14:30-15:00 **Alexandru Bejinariu** ("Alexandru Dragomir", Institute for Philosophy, Romanian Society for Phenomenology) "A Phenomenological Approach to the Historicity of Gestures"

Abstract What distinguishes a gesture from a mere knee-jerk reaction or a functional movement? Do gestures have a history and is it the same as the history of their meanings? What does it mean to learn a gesture or through a gesture? As some thinkers argue (Flusser) an added element of meaning, irreducible to any causal explanation, is the fundamental trait that separates gestures as a species of bodily movement. But this meaning is never (including the case of self-oriented gestures) abstractly constituted and indifferent to any cultural or social context. Thus in order to grasp the essential meaning constitution at the heart of gestures, a phenomenological account of their historical genesis is required. The trivial observation that one and the same gesture does not mean the same thing in different cultures and historical contexts, reveals that the process of gesture apprehension itself is in fact historically determined. In other words, gestural meaning is not a mere label added to a movement, but it emerges and is transmitted through lived, situated interaction in a complex web of historical typifications and cultural sedimentations determined both on the higher level of community and on that of the individual. Hence, this paper investigates the historical genesis of gestural meaning in the context of the dynamic between the individual level of constitution and the all-encompassing cultural one. More precisely, by drawing on Husserl's key concept of sedimentation (Hua XI), it attempts to trace both how the gestural modality of expression is determined by sedimented (bodily) meanings, as

well as the way in which gestures themselves, as bodily movements, can reactivate latent meaning layers or even institute new meanings, like it is the case, for example, in the process of learning. This shows that, far from being a secondary or auxiliary mode of expression, gestures are essentially connected with and shape elements of personal history while revealing, at the same time, their social embeddedness.

15:00-15:30 **Coffee break**

Abstract In Jan Patočka's Heretical Essays, a central question that emerges in the analysis of our technological civilization is "whether historical humans are still willing to embrace history." The question can only be understood, I suggest, in its significance and relevance to our age if viewed within a specific configuration of concepts that place in relief the distinctive place of history within Patočka's project. While Husserl's and Heidegger's questioning revolves around the relationship between history and philosophy, for Patočka it is the unity of philosophy, politics, and history, which gives his reflection its specific orientation.

Technological civilization can best be understood, according to Patočka, as a historical and specific relation to truth, one that constrains and limits possibilities of freedom. He offers an extraordinarily striking phenomenological reading of the Xorismos in Plato which, I will argue, allows for the realization of the unity of philosophy, history, and politics, through what he is primarily known for, the care of the soul. The experience of Xorismos as negative freedom is what underpins history as an exercise of freedom. History for Patočka is made; it does not happen. This view of history is what allows Patočka to propose the notion of sacrifice as a historical response to the dangers of technique. This is because care of the soul is itself always a practice of sacrifice. It is the place from which we can truly embrace history—meaning, in the most pragmatic sense, the place from which we can act rather than submit to unknown forces.

Biographies

Ugo Vlaisavljevic is a full professor of philosophy at the University of Sarajevo, where he teaches the epistemology of social sciences and theories of identity construction. Editor-in-chief of the journal of philosophy and social sciences Dialogue, Sarajevo (2006-2013), member of the editorial board of the international journal *Transeuropéennes*, Paris (2000-2011), president of PEN Centre B&H (2006-2009), member of International advisory board of the journal of phenomenology and hermeneutics *Phainomena*, Ljubljana (2015-present). He has written widely on phenomenology, post-structuralism, semiotics, and political philosophy (particularly on ethnicity and nationalism, gender equality, the rebirth of religion, peace and reconciliation issues). He has published numerous articles in English, French, German, Italian, and Hungarian journals and book collections. Among the twelve books published in his country are: *The Phenomenological Constitution of the European Community* (1996), *The Origin of Geometry and the Transcendental Phenomenology of History* (2003), *Lepoglava and University, Essays in Political Epistemology* (2003), *Merleau-Ponty's semiotics of perception, The Phenomenological Way into Deconstruction* (2004), *Ethno-politics and Citizenship* (2006), *War – the Greatest Cultural Event. A Contribution to Semiotics of Ethno-nationalism* (2007), *A Ghostly Reality of the Narrative Politics* (2012), and *The Aporias of Coexistence* (2018).

Dragan D. Prole is Full Professor of Philosophy (Ontology, Philosophical Anthropology, Phenomenology of Alien) and the guest lecturer at Academy of Arts (Aesthetics, Contemporary Aesthetics). A member of Editorial Board of several philosophical journals (*Conatus*, Athens, Greece, *Phainomena*, Ljubljana, Slovenia, *Društveni pregled*, Sarajevo, BiH, *Theologos*, Belgrade, Serbia, *Epistemes*, Metron, Logos, Athens). He has published ten books in Serbian as the single author, and ten anthologies as the editor or the co-editor. Prole had study visits to University of Berlin, Weimar, Leuven, Graz, Heidelberg and Vienna. He has been invited as a visiting lecturer to several Universities (Leuven Husserl Memorial Lecture 2019, Uppsala, Krakow, Athens, Ljubljana, Vienna, Oßmannstedt, Weimar, Skopje, Prague, Budapest). He received five awards for his books (best book in philosophy, theory of literature and art in 2011 (*Humanity of the Foreign Man*), best book of the year 2013, award "Stevan Pešić" 2013 (*Inner Outland. Philosophical Reflections on Romanticism*), and best essays award "Sreten Marić" (*Appearances of the Absent*) in 2016, and "Radomir Konstantinović" Charter 2020 (*Equality of the Unequal. Phenomenology and the Early avant-garde Movements*). He has translated seven books from German into Serbian (Edmund Husserl, *First Philosophy*, Bernhard Waldenfels, F.W.J. Schelling, Boris Groys).

Jaroslava Vydrová is A Senior Researcher at the Institute of Philosophy of the Slovak Academy of Sciences in Bratislava. She is the editor-in-chief of the journal for human sciences *Ostium*. She teaches philosophy at the Department of Philosophy, Trnava University. Her research is focused on the phenomenological method, the manuscripts of the late Husserl, the philosophical anthropology of H. Plessner, the problem of subjectivity, corporeality and intersubjectivity. Her latest works deal with the problems of intertwining of phenomenology and philosophical anthropology, particularly address the problem of expressivity, living body, emotions as well as cultural phenomena, creativity, works of art and play. Her most recent texts include: *Possibilities of a Hand: A Phenomenological Perspective* (2022), *The (Non)place of Human – Challenges Concerning the Question of God in Helmuth Plessner's Philosophical Anthropology* (2023), *Man as a Being of Hygiene in a Phenomenological and Anthropological Perspective* (2023).

Emanuele Mariani is a senior researcher at the Alma Mater Studiorum - University of Bologna since 2021, following a long period as (a researcher) at the University of Lisbon (from 2012 to 2021). He obtained his PhD under the direction of J. L. Marion in 2010 at the Sorbonne University (Paris IV) with a thesis on the concept of analogy in the Aristotelian tradition of phenomenology. He is a member of the research laboratory “Savoirs, Textes et Langage” at the University of Lille and of various international phenomenology associations. His main research interests focus on the first phase of Phenomenology and the relationship between phenomenology and psychology – from Trendelenburg to Brentano via Husserl to early Heidegger. In 2012 he published *Nothing but Being. Ricerche sull' analogia e la tradizione aristotelica della fenomenologia* (ETS, Pisa) and in 2023 he translated into French Trendelenburg's *Aristoteles Kategorienlehre*.

Luka Janeš is Assistant Professor. In 2020 he defended his PhD thesis on the field of philosophy at the Faculty of Humanities and Social Sciences, University of Zagreb (Croatia). From 2017 he is a scientific associate of Centre of Excellence for Integrative Bioethics, managing its scientific board for Bioethics and Psyche. From 2021 he works as an assistant teacher at the Faculty of Philosophy and Religious Studies, University of Zagreb. Giving classes on the various faculties at the University of Zagreb, he published two collected paper books and more than thirty scientific articles so far. Currently he is preparing an authorship book and a couple of the collected paper books as an editor. Participated on more than sixty conferences with disseminations, as well as organized numerous conferences and public discussion, mostly on the mental health, bioethics and phenomenology topics. He is one of the facilitators of the Philosophy Cafe in Zagreb. 2019 gained APPA Philosophical Practice certificate, and is a second year student of the logotherapy education.

Toma Gruica is a doctoral student at the *Karl-Franzens University of Graz*, Institute of Philosophy. His specialization lies in phenomenology and postmodern European philosophy, and under the guidance and supervision of Sonja Rinofner-Kreidl, he is preparing his thesis titled “Embodied Cognition and Authenticity: A Heideggerian Perspective on Psychopathology”

Sergej Valijev graduated from the Diocesan Classical Gymnasium, Ljubljana, after which he earned a Bachelor's degree in philosophy from Hochschule für Philosophie, Munich, in 2017 (Jean-Luc Marions Interpretation des Ego Cogito von Descartes) and a Master's degree in classics from Faculty of Arts, Ljubljana, in 2020 (The Theme of Tragic Knowledge and the Motive of Heracles' Death in Trachiniae and Hercules on Oeta). Since 2021, he has been enrolled in a PhD program in Literary Studies at the Faculty of Arts, Ljubljana (supervisor Brane Senegačnik). Since 2022, he is a junior research fellow at the Institute of Slovenian Literature and Literary Studies, Research Centre of the Slovenian Academy of Sciences and Arts (supervisor Monika Deželak Trojar). His main research areas are ancient tragedy, philosophy in late antiquity, Christian philosophy and theology, both eastern and western, phenomenology and existentialism.

Michalis Dagtzis is a PhD Candidate of Philosophy at the University of Athens specializing in ontology and politics of phenomenology working on a dissertation with the title “The political ontology of Hannah Arendt and Maurice Merleau-Ponty: a potential synthesis”. Specifically, his ongoing research focuses on the ontological relation between the Merleau-Pontyan “chiasm” and the Arendtian “in-between” with the aim to assess the potential for a new political background. His research interests, besides the interaction of ontology and politics in the field of phenomenology, lie in the relation between history and politics, culture and politics as well as postmodernity and identity politics.

Cristian Ciocan (Habil. University of Bucharest 2015, Ph.D. University of Paris IV – Sorbonne 2009, Ph.D. University of Bucharest 2006) is a member of the Doctoral School in Philosophy of the University of Bucharest, and senior scientific researcher at the Institute of the University of Bucharest (ICUB). He is President of the Romanian Society for Phenomenology (founded in 2000), Vice-President of the Central and East European Society for Phenomenology (CEESP), and Editor-in-Chief of the journal *Studia Phaenomenologica*. He was a Research Fellow of the Alexander von Humboldt Foundation at the Albert-Ludwigs-University of Freiburg and of the New Europe College. He was Principal Investigator in the following research projects: “The Body In-Between” (2010–2013); “Phenomenological Approaches to the Anthropological Difference” (2015–2017); “The Structures of Conflict: A Phenomenological Approach to Violence” (2017–2019); “Imagistic violence. A phenomenological approach” (2021–2023)

Sandro Herr studied philosophy and ethnology at the universities of Heidelberg and Lisbon. He completed his M.A. with an inter-textual interpretation of Nietzsche's “Will to Power” thought. The thesis is entitled “The Affirmation of the Plurality of Wills - A Task of Consciousness with Nietzsche” and will be published in 2024. Currently, Sandro Herr is doing his PhD in a cotutelle-procedure under the supervision of Prof. Alexander Schnell in Wuppertal as well as Prof. Hans Rainer Sepp in Prague. His dissertation investigates with the phenomenon of problematization in philosophical thinking. With the help of Gilles Deleuze and Eugen Fink, the relationship between problem and problematization is examined as fundamental for the emergence, definition and solvability of philosophical problems. Other research interests of Sandro Herr include ancient philosophy, rationalism, German idealism, phenomenology, literary theory, and 20th century French philosophy. A number of publications have appeared in this area, such as “Philosophy - Literature: A Moving along Convergent Series” (2019) and “Topology of the Body: Turnings between Nietzsche, de Man, and Serres” (2020).

Liya Zou She will be graduating as an undergraduate with an MA degree on Philosophy in 2024 from the University of Edinburgh. Over the past year, she was on the funded Erasmus program to study at Université Paris 1 Panthéon-Sorbonne. Her main focus area of research is history of phenomenology and naturalization of phenomenology. She is also the author of the book *Les Champignons*.

Andrija Jurić is a PhD candidate at the Faculty of Philosophy, University of Novi Sad. He completed his undergraduate studies in 2017 with a thesis titled “Consciousness: The Condition of Possibility for Man and Spirit.” In 2018, he earned a master's degree in philosophy with his thesis “The Difference Between Consciousness and Conscious State: Method of Constructing Consciousness in the Philosophy of Mind.” His special areas of interest include philosophical egology, philosophy of mind, phenomenology, transcendental philosophy, and existentialism. He has authored multiple scientific papers, participated in several domestic and international scientific conferences, and is a member of the Croatian Philosophical Society.

Andrej Jovičević studies Philosophy at KU Leuven. His areas of interest are metaphysics, philosophy of science, and history of philosophy. He is currently studying the works of Gilles Deleuze with an aim of understanding the overarching systematicity of his metaphysics. Previously, he published an article on Gilbert Simondon's use of quantum mechanics in *Philosophy and Society* 33(3), and wrote on Heidegger's understanding of truth and its possible intersections with paraconsistent logic. He recently published a book review in *Deleuze and Guattari Studies* 17(3).

Joseph Cohen is Professor of Philosophy at University College Dublin (Ireland). He has held numerous visiting professorships of philosophy at various European universities in France, Germany, Italy, Spain and Belgium. He has authored *Le spectre juif de Hegel* (Paris, Galilée, 2005), *Le sacrifice de Hegel* (Paris, Galilée, 2007), *Alternances de la méta-physique. Essais sur E. Levinas* (Paris, Galilée, 2009) and co-authored, with D. Moran, *The Husserl Dictionary* (London, Bloomsbury-Continuum, 2012). He has also co-authored, with R. Zagury-Orly, *L'adversaire privilégié. Heidegger, les Juifs et nous*, (Paris, Galilée, 2021). He has co-edited, with R. Zagury-Orly, Heidegger et « les juifs » (Paris, Grasset, 2015), Heidegger. Qu'appelle-t-on le lieu? (Paris, Gallimard, 2008), Derrida. L'événement déconstruction (Paris, Gallimard, 2012) and Judéités – questions pour Jacques Derrida (Paris, Galilée, 2003). He is the Founder and Lead Project Investigator of "Jewish Thought and Contemporary Philosophy" at the Newman Centre for the Study of Religions, University College Dublin. His philosophical research is focused on contemporary continental philosophy and the questions of sacrifice and history, forgiveness and alterity, truth and justice.

Dalius Jonkus is a professor of Philosophy at the Vytautas Magnus university (Kaunas, Lithuania). He is president of Lithuanian Society for Phenomenology. He has published articles on Husserl, Heidegger, Ortega y Gasset, Merleau-Ponty, Levinas. Recently he published "Phenomenological approaches to self-consciousness and the unconscious (Moritz Geiger and Vasily Sesemann) in *Studia phenomenologica*. 2015, Vol. 15: Early phenomenology. p. 225-237; "Vasily Sesemann's theory of knowledge, and its phenomenological relevance". In: Early phenomenology in Central and Eastern Europe: main figures, ideas, and problems / editors Witold Plotka, Patrick Eldridge. Cham: Springer, 2020, p. 93-110; "Critical ontology and critical realism. The responses of Nicolai Hartmann and Vasily Sesemann to Husserl's idealism" In: The Idealism-Realism Debate Among Edmund Husserl's Early Followers and Critics. Ed. Parker, Rodney K. B. Springer. 2021, p. 99 – 116. His publications include *Experience and Reflection: Horizons of Phenomenological Philosophie* (Vytautas Magnus university Press, 2009). *The Philosophy of Vasily Sesemann: A Phenomenology of Self-awareness and Aesthetic Experience* (Vytautas Magnus university Press, 2015).

Jan Strassheim (Dr. Phil., Freie Universität Berlin 2013) is a co-opted member of the Institute of Philosophy at the University of Hildesheim (Germany), where he was principal investigator of the federally funded (DFG) project "Towards an Anthropology of Relevance" from 2020 to 2023. His research focuses on the intersection of phenomenology, social theory, semiotics, and intercultural philosophy (especially Japanese philosophy). A main reference is Alfred Schutz's unfinished social theory built around "relevance" as a fundamental phenomenological concept. Publications include "Relevance theories of communication: Alfred Schutz in dialogue with Sperber and Wilson" (*Journal of Pragmatics* 2010), the German-language monograph "Sinn und Relevanz" (Springer 2015), "Type and spontaneity. Beyond Alfred Schutz's theory of the social world" (*Human Studies* 2016), "Language and lifeworld: Schutz and Habermas on idealization" (*Civitas* 2017), the multidisciplinary edited volume "Relevance and Irrelevance," co-ed. with Hisashi Nasu (de Gruyter 2018), "Kant and the Scandal of Intersubjectivity: Alfred Schutz's Anthropology of Transcendence" (*Palgrave Handbook of German Idealism and Phenomenology*, ed. Cynthia Coe 2021), "Relevance as the Moving Ground of Semiosis" (2022, *Philosophies*), and "Neoliberalism and Post-Truth: Expertise and the Market Model" (*Theory, Culture & Society* 2022).

Mikhail Belousov graduated from the department of philosophy of Russian State University for the Humanities (2005). Completed a PhD thesis "Time and possibility of the

experience: Kant, Husserl, Heidegger" (Russian State University for the Humanities, 2008). He is scientific employee and assistant professor of the Center for the Phenomenological Philosophy of the department of philosophy of Russian State University for the Humanities (2008-2020). He is Assistant professor of the Department of philosophy and sociology of the Russian Presidential Academy for National Economy and Public Administration (2015-2023). He is Assistant professor of the *Center for the Phenomenological Philosophy* of the department of philosophy of Russian State University for the Humanities (since September 2023). He was scholarship recipient of joint research program between Russian State University for the Humanities and *Karl-Franz University of Graz* (February – July 2011, Graz, Austria) and DAAD (2013-2014, Husserl-Archive of the University of Cologne, Germany). He is Member of the editorial board of the "Horizon. Studies in Phenomenology". His main research interests are: Phenomenology, German Idealism, problem of the world, concept of subjectivity, ontology, historicity, reduction, and otherness.

Natalia Artemenko is Professor PhD in Philosophy, at St. Petersburg State University, Institute of Philosophy; Editor-in-chief: «HORIZON. Studies in Phenomenology», St. Petersburg; Head of the Master's Program "Phenomenological Philosophy" She published several works such as: *Haideggerovskaja „poterjannaja“ rukopis': Na puti k "Bytiu i vremeni / Zu Martin Heideggers Interpretation von Aristoteles. Der wiederaufgefundene*. (Monograph) She translated following books: Husserl E. *Die Idee der Phänomenologie: 5 Vorlesungen*; Text nach Husserliana, Heidegger M. *Phänomenologische Interpretationen zu Aristoteles* (Anzeige der hermeneutischen Situation). Heidegger M. *Phänomenologische Interpretationen ausgewählter Abhandlungen des Aristoteles zur Ontologie und Logik* She published several papers such as: *Cataleptic consciousness. Language as a figure of silence // Rivista di Estetica*, 2018. , *The Problem of Passive Constitution in Husserl's Genetic Phenomenology // Horizon. Studies in Phenomenology*, 2019. — Vol. 8(2), *A New Type of Subjectivity in the Works of Dmitry Prigov // Problemos*. 2020. — Vol. 98, — P. 154–169. *GUSTAV ŠPET'S HERMENEUTICAL PHENOMENOLOGY; PROJECT: HIS REINTERPRETATION OF HUSSERL'S PHENOMENOLOGY // Early Phenomenology in Central and Eastern Europe; Main Figures, Ideas, and Problems. Contributions to Phenomenology Vol. 113*, Springer, 2020, — pp. 59-74. *Tematizacija sfery passivnosti v fenomenologii E. Gusserlya i problema intersub'ektivnogo mira / VOPROSY FILOSOFII — №8*, 2020. P. 193-203. Artemenko, N. & Van Brabant, J., *LEVEN ZONDER GROND // De Uil van Minerva — 35(2)*, 2022. P. 93-102. (Selected)

Mark Losonc defended his PhD thesis at the University of Novi Sad with the title *The Concept of Time in Bergson's and Husserl's Philosophy*. He accomplished part of his doctoral research at École des hautes études en sciences sociales (EHESS) in Paris. As a postdoctoral researcher, he was the guest of the Institute of Ethics at Ludwig-Maximilians-Universität in Munich. He is a researcher at the University of Belgrade (Institute for Philosophy and Social Theory) since 2011. His research interests include: consciousness studies, theories of sense of reality, philosophy of love, philosophy & spirituality, philosophy & psychotherapy. He has published several works on the Hungarian minority community in Serbia. He is the author and/or editor of thirteen books. His works are published in English, French, German, Serbian/Croatian, Romanian, Slovenian and Hungarian.

Gaetan Hulot after a Master's degree in Louvain (Belgium) as part of the Erasmus Mundus program, he finished at 2022 a PhD in Sorbonne University in Paris (France) about Husserl and the phenomenological reduction. I am currently teaching at Nova International Schools in Skopje (Macedonia).

César Gómez Algarra has PhD in History of Philosophy (Université Laval, Québec, Canada; Universitat de València, Spain). His PhD Dissertation Topic was: *Humanity and Da-sein in Heidegger's Private Writings* (1936-1948). He is Postdoc Researcher (APOSTD/Valencia) at Université Catholique de Louvain (Belgium) and Universitat de València (Spain). His main Areas of research are: Heidegger and French Phenomenology (Merleau-Ponty, Marc Richir) at the crossroads with Philosophical Anthropology (Gehlen, Blumenberg)

Friedrich von Petersdorff studied philosophy, history as well as media. He obtained his M.A. (Magister Artium) in Marburg, Germany, and is now an independent scholar. His research is mainly focused on the epistemological and theoretical questions regarding historiography. His aim is to achieve a better understanding of the procedures and the underlying structures involved in historical research and in historical writing. He, therefore, analyses not only the methodological requirements of historiography but foremost the epistemological and temporal aspects involved. He has presented various papers on these topics and has published on Paul Ricœur (2004), Theodor Lessing (2006), Nietzsche and Hitchcock (2009), Karl Popper (2017) and Mental Time Travel (2018).

Katherine Everitt is a PhD candidate at the European Graduate School. She is completing her dissertation on the dialectics of space, focusing on the works of Hegel, Badiou, and Žižek.

Michail Evans is a graduate of the universities of Wales, Oxford and Nottingham. His PhD was awarded by UWE, Bristol. He is International Research Fellow at the New Europe College/Institute for Advanced Studies, Bucharest. He has been published in the following journals: *Continental Philosophy Review*, *Research in Phenomenology*, *International Journal for Philosophical Studies*, *British Journal of Phenomenology*, *Journal of Aesthetics and Phenomenology*, *Glimpse: Journal of the Society for Media and Phenomenology*, *Symposium: Canadian Journal of Continental Philosophy*, *Radical Philosophy*, *Theoria: A Journal of Social and Political Theory*, *Journal for Cultural Research*, *New Formations*, *Victorian Literature and Culture*, *Historical Reflections/Reflexions Historiques*. He has published general audience publications and journalism in *TPM*, *Philosophy Now*, *the LA Review of Books*, *Tribune*, *The Ecologist*, *The New Internationalist* and *Red Pepper*.

Andrej Božič has PhD in literary studies, B.A. in philosophy and comparative literature—is a research fellow at the Institute Nova Revija for the Humanities (Inštitut Nove revije, zavod za humanistiko). He is a member of the editorial board of the literary and humanistic magazine *Apokalipsa* as well as the editorial secretary and member of the editorial board of the journal of phenomenology and hermeneutics *Phainomena*. He is a member of various international scientific associations, including: Forum for the Humanities (FORUM), International Institute for Hermeneutics, and Central and East European Society for Phenomenology (CEESP). The fundamental focal fields of his research activities represent philosophy (especially hermeneutics and phenomenology) and poetry, in the problem of their relation essentially inter-linked by the question of language.

Remus Breazu has PhD in Philosophy, University of Bucharest (2020). He is Researcher at University of Bucharest. He received his PhD in Philosophy from the University of Bucharest in 2020, with a thesis concerning the concept of transcendental in Edmund Husserl's and Martin Heidegger's phenomenology. He is a postdoctoral researcher at the University of Bucharest, in the research project "Imagistic Violence. A Phenomenological Approach," which is led by Dr. Cristian Ciocan.

Witold Płotka, Dr. habil., is Associate Professor at the Institute of Philosophy, Cardinal Stefan Wyszyński University in Warsaw, Poland. He was a visiting researcher at the Husserl-Ar-

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