

## *Preface for All Volumes*

This volume is one of five that altogether contain 140 articles and approach a total of 4,000 pages. It has been developed from the second meeting, in Lima, of the Organization of Phenomenological Organizations (O.P.O.) (see [www.o-p-o.net](http://www.o-p-o.net)) and shows the current state of development and vitality of the world-wide, multidisciplinary, multilingual, and century-old tradition of phenomenology. Before some remarks about the organization of this massive publication, something further about the magnitude, complexity, and development of this tradition can be grasped through some counts that have been made of publications, organizations, individuals, countries, and disciplines. Thus, for example, the earlier set of 53 essays published on the O.P.O. website from the 2002 founding of the O.P.O. in Prague has been visited well over 9,000 times by October 2007.

Not individual phenomenologists, but organizations belong to the O.P.O. Thus far, over 160 such organizations have been identified (see [www.phenomenologycenter.org](http://www.phenomenologycenter.org)), the latest being in Siberia, but more have been heard of. Some organizations are as small as 12 members and meet in private homes and one, in Japan, that numbers 500 members. At this point, 27 exist in the Asia-Pacific area, 22 in Central and Eastern Europe, 56 in Western Europe, 19 in Latin America, and 37 in North America. Organizations that pay the modest annual dues are formal members of the O.P.O. (The next planetary meeting of the O.P.O. will be in Hong Kong in December 2008.

As for the number of individual phenomenologists, the electronic *Newsletter of Phenomenology* that is supported with the dues paid by organizations to the O.P.O. now has over 3,000 subscribers (see [http://groups.yahoo.com/group/newsletter\\_of\\_phenomenology](http://groups.yahoo.com/group/newsletter_of_phenomenology)). These individuals come from at least 53 nations and belong to at least 36 disciplines.

The nations in which there known to be phenomenologists are Argentina, Australia, Austria, Belarus, Belgium, Brazil, Bulgaria, Canada, Chile, China, Colombia, Croatia, Czech Republic, Denmark, Finland, France, Germany, Greece, Hong Kong, Hungary, Iceland, India, Iran, Ireland, Israel, Italy, Japan, Korea, Latvia, Lebanon, Lithuania, Malta, Mexico, Morocco, Netherlands, New Zealand, Norway, Peru, Poland, Portugal, Romania, Russia, Serbia, Slovenia, South Africa, Spain, Switzerland, Taiwan, Tunisia, Turkey, United Kingdom, United States of America, and Venezuela. With eight out of a population of 300,000, Iceland has the highest proportion, which is roughly equivalent to 25 per million (at that rate there would be 7,500 phenomenologists in the United States, which is not—yet—the case!).

As for disciplines containing phenomenologists, Architecture, Cognitive Science, Communicology, Counseling, Ecology, Economics, Education, English, Ethnic Studies, Ethnography, Ethnology, Ethnomethodology, Film Studies, French, Geography (Behavioral), Geography (Social), Hermeneutics, History, Linguistics, Law, Literature, Medical Anthropology, Medicine, Musicology, Nursing, Philosophy, Political Science, Psychiatry, Psychology, Psychopathology, Religious Education, Social Work, and Theology have been identified thus far. Philosophy and nursing seem the largest. Social Work is the most recently identified. The ongoing increase in multidisciplinary research could well produce more colleagues in disciplines beyond philosophy.

The 140 essays in the present publication could have been arranged alphabetically into one enormous electronic file, but for the sake of libraries and also readers not interested in all regions of the planet, it has been divided into five volumes. It was decided at O.P.O. II to replace the obsolete division between Eastern and Western Europe with one between the Northern European and the Euro-Mediterranean regions. Whether this is more than an editorial convenience must remain to be seen, although the formation of a Euro-Mediterranean regional phenomenological organization was also supported there and has since taken place. Divisions into regions may change for the O.P.O. in the future and this division should not be taken to signify that there are not already extensive and increasing communication and cooperation between groups and individuals from different regions or that phenomenologists have not been reflecting on differences and relations between civilizations, societies, ethnicities, and other cultural groups for some time.

The Executive Committee of the O.P.O. has provided two editors for each of five geographic regions of the planet. The laborious process of judging essays has been avoided by welcoming two essays decided upon by each participating formal member organization of the O.P.O., which fits the “bottom-up” character of this umbrella organization.

What the title “phenomenology” signifies varies somewhat with the discipline and tendency within the tradition and is itself a theme of reflection rather like “philosophy” is for philosophers. Some essays here are historical, some are interpretive of classical work, and yet others are not on but in phenomenology and confront relatively new issues, such as communication between members of different species. Readers will certainly find unfamiliar names among the authors, in part because these others come from other disciplines and

nations, but also because many younger colleagues are included. And over a quarter of the contributors are women. Email addresses of authors are included with their essays so that they can be contacted by colleagues when there appear to be common interests.

Besides this shared Preface, each volume in this work has its own Introduction by its editors and then Notes on Authors, a Chronicle about each region's phenomenological organizations, and the Tables of Contents of all five volumes are appended to each volume. There are no indices because names and words are easily searched electronically on pdf files. Abstracts in English are included and most essays are in English, but not a few essays are in other languages. (Phenomenology began of course in German, but soon also began to be written in French, Japanese, and Russian before World War I and is now expressed in possibly forty languages, a "multilinguality" certain to continue not only in teaching and research but also as insights and inspirations are gained from the study of more and more of the pasts of humanity.)

The same photograph of most of the colleagues at the Lima meeting immediately follows this Preface in all five volumes (some were away visiting the Inca archaeological sites). There is an additional photograph of some colleagues from its particular area somewhere in the midst of each volume and the volume for Latin America has a third photograph of Jacques Taminiaux, who gave the keynote address, together with Rosemary Rizo-Patron, who hosted O.P.O. II in Lima, and her husband Solomon.

Finally, while the contents of each volume have been developed by the various pairs of editors, the whole of this five-volume publication has been assembled by Lester Embree with the able assistance of Daniel Marcelle.

*The Editors*





# *Introduction*

## *Phenomenology in Europe: The Promise of Interdisciplinarity or Philosophy and Beyond*

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### *I. Historic Steps*

The roots of the cultural occurrence called the phenomenological movement go back to the early years of the 20<sup>th</sup> century. In summer 1902 Johannes Daubert, a disciple of the Munich philosophy professor, Theodor Lipps, visited Husserl in Göttingen to discuss parts of his *Logische Untersuchungen*. In 1904, Daubert organized a meeting between Husserl and the members of the Munich discussion circle, *Der Psychologischer Verein*, in which such eventually well-known phenomenologists as Alexander Pfänder, Adolf Reinach,

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Moritz Geiger, and, a little later, Max Scheler participated. Then, in 1913, Husserl and the Munich phenomenologists called into being the famous *Jahrbuch für Philosophie und phänomenologische Forschung*—the first publication organ that bore witness to the existence of a phenomenological group.

In the first decade of the century, Husserl's ideas were received by students from Canada, Poland, and Russia. The first translation was published in St. Petersburg in 1909, and one of the earliest receptions took place in Russia. Already in 1906, Nicolai Lossky discussed Husserl's *Logische Untersuchungen*. Aside from Boris Yakovenko (who translated Husserl into Russian) and Aleksei Losev (who published a philosophical inquiry into naming and a phenomenologically founded study of music in the 1920s), Gustav G. Shpet was the central figure of the early phenomenological movement in Russia. He adopted Husserl's *Ideen für eine reine Phänomenologie und phänomenologische Philosophie* immediately after its appearance in 1913. In his research he reflected on the scientific status of phenomenology as well on as the structure of language and poetry.

Like Shpet in Russia, José Ortega y Gasset wrote a comprehensive review and introducing phenomenology to the Spanish-speaking world.

These two facts, the formation of a phenomenological group and the reception of phenomenology by representatives from other countries, mark the beginnings of the spread of the idea of phenomenology and the commencement of the phenomenological movement. Then the world war interrupted the well-progressing development of common phenomenological research for the first time only a few months after the appearance of the first volume of the phenomenological yearbook.

Nevertheless, phenomenology had an enthusiastic reception and reshaped the cultural landscape in many other European coun-



tries. We confine ourselves here to developments in Europe and thus exclude developments, e.g., in the United States.

In the North of Europe (Scandinavia, Great Britain, Iceland, Ireland, and the Baltic States), phenomenological research largely started only after World War II. However, already in 1911 Adolf Phalén in Sweden was the first who wrote on it. The Latvian Theodor Celms studied with Husserl in Freiburg in the 1920s and turned against Husserl's transcendental idealism. In his later work he tried to set up a philosophy of subjective being.

Belgium and Netherlands were the first countries in Western Europe where phenomenology gained a foothold outside of the German speaking area. In Belgium, at the University of Leuven, Léon Noel was the first to write an essay in French on a phenomenological topic: he reported on the anti-psychologism of the *Logische Untersuchungen* from a neo-Thomastic point of view in 1910. Later on, he played a key role when, one year after Husserl's death, the Husserl Archive in Leuven, was founded in 1939 by the Franciscan Herman Leo Van Breda. Among the early phenomenologists who taught at the Katholieke Universiteit Leuven Alphonse de Waelhens is especially worthy of note. Late the 1940s he dealt particularly with problems of Heidegger's and Merleau-Ponty's thinking and promoted the encounter of French and German phenomenology. In the Netherlands, Hendrik J. Pos developed a philosophy of language on a phenomenological basis. He invited Husserl to Amsterdam to give the Amsterdam Lectures in 1928.

Phenomenological traditions in Central Europe date back to before World War I. In Hungary Jeno Enyvvári moved from the tradition of Bolzano to phenomenology and based his phenomenological research on Husserl's *Logische Untersuchungen*. Wilhelm Szilasi went to Freiburg and studied with Husserl after the first war. He was an author of a philosophy of natural science and a

mediator of Husserlian phenomenology. The studies of aesthetics of the young György Lukács were also influenced by phenomenology. Roman Ingarden had studied with Husserl in Göttingen and rallied a school of young phenomenologists in Poland and, in Czechoslovakia, the young Jan Patočka wrote his first phenomenological works early in the 1930s. In 1934 a group of Czech and German philosophers of the Charles University in Prague established the *Cercle philosophique* whose members planned to organize discussion circles and sought to rescue Husserl's unpublished manuscripts from the Nazis. Though it was not possible to reach the latter goal, the *Cercle* could realized some publication projects.

France Veber, who had studied with Alexius Meinong, introduced phenomenological research in Slovenia in the 1920s. In the 1930s Zagorka Mičič brought phenomenology into the Serbo-Croat-speaking area, and in 1936, the first part of Husserl's *Krisis der europäischen Wissenschaften* had been published in the journal *Philosophia* in Belgrad. Camil Petrescu introduced the thinking of Husserl in Romania and employed the phenomenological method in his studies of the aesthetics of literature and theatre.

The reception of phenomenology also started in France and Italy during the 1920s. While Jean Héring and Alexandre Koyré were influenced by the "Göttingen" style of phenomenological thinking, a few years later Gaston Berger imported Freiburg phenomenology into France, and at the end of the 1920s Emmanuel Lévinas studied with Husserl and Heidegger in Freiburg. It was very important for the French reception of phenomenology that Husserl lectured in Paris in 1929 and published his *Méditations Cartésiennes* two years later. Phenomenology was introduced in Italy by Antonio Banfi and embodied by Enzo Paci. Already at this time a center of phenomenological research was formed at the state university of Milan.

In Spain, many of Ortega's disciples abandoned phenomenology, others like José Gaos and Maria Zambrano went into exile during the Franco regime. Spanish phenomenological research began to grow a little stronger only in the 1950s. A school of phenomenology particularly at the University of Coimbra in Portugal developed from the 1940s onwards. Delfim Santos, Joaquim de Carvalho, and Alexandre Morujao were among the first in Portugal who dealt with phenomenological topics.

The flight from Nazism was a bloodletting for phenomenology in Europe. The list of phenomenologists who had to leave Germany, Austria, and other countries in the 1930s is long: Günther Anders, Hannah Arendt, Maximilian Beck, Theodor Celms, Moritz Geiger, Aron Gurwitsch, Dietrich von Hildebrand, Gerhart Husserl, Hans Jonas, Felix Kaufmann, Fritz Kaufmann, Siegfried Kracauer, Paul Ludwig Landsberg, Karl Löwith, Arnold Metzger, Helmuth Plessner, Alfred Schutz, Herbert Spiegelberg, and Edith Stein.

After the Nazi-period and World War II, the Husserl Archive in Leuven became the central place for phenomenological research and thinking. Since at the end of the 1960s, when the University of Leuven and all its institutions were divided into French and a Flemish speaking parts, there exist two Husserl Archives in Belgium: the former Archive in Leuven and the Archive at the Centre d'études phénoménologiques of the newly founded University of Louvain-la-Neuve. On the initiative of Paul Ricoeur a Husserl Archive was set up at the Sorbonne in Paris in 1957.

The first centers of phenomenological research in Germany were the Husserl Archives in Freiburg and Cologne founded by Husserl's former assistants Eugen Fink and Ludwig Landgrebe in 1950 and 1951. But German phenomenologists who held original standpoints of thinking—such as Eugen Fink, Hedwig Conrad-Martius, Oskar Becker, Arnold Metzger and Karl Löwith (who

returned from the U.S.), Heinrich Rombach, and Hermann Schmitz—were peripheralized within a field in which phenomenology has lost its central position, except only for Heidegger and Hans-Georg Gadamer. Martin Heidegger had risen to widespread fame already before the war, but in the 1950s and '60s his philosophy was hardly associated with phenomenology. Gadamer's hermeneutic way of phenomenological thinking offers possibilities for reception by literary and cultural sciences, and many of his disciples got chairs and disseminated his thought.

By contrast, there is a long line of well-discussed phenomenological positions in France from the 1930s until now, including those of Jean-Paul Sartre, Simone de Beauvoir, Michel Dufrenne, Maurice Merleau-Ponty, Emmanuel Lévinas, Paul Ricoeur, Henri Maldiney, Michel Henry, Jacques Derrida, and Jean-Luc Marion.

Interest in phenomenological research began early to grow in the countries of the "Warsaw-Pact," but the reality of communist supremacy reduced many possibilities of developments in this field. Ingarden had difficulty to maintain his group in Krakow and Patocka held often forbidden underground seminars in Prague. Only Yugoslav phenomenologists of the "Praxis"-group in Zagreb, such as Gajo Petrovic and Milan Kangrga, who tried to combine Marxist theories with phenomenological analysis, enjoyed a little more freedom than their colleagues in other socialist states over the years. In Romania Constantin Noica and Alexandru Dragomir did their phenomenological research while leading secluded lives.

After 1989, when the Iron Curtain fell, the European world changed again. (There is now great reluctance about an East-West division of Europe. Because there are so many chapters from Europe, we are venturing a North-South division and, although there are interesting correlations with language and religion, we are not sure that it is more than an editorial convenience to do this.) Phenomenology

played a key role within the process of transforming Communist dictatorships into democracies. Against this background the interaction of the *solidarnosz*-movement and the Catholic Church in Poland is understandable. Patocka, one of the three signers of the declaration of human rights in Czechoslovakia, the *Charta 77*, had an essential influence to the intellectual milieu that was the breeding ground for the subsequent so-called “Velvet Revolution” in 1989.

## *II. The Interdisciplinary Role of Phenomenological Research*

Grown up at the end of the 19<sup>th</sup> century—the century of the rising sciences—phenomenology belonged to a situation that was characterized by scientific endeavours of explaining the world and by scientific styles of research and methodology. Thus it is no accident that phenomenology progressed at borders related to the positive sciences and in an interdisciplinary exchange.

Phenomenology itself arose from psychological research, and the cooperation with psychology, psychopathology, psychiatry, and psychoanalysis may be the most intensive contact of phenomenology with the sciences that has been established with sciences until now. There are a large number of examples that show how phenomenologists deal with questions being fundamental for positive sciences—not only for psychology and related disciplines but also for mathematics and natural sciences, ethics, jurisprudence and social sciences, politics, history, art history, literary and cultural studies, theory of architecture and environmental studies, and musicology. Let us sketch only a few lines of such research beyond philosophy.

Already the early phenomenology—particularly Max Scheler, Edith Stein, and Gerda Walther—opened a strong and rich dimension of phenomenological research regarding the social sciences that has been intensified by Hannah Arendt, Felix Kaufmann, Alfred Schütz, and Siegfried Kracauer after their emigration to the USA. The Munich phenomenologist, Adolf Reinach wrote on the

foundation of civic law. Eugen Fink laid an essential foundation for pedagogy. Concerning the theory of science, Albert Lautmann in France and Oskar Becker in Germany dealt with problems of mathematics. Suzanne Bachelard worked on problems of physics. And Elisabeth Ströker drew up a phenomenological theory of chemistry.

Wide and manifold is the contribution of phenomenological research to problems regarding language, aesthetics, and theory of art. Influenced by Husserl's psychological and ontological version of phenomenological analysis, Waldemar Conrad, Moritz Geiger, and Roman Ingarden undertook systematic reflections on aesthetic objects on a phenomenological basis. Also inspired by Husserl, Fritz Kaufmann, Fink, and a little later Ingarden and Jean-Paul Sartre already in the 1920s and 1930s showed important promises of a phenomenological theory of the picture. These efforts towards phenomenological aesthetics climaxed in French phenomenology in the work of Sartre, Maurice Merleau-Ponty, Mikel Dufrenne, Henri Maldiney, and Jean-Luc Marion.

Many of the phenomenologists in Europe have been deeply concerned with the political issues of their time and in their respective countries and reflected upon them in phenomenological terms. The most known contributions in the field of political philosophy and political science are Hannah Arendt's studies on totalitarianism written after her emigration to the USA, Jan Patočka's concepts of *Nach-Europa* and the "solidarity of the shaken," and Claude Lefort's theory of democracy.

There are also representatives of sciences who have been influenced by modes of phenomenological research and positions of phenomenologists. In some cases, they have done phenomenological research not in the area of "pure" phenomenology, but applied phenomenological methods in their own scientific areas. Let us remember some of the pioneers who tried to implant phenomenol-

ogy in their disciplines and contributed in an essential way to the development of conceptual tools. Already at the beginning of the 20<sup>th</sup> century and above all after World War I, phenomenology in Europe has been absorbed by different schools of psychology and psychiatry. Not only did the known representatives of the Berlin school of Gestalt psychology, i.e., Max Wertheimer, Kurt Koffka, and Wolfgang Köhler, who influenced phenomenologists Aron Gurwitsch and Maurice Merleau-Ponty, made use of the phenomenological methodology.

Also David Katz at the University of Rostock and the Dane Edgar Rubin, both of whom studied with Husserl in Göttingen, applied his methods. Karl Bühler, coming from the Würzburg School of “Denkpsychologie,” referred in his studies of speech behaviour also to Husserl. His colleague, the Belgian Albert Michotte, who had also grown up in this school, developed a conception of an “experimental phenomenology” in order to analyze the perception of movements and causality. The famous Dutch psychologist Frederik J. J. Buytendijk applied phenomenology to his studies on milieu and behaviour. At the end of the 1950s Carl-Friedrich Graumann provided with his book series *Phänomenologisch-psychologische Forschungen* a repository of psychological research influenced by phenomenology.

The beginnings of a phenomenologically-stimulated research in psychiatry and psychopathology are associated with the names of Karl Jaspers and Ludwig Binswanger. Jaspers published his *Allgemeine Psychopathologie* in which he also referred to Husserl’s *Logische Untersuchungen* in 1913. In Switzerland Binswanger based himself on Heidegger’s fundamental ontology and carried the analysis of *Dasein* into psychiatry. He founded a highly effective tradition and had many successors, e.g., Roland Kuhn in Switzerland and Hubertus Tellenbach in Germany. The Swiss psychiatrists Medard Boss and Gion Condrau endorsed also Heidegger’s views

and used them especially for psychotherapy. Pioneers likewise in this field of a phenomenological psychiatry are the psychiatrist and neurologist Erwin W. Straus, the author of anesthesiologic anthropology, and the biologist and physician Kurt Goldstein, whose analysis on the nervous system were also of great importance for Gurwitsch and Merleau-Ponty.

In France Eugène Minkowski tied together ideas of Husserl and Bergson by his reflections on time and space in the context of a theory of the senses; and Henry Ey developed an organo-dynamic model of psychiatry. This long tradition of a phenomenologically inspired psychiatry continues. In the recent past Wolfgang Blankenburg described psychic syndromes by using the phenomenological epochē, and after having investigated the relationship of melancholy and depression, Michael Schmidt-Degenhard nowadays develops a phenomenological analysis of the oneiroid mode of living.

Mathematicians such as Hermann Weyl or Jacob Klein also moved in a phenomenological milieu. Weyl, who urged strong cooperation between mathematics, physics, and philosophy, studied with Husserl in Göttingen before he was a Privatdozent there from 1910-14. Klein dealt with the problem of the origin of algebra from a phenomenological point of view; he published on this theme in 1934-36, about the same time that Husserl wrote on the origin of geometry. Also the famous mathematician Kurt Gödel argued for a phenomenological foundation of mathematics.

In the area of jurisprudence, Husserl's son Gerhart used the phenomenological methodology for his investigations of juridical phenomena. The French jurist Paul Amselek was inspired by Husserl, as was the Vienna jurist Hans Kelsen who described the eidos of law and its rooting in the human existence phenomenologically. Felix Kaufmann taught philosophy of law in Vienna from 1922 to 1938 and mediated between Husserl's phenomenology and Kelsen's "*Reiner Rechtslehre*." At the University of Coimbra, the Portuguese



jurist Luis Cabral de Moncada tried to overcome positivism in law and drew on Husserl, Scheler, and Nicolai Hartmann.

The work of Emmanuel Levinas and more recently that of Paul Ricœur had a major impact on the researches in the fields of both “fundamental” and “applied” ethics, especially medical and juridical.

Regarding theories of language and art, the phenomenological influence to linguistics goes back to the years after World War I. Gustav Shpet acted as a mediator between phenomenology and the Russian formalism and structuralism. The Czech structuralism headed by Roman Jakobson and Jan Mukarovsky took up these endeavors again during the 1920s and 1930s. The fresh impetus of the possibilities of phenomenological investigation also stimulated the literary studies, e.g., the work of Emil Staiger or Käthe Hamburger. The literary criticism of the so-called “Genève-School” (Jean Starobinski, Jean-Pierre Richard) as well as the school of the aesthetic theory of reception at Konstanz (Wolfgang Iser and Hans Robert Jauss) is influenced to a high degree by phenomenological methodology and ideas. The art historian Gottfried Boehm, a disciple of Hans-Georg Gadamer, introduced a phenomenological-hermeneutical method of interpretation into art history. The influence of phenomenology extended into the fields of film theory and musicology: Siegfried Kracauer, who also studied with Husserl, laid the foundations of a phenomenological theory of film, and the Swiss musician Ernest Ansermet followed Husserl in localizing the basis of music within human consciousness.

In architecture, Christian Norberg-Schulz, using insights of Martin Heidegger’s late work, promoted a vision of architecture having the concept of “place” as its centerpiece. And in the 1970s Arne Naess contributed to the emergence of environmental ethics.

How could phenomenology promote its influence within the sciences in the future? Of course, there are many phenomenologists

in the past and in the present who are dealing with interdisciplinary themes. However, what can they do to help scientists grapple with phenomenological analysis? Let us mention some possible steps. First, it seems necessary to make quite clear that philosophy belongs neither to natural nor to human sciences, but Husserl already divided the application of phenomenological analysis into philosophy and the (eidetic or empirical) sciences. Thus there is need for phenomenological work to show how the phenomenological method can be adopted by sciences within their traditional fields. Secondly, phenomenology should take the initiative to convince scientists of the necessity to clarify the foundations of their own fields in a cooperative discourse together with phenomenologists. It is not sufficient for phenomenologists alone to attempt this job of clarification.

Third, phenomenology itself should also try to pave concrete ways for establishing phenomenological modes of inquiry into scientific fields, and even to walk some parts of these ways together with scientists. One may believe phenomenology has more points of contacts with human sciences, but for phenomenological research it is also necessary to turn to natural sciences, not only to the widely discussed bio- and neurosciences, but also to physics and cosmology. Just where these sciences touch on their borders everyday is waiting for phenomenological engagement.

### *III. A Glance at the Present*

Every generation has of course its own ideas about how research work should be done. Phenomenologists in countries of Northern Europe have traditionally dealt particularly with theories of sciences and comparisons between analytic philosophy and phenomenology, but in the meantime the panorama of phenomenological research has become as diverse there as in other regions of Europe. Phenomenologists in Central and Eastern Europe are currently con-

cerned especially with social-political themes. The traditional phenomenological questions for the givenness of the *alter ego* has been transformed into topics which refer to present problems of social and political structures, e.g., divergent conceptions of a unified Europe.

Phenomenologists in Italy were traditionally interested in Heidegger's philosophy, but within the last twenty years there has emerged a very broad research regarding both the whole spectrum of early phenomenology and its historical roots, e.g., on the relationship between phenomenology and neo-Kantianism or between aesthetic conceptions in phenomenology and contemporary positions in the art disciplines. Probably there is today hardly another area in the world where research work like this will be done to such an extent and with such care.

Doing phenomenology in France means as ever the elaboration of original, fruitful positions. During the last twenty years phenomenological research has been realized here especially within a religious framework—not as a transposition of phenomenology into religion but as a search for the basis in occidental cultures that are marked by Jewish and Christian traditions. In addition, there is the beginning of a discussion between phenomenology and theories of autopoiesis, on the one hand, and East Asian currents of thinking, especially Buddhism, on the other hand.

However, positions of analytical philosophy compete with phenomenological research in France and Germany more and more. The philosophical situation in Germany, the former homeland of phenomenology, vacillates between a latching onto analytical philosophy, the cultivation of positions of the (German) philosophic tradition, and unsystematically adopted contemporary fashions. This is combined with a widely held resolve to open new fields as well as try unconventional strategies of scientific activities and with a rejection of a global exchange of philosophical ideas.

The disastrous problem, which not only holds for the Western European countries, is not the fact that standards for promoting sciences are increasingly oriented by the criteria of practical value as well as by the naiveté that defines this value as profitable. But besides such negative developments there are also endeavors in certain European regions in which phenomenological research comes to life again and is ready to take risks.

Aside from the changing of certain styles of investigation, one generation may also differ from its predecessors in the basic kind of phenomenology realized. What is new today in comparison with former modes of phenomenology? Not least because it has expanded to the East, phenomenology research in Europe is today more intercultural, and—this is not natural for philosophers—more tolerant of other standpoints, especially within the same tradition. It is almost a matter of course today that phenomenologists bring different lines of their tradition together.

There is great capacity in the young scholars not only in regions of Central and Eastern Europe, but also in other countries, especially in Italy and Spain. They are highly motivated and interested in opening new realms of research. The collapse of the Socialist supremacy in Central and Eastern European countries has especially led to a reshaping of antiquated academic structures so that people are going their own ways. The weakening of belief in artificial structures of universalistic conceptions leads people to think about the concrete embodiments of the places where one spends his or her life, in relation to gender, religion, history, natural and cultural phenomena, as a central condition for the renewed intercultural exchange. In this sense, phenomenology has long been a global philosophy.

Perhaps only phenomenology in its open progress can combine the global perspective with the possibility of analyzing each region-

al phenomenon in itself. From this point of view, it is both possible and necessary to rethink about the status of Europe that is, since long, no longer the center of the phenomenological tradition. Yet even this marks a new chance also for the re-expanded Europe and its styles of culture: it can now come to terms with itself as one new center within a plurality of centers within the global world.

#### *IV. About these Volumes*

The two volumes of essays coming from Europe – the Northern as well as the Southern part including the whole Mediterranean area – relate to practically all the fields of the today's ongoing phenomenological research. They present a general idea of how phenomenologists from this area today confront the “classical” questions of phenomenology and show how new themes and modes of inquiry have been opened.

A large part of the essays deal with the central questions of the phenomenology, such as world, consciousness, ego, language, truth, epochē, phenomenality, body, alterity, attention, affection, and praxis, but also with fresh and provocative topics, such as dance, border experiences, violence, and biological objects.

The main figures of the phenomenological movement have, of course, a privileged place. In the order of the frequency of occurrences, they are Husserl, Merleau-Ponty, Heidegger, Schutz, Gurwitsch, Patočka, Levinas, Michel Henry, Ricoeur, Fink, Rombach, Anders, Noica, and Dragomir.

There are important debates between phenomenology and representatives of other philosophical schools and the deeper philosophical tradition from Plato and Kant to Wittgenstein, Derrida, Foucault, and Adorno. Other essays shed light on the fruitful relation of phenomenology with researches in sciences (ethno-meth-

odology, cognitive sciences, *Gestaltpsychologie*) or the arts (painting, literature, and architecture)

Finally, some of the essays documents the cultural and personal milieu in which phenomenology arose, figures such as those of Adolf und Anne Reinach, Edmund und Malvine Husserl, and Edith Stein being brought into the light anew.

The essays have been arranged alphabetically by the names of their authors.

A chronicle of the many organizations that have arisen in the European and Mediterranean areas are appended to Volume III, the second volume of essays from Europe.

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