



MARTINA HEIDEGERA
BIEDRĪBA

INTERNATIONAL INTERDISCIPLINARY CONFERENCE

To Let Things Be!

Edmund Husserl 160
Martin Heidegger 130

Conference Proceedings

The University of Latvia, Riga
December 10 – 12, 2019

International Interdisciplinary Conference: To Let Things Be!

Edmund Husserl 160, Martin Heidegger 130. Conference Proceedings

The University of Latvia, Riga, December 10 – 12, 2019.

The Organizing Committee:

Dr.phil. Raivis Bičevskis - Head of Department of Philosophy and Ethics, Faculty of History and Philosophy, University of Latvia

Dr.phil. Ineta Kivle - Head of the Interdisciplinary Research Center, Deputy Director of the Academic Library of the University of Latvia

The Scientific Committee:

Dr.Phil. Raivis Bičevskis (Latvia)

Dr.Phil. Ineta Kivle (Latvia)

Dr.Phil. Debika Saha (India)

Dr.Phil. Harald Seubert (Switzerland)

Dr.Phil. Paola Ludovika Coriando (Austria)

Chief editors: Ineta Kivle, Raivis Bičevskis

Text editor: Genovefa Viļumsone

Translation: Krišjānis Lācis

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WELCOME

The distinguished thinkers Edmund Husserl (1859-1938) – creator of the phenomenology of the XX century and Martin Heidegger (1889-1976) – the developer of phenomenological hermeneutics and the creator of fundamental ontology – have important anniversaries in 2019: Edmund Husserl – 160, Martin Heidegger -130. Their philosophical heritage has had an indelible effect not only on the development of contemporary philosophy, but also on the development of arts, literature, social sciences and humanities in general, in certain respects reaching out to life sciences, philosophy of technology, psychiatry and the theory of science. The specifics and rigor of the phenomenological method and the disclosure of ontological structures describe both: the formation of individual experience – the determinations of its mode of existence, and the way the horizon of meaning unfolds and exists within certain social conditions.

We would like to express our gratitude to all participants from Latvia, India, Belgium, Poland, Austria, Afghanistan, Switzerland, Russia, Austria, Georgia, Honk Kong, USA, Slovenia, Germany, the Czech Republic, Iran, Norway for the wish to discuss their research in the conference To Let Things Be! Edmund Husserl 160, Martin Heidegger 130, held in Riga, University of Latvia. We highly appreciate the input of the contributors to the conference, especially to H.E. Ambassador Extraordinary and Plenipotentiary of the Republic of Austria in Latvia Ms. Stella Avallone, Embassy of Switzerland in Latvia, State Research Programme: Latvian Language, 6.1. Ontology of Language and the State Culture Capital Foundation for their financial supply.

We wish you interesting and fruitful discussions and successful development of the conference!

Organizers and initiators of the conference:

Dr.phil., assoc. professor
Raivis Bičevskis
Head of Department of Philosophy
and Ethics, Faculty of History and
Philosophy, University of Latvia

Dr.phil., Leading researcher
Ineta Kivle
Head of the Interdisciplinary
Research Center, Deputy Director
of the Academic Library of the
University of Latvia

**Welcome Address by Austrian Ambassador Stella Avallone
on the occasion of the
International Interdisciplinary Conference
To Let Things Be!
Edmund Husserl 160, Martin Heidegger 130
University of Latvia, 10-12 December 2019**

Magnificence,
Dear colleagues of the University of Latvia,
Representatives of the international academia,
Ladies and Gentlemen!

When we are discussing the 'Future of Europe' and all the crisis situations with which our continent has been confronted in the recent past, we should have a look at the works of Edmund Husserl, in particular at his text on 'The Crisis of the European Sciences and Transcendental Phenomenology', from which I would like to quote:

'There are only two escapes from the crisis of European existence: the downfall of Europe in its estrangement from its own rational sense of life, its fall into hostility towards the spirit and into barbarity: or the rebirth of Europe from the spirit of philosophy through a heroism of reason that overcomes naturalism once and for all.'

Edmund Husserl sees 'weariness' as 'Europe's greatest danger', against which we as 'good Europeans' have to struggle. Written in the middle of the 1930ies, his words seem more than appropriate to describe the risks and challenges that we are facing in Europe today.

His philosophical oeuvre, bridging the time from World War I and the difficult inter-war years up to the imminent catastrophe of World War II, can provide a valuable orientation how to confront with contemporary tensions and conflicts.

As principal founder of phenomenology and one of the most influential philosophers of the 20th Century, Edmund Husserl's work is closely connected with Martin Heidegger, whom Husserl considered as his most promising student and true heir of phenomenology and promoted him as his successor at the University of Freiburg/Breisgau. However, their relationship became strained due to diverging scientific views and the rise of National Socialism to power.

I would like to thank all organizers, contributors and sponsors, in particular to the University of Latvia and its Department of Philosophy and Ethics of the Faculty of History and Philosophy as well as to the Interdisciplinary Research Centre of Academic Library of the Latvian University for the organization of this conference. This event provides the possibility for a comparative study of both philosophers on the occasion of their 160th and 130th anniversary respectively, bringing together scientists from all over the world from Europe, the United States, the Russian Federation, China, Iran and the Southern Caucasus. It be an ideal opportunity to discuss already established findings as well as new aspects of life and work of Husserl and Heidegger, which will also be reflected in the volume of this conference. Moreover, it is an excellent opportunity for celebrating the Centenary of the Latvian University and I would like to wholeheartedly congratulate the University on this important jubilee!

FACTS AND FIGURES

UNIVERSITY OF LATVIA – 100

The University of Latvia was born at the same time as the national state of Latvia. The battle for Latvia's independence was still being fought, but in July 1919 the Provisional Government of Latvia was already preparing for the establishment of the University of Latvia. September 28, 1919, is considered the foundation date of the University of Latvia when the opening ceremony took place and studies began.

Today the University of Latvia offers more than a one hundred fifty state-accredited academic and professional programmes on bachelor's, master's and doctoral levels; research is conducted in over fifty research fields representing three main areas of inquiry: humanities, life sciences and social sciences. The University of Latvia pays great attention to the development of international collaboration.

RIGA – THE METROPOLIS OF LIVONIA – BIBLIOTHECA RIGENSIS

Economically and politically, Riga emerged as the most important city in the Baltic Region already in the Middle Ages, earning the title "Metropolis of Livonia" (metropolis Livoniae). Its importance was amplified by the early adoption of Martin Luther's Reformation, which opened up the opportunity to create one of the Europe's oldest public libraries, *Bibliotheca Rigensis*, in 1524. Today, it is the Academic Library of the University of Latvia. It holds unique manuscripts and incunabula as well as all books and periodicals printed in the Latvian language. Thus, one could say that the university is in fact approaching its 500th anniversary.

INTERDISCIPLINARY RESEARCH CENTRE OF THE ACADEMIC LIBRARY OF THE UNIVERSITY OF LATVIA

The Interdisciplinary Research Centre of the Academic Library of the University of Latvia (chaired by Dr.Phil. Ineta Kivle) was created in 2017, in order to carry out activities in co-operation with other departments of the University of Latvia, scientific organizations and international partners. The first interdisciplinary conference *Art of Mutual Understanding* (2018) invited researchers from different universities to discuss a question: How to have mutual understanding? The second conference *Book, Sign, Colour* (2019) activated a dialogue about signs and colours as physical entities focusing on book pictures, covers, styles of printing, autographs, etc. The next international interdisciplinary conference *Measurable Time and Space* is planned in March, 2020, corresponding to a fixed time and space in maps, calendars, music and dance. The current conference *To Let Things Be! Edmund Husserl 160, Martin Heidegger 130* (2019), is organised in collaboration with the Department of Philosophy of the University of Latvia and is considered to be the most apprehensive conference from the time of the establishing of the Interdisciplinary Research Centre.

PHILOSOPHY AND PHENOMENOLOGY IN LATVIA

Philosophy studies at the University of Latvia date back to 1919 when the Faculty of Philology and Philosophy was founded. Currently, the Faculty of History and Philosophy provides academic studies and research, offering academic education on bachelor's, master's and doctoral levels.

Institute of Philosophy and Sociology of the University of Latvia was created in 1981. Within the period of thirty years, it has been engaged in an integrated interdisciplinary investigation in the spheres of the humanities and social sciences and has developed deep traditions in the phenomenological studies.

The origin of phenomenology in Latvia is connected with the name of Teodors Celms (1893–1989), a student of Edmund Husserl and a philosopher of the first generation of interpreters and critics within the phenomenological movement. Today phenomenology is widely known in Latvia. Since 1990, Riga has hosted several international phenomenological conferences in collaboration with The World Institute for Advanced Phenomenological Research and Learning (USA). A part of Husserl's and Heidegger's works have been translated into Latvian and their cognitions are employed in philosophical studies as well as in other sciences – literature, art, life sciences and social sciences.

Since 2015 Central and East Europe Society of Phenomenology (ceesp) develops in collaboration with Latvian phenomenologists. Its aims are to coordinate and to organize the Annual Conferences of the Society and other activities that promote phenomenological movement. The third Annual Conference "Phenomenology and Aesthetics" held in 2017, Riga, University of Latvia.

HEIDEGGER AND RIGA

In September 1928, Martin Heidegger came to Riga. During a series of lectures organized by the Herder Society, he gave presentations in Riga on Kant's Critique of Pure Reason and the current state of philosophy. Heidegger's contacts with Riga continued after that. His works were read by Latvian philosophers (Theodor Celms, Paul Jurevics, Zenta Maurina, Woldemar Maldonis, etc.) in the 1920s and 1930s, and he was one of those philosophers about whom interest increased again in Latvia during the 1990s. His works were translated (*Off the Beaten Track*, Riga, 1998, translated by Prof. Dr. Rihards Kūlis), and monographs, articles and collections were published dedicated to him. To remember Heidegger's visit to Riga an international conference *Martin Heidegger in Riga* (October 16-18, 2018) was held in cooperation with Int. Martin Heidegger Society. Heidegger's readers from Germany, Austria, Switzerland, Latvia, Sweden, Estonia, Spain and Italy gave presentations. The topics of the conference touched upon Heidegger's philosophy during the transition from his unfinished treatise *Being and Time* (1927) to the early thirties. The conference gave impetus to the establishment of the *Martin Heidegger Society in Latvia* (chaired by Prof. Dr. Raivis Bičevskis). The association brings together representatives of the academic world and business. The current conference *To Let Things Be! Husserl 160, Heidegger 130* is also supported by this association. The Society is planning a series of conferences and events devoted to Heidegger's thinking and the development of phenomenological and hermeneutic philosophy in the Northeast European region and the world.

In remarks about his trip to Riga, Heidegger wrote: "The voyage was wonderful, we enjoyed it very much. The strongest impression I actually had on the last morning early at 4 o'clock: the steamer was going south in the Gulf of Riga without any land in sight yet – in the east the morning slowly came and fell over the now somewhat more restless sea – the very nature reveals itself in such moments." The revealing of nature introduced Riga days. They "were tiring to me, but people were extremely grateful and attentive."

PROGRAMME

INTERNATIONAL INTERDISCIPLINARY CONFERENCE

TO LET THINGS BE!

EDMUND HUSSERL 160
MARTIN HEIDEGGER 130

THE UNIVERSITY OF LATVIA, RIGA, DECEMBER 10–12, 2019

PROGRAMME

DECEMBER 10

MAZĀ AULA, UNIVERSITY OF LATVIA, RAIŅA 19, RIGA

OPENING

10:30 – 11:00 Registration

11:00 – 11:30 Welcome Addresses

Governance of University of Latvia

Ina Druviete, Prorector of University of Latvia

Stella Avallone, H.E. Ambassador Extraordinary and Plenipotentiary of the Republic of Austria in Latvia

Maija Kūle, Director of Institute for Philosophy and Sociology, University of Latvia

Conference Navigation

Ineta Kivle / Raivis Bičevskis, University of Latvia

11:30 – 11:50 **Raivis Bičevskis**, University of Latvia

Husserl – Heidegger: The Agenda of CEESP and this Forthcoming Programme

11:50 – 12:10 **Keynote Speaker: Debika Saha**, University of North Bengal, India

The Role of Intersubjectivity in the Global World

12:10 – 12:30 Coffee

12:30 – 14:00 **Section I. World and Time, Intersubjectivity and Sociality**

Chair: Krišjānis Lācis

12:30 – 12:50 **Günther Neumann**, University of Munich

Phänomenologie der Zeit und der Zeitlichkeit bei Husserl und Heidegger, dargelegt am Phänomen des Todes

12:50 – 13:10 **Lenart Škof**, Institute for Philosophical Studies, Science and Research Centre Koper, Slovenia

Ludwig Binswanger and Martin Heidegger: Gestures of Love and Worlds of Intersubjectivity

13:10 – 13:30 **Ineta Kivle**, University of Latvia

The Rhythm of Stability: Husserl's Worlds and Deleuze's Territories

13:30 – 13:50 **Ģirts Jankovskis**, *University of Latvia*
Norms as a Medium: Phenomenological Approach in Analyzing the Perception of Social Media

Discussion

Lunch

15:00 – 17:00 **Section II. Consciousness and Body, Medicine and Technic**
Chair: Katrīna Poriķe

15:00 – 15:20 **Māra Grīnfelde**, *University of Latvia*
Husserl's Phenomenology of Body and Its Implication for Medical Practice

15:20 – 15:40 **Uldis Vēgners**, *University of Latvia*
Dimensions of Temporality in Pain, Suffering, and Illness

15:40 – 16:00 **Virgil W. Brower**, *Charles University, Czech Republic*
MYOELECTRICS & MUNDARTEN: Phenomenology of Technical Telepathy by Silent Speech-Recognition Robotics

16:00 – 16:20 **Bibi Hanif Srakhaia and Seid Ajmal Saify**, *Afghanistan*
Study of the Quality of Hermeneutic Phenomenology Studies in Nursing

Discussion

Welcome Reception

DECEMBER 11

MICROSOFT CENTRE, UNIVERSITY OF LATVIA, KALPAKA 4, RIGA

10:00 – 10:30 **Keynote Speaker: Mamuka Dolidze**, *Ivane Javakishvili Tbilisi State University, Georgia*
Does Phenomenology Refer to Metaphysics?

Coffee

11:00 – 12:20 **Section III. Philosophy, Religion and God**
Chair: Uldis Vēgners

11:00 – 11:20 **Rihards Kūlis**, *University of Latvia*. Heideggers Sein, Rahners Gott – noch immer aktuelle Frage oder fällig gewordene Antwort?

11:20 – 11:40 **Valentina Spune**, *Germany*
Husserl und Scholastik: die Abwege auf dem Weg zum ewigen Sein?

11:40 – 12:00 **Krišjānis Lācis**, *University of Latvia*
Criticism and Search for Epistemological Objectivity in the Works of Søren Kierkegaard and Early Martin Heidegger

12:00 – 12:20 **Mahdi Paknahad**, *University of Teheran, Iran*
A Survey of the Concept of God and Divinity in Heidegger's Thought
and Its Relation to Metaphysical Theology

Discussion

Lunch

14:00 – 15:20 **Section IV. Phenomenology, Ontology and Metaphysics,
History**
Chair: Māra Grīnfelde

14:00 – 14:20 **Kimiyo Murata-Soraci**, *USA*
„Überlieferung: Re-moving the History of Being as Presence“

14:20 – 14:40 **Andris Levāns**, *University of Latvia*
Das Vergangene denken. Die Poetik des Historischen bei Ernst H.
Kantorowicz

14:40 – 15:00 **Andrei Patkul**, *Saint Petersburg State University*
Why Ontology as the Science of Being Needs the Destruction of Its
History?

15:00 – 15:20 **Saulius Geniusas**, *Chinese University of Hong Kong*
Husserl's Concept of *Weltapperzeption*

Discussion

Lunch

15:30 – 17:00 **Section V. Art, Poetry and Language**
Chair: Valters Zariņš

15:30 – 15:50 **Tareq I. Ayoub**, *Institution: KU Leuven, Belgium*
A Phenomenology of the Poet: On Translating and Transliterating the
Poets World

15:50 – 16:10 **Hans Herlof Grelland**, *University of Agder, Norway*
A Case for Heideggerian Phenomenology: Edvard Munch's "The Sick
Child"

16:10 – 16:30 **Zaiga Ikere**, *Daugavpils University, Latvia*
To Find a Word for What is Said

16:30 – 16:50 **Māra Rubene**, *University of Latvia*
Transcendental Aesthetic as an Apple of Discord: Husserl, Heidegger

Discussion

18:00 - 21:00 **CULTURE PROGRAMME**

DECEMBER 12

MICROSOFT CENTRE, UNIVERSITY OF LATVIA, KALPAKA 4, RIGA

10:00 – 10:30 **Keynote speaker: Klaus Naugebauer, Germany**
What is truth? Was ist Wahrheit?

Coffee

11:00 – 13:20 **Section VI: Being and Existence, History and Ethics**
Chair: Reinis Vilciņš

11:00 – 11:20 **Anna Mafecka, AGH University of Science and Technology in Kraków,**
Piotr Mróz, Jagiellonian University in Kraków, Poland
Menaces to the Authentic Existence: A Contemporary Perspective on
the Heideggerian Concept of Das Man

11:20 – 11:40 **Valerian Ramishvili, Ivane Javakhishvili Tbilisi State University, Georgia**
Happiness and Dignity

11:40 – 12:00 **Velga Vēvere, University of Latvia**
Radical Demand and Spontaneity in K.E. Logstrup's Phenomenologi-
cal Ethics: Contradiction or Grounds for Human Self-Realization

12:00 – 12:20 **Linda Gedīna, Latvia**
Notion of "Preunderstanding" in Heidegger's Being and Time: Poe-
ticity, Language, Historicity

Discussion

Lunch

14:00 – 15:30 **Section VII: Aesthetics, Transcendentalism, Ideology**
Chair: Velga Vēvere

14:00-14:20 **Manuela Massa, Germany**
The Kantians are Blind to the Phenomenological, the Empiricists to
the Epistemological... So Let the Things Speak

14:20-14:40 **Reinis Vilciņš, University of Latvia**
Critique of Scientism in the Works of Wittgenstein and Heidegger

14:40-15:00 **Māra Kiope, Latvia**
Heidegger, Welte, Ladusāns: correspondence in the context of critics
of ideologies

15:00-15:20 **Valters Zariņš, University of Latvia**
The Political Ontology: Heidegger and Others

Discussion

CONCLUSIONS

Visit of Academic Library of the
University of Latvia: *Bibliotheca Rigensis*,
Dr.philol. Aija Taimiņa ; Head of Misiņš
Library Gunta Jaunmuktāne
(guide in German)

ABSTRACTS

Tareq I. Ayoub

A Phenomenology of the Poet: On Translating and Transliterating the Poets World

Key Words: *translation, language, speech, poetry, worldhood, attunement*

“When the word breaks off (*gebricht*) – being refuses itself,” this is what Heidegger observed during his 1939 summer semester seminar on language while focusing on J.G. Herder’s treatise *Über den Ursprung der Sprache*. It is clear that the simplistic utterance of the words of ‘being’ or ‘becoming’, strictly adopted as the poet’s linguistic formulation of the revelation being, is not explanatory, conclusive, or obscure. On the contrary, if anything, the poet’s language often perplexes, even when paradoxical, it automatically refuses any definitive structure. It neither provides space for rigorous ontological designations. As a response, this paper will focus on the bounds and confines of the ontological language of ‘being’ and metaphysics in objectifying the poet’s speech and grammar. This is to say that the simplicity and uniqueness of being demands the simplicity and uniqueness of speaking and saying of its words. The hermeneutic attunement of language ought to be liberating, not confining. It should be understandable, not vague. Therefore, based on the translation of a language, the author maintains that the words of being can be transliterated and, in turn, consented as the primordially of being, so that ‘to be’ may speak and sound through the words used to reveal it. It is necessary that we focus not only on ‘hearing that which we already understand, but give way to intuitive listening, to that which can be understood through translation. Thus, if language, for Heidegger, is the house of Being, then, based on the intuitiveness of translation, the bracketing and critiquing of the poet’s ‘world’, can we suggest that intuitive translation originating from the translation and transliteration of the poet’s world is the institution of Being?

Virgil W. Brower

**MYOELECTRICS & MUNDARTEN:
Phenomenology of Technical Telepathy by Silent Speech-
Recognition Robotics**

Key Words: *Intention, Meaning, Language, Telepathy, Technology, Cybernetics, Embodiment*

In 2018, the AlterEgo silent speech recognition interface designed at MIT was unveiled in Tokyo. It is an ambulatory device wearable on the neck that “captures neuromuscular signals from the surface of the user’s” throat to detect its “myoelectric signature” [i.e., neuro-muscular signals] that result from the user’s “intending to speak.” Intention, as such, emerges from the silent, inaudible, and “indiscernible” “internal vocalization” of one’s “inner voice” is most “noticeable while reading [or] speaking to oneself.” It is the first non-invasive interface of its kind to not require explicit lip-syncing or colloquial mouthing of speech. Users need “not open their mouths, [nor] make any sound[s].” It results in a median accuracy of 92% and will inevitably enable a kind of technical telepathy by which humans can communicate with machines by thinking which is detected, deciphered, and transmitted (e.g., by Bluetooth, and thereby instantaneously texting or tweeting one’s thoughts). This paper returns to Husserl’s phenomenology of language and meaning in *Ideas I* to suggest how his understanding of intention and inner-voice anticipates possibilities of the AlterEgo interface. The electrophysiology by which AlterEgo deciphers ‘natural language’ merely intended, but never ‘spoken’, supplements Husserl’s brief insinuation of the *Leiblichkeit* of language. It engages Husserl’s own conception of “alter-egos” (i.e., non-selves) alongside machine-learning and augmented intelligence. The paper concludes on Heidegger’s warning against thinking language technically, in *On the Way to Language*: “the danger of understanding melody and rhythm [in language] from the perspective of physiology and physics, that is, technologically, calculat-ingly in the widest sense..., the metaphysical-technological explanation gets everywhere in the way, and keeps us from considering the matter properly... the different manners of speaking...Mundarten, mode of the mouth, hardly receives a thought”.

Paola Ludovika Coriando

Subjektivität, Einbildungskraft und das Ereignis

Key words: *subjectivity, Heidegger, imagination, Ereignis, Kant*

Die Jahre zwischen 1928 und 1932 sind für das Denken Heideggers Jahre der Festigung und zugleich der Vorbereitung wesentlicher Entscheidungen. Wenn diese „Umbruchszeit“ einerseits die philosophische Revolution von „Sein und Zeit“ konsolidiert, so bereitet sie im Verborgenen auch den Übergang von der fundamental-ontologischen in die seinsgeschichtliche Blickbahn, in welcher nur wenige Jahre später die Grundgedanken seines Denkens eine wesentliche Verwandlung erfahren werden.

Heideggers Lektüre des Begriffs der Einbildungskraft in „Kant und das Problem der Metaphysik“, der sich diese Überlegung zuwenden werden, ist ein Thema, das seine eigene Relevanz innerhalb der Fundamentalontologie hat, und zwar als ein Beispiel der „Destruktion“ der Geschichte der Philosophie auf dem Wege der Überwindung der Subjektivität. Dementsprechend werden folgende Ausführungen zunächst diese zentrale Problematik immanent skizzieren, so wie sie von Heidegger im Gespräch mit Kant entwickelt wurde. Sie werden anschließend, in einer freieren und vielleicht etwas gewagten Interpretation, versuchen, die Einbildungskraft aus dem ereignisgeschichtlich Gefüge des seinsgeschichtlichen Denkens zu verorten, indem sie am Leitfaden des Begriffs der „Ahnung“ und der „zarten aber hellen Differenz“ zwischen Bild und Begriff fragen, ob es vielleicht denkbar sein könnte, auch Denken und Dichten aus einer „ursprünglichen, aber uns unbekanntem Wurzel“ zu fassen. Um den ersten Schritt vorzubereiten, soll aber zunächst kurz auf den Begriff der Einbildungskraft innerhalb der Selbstausslegung des Menschen als *animal rationale* eingegangen werden.

Der Begriff der Einbildungskraft hat eine lange Vorgeschichte. Mit diesem Terminus (*phantasia, imaginatio*) wird ein weites Feld an Phänomenen erfasst, die alle um die Frage der Verbindung von Sinnlichkeit und Verstand kreisen und damit ins Herz der Selbstbestimmung des Menschen als *animal rationale* führen. Die Einbildungskraft hat die Aufgabe, sinnliche Eindrücke „in uns vorzustellen“, sie „bewusst“ zu machen – aber auch, sie zu reproduzieren und neu zu assoziieren.

Sie hat damit sowohl mit unserem Bezug zur konkreten Wirklichkeit zu tun – mit der jetztbezogenen Vorstellung sinnlicher Eindrücke – wie auch mit ihrer begleitenden Vergegenwärtigung in Gegenwart, Vergangenheit und Zukunft. Aber die Einbildungskraft ist, als Phantasie im engeren Sinne, auch das Vermögen, das neue Wirklichkeiten bildet, in der freien Erfindung und im künstlerischen Schaffen. Am Ursprung unseres menschlichen Bezugs zu uns selbst und der Welt wirkt und waltet diese rätselhafte Fähigkeit: noch so „sinnlich“, dass ein Teil von ihr eindeutig der „Animalität“ zugeschrieben werden muss, ist die Einbildungskraft dennoch auch sehend, unabhängig, im gewissen Grade „spontan“, die Welt neu ordnend, obwohl sie nicht die „stärkere“ Unabhängigkeit und Abstraktionsfähigkeit der ratio besitzt. Die Einbildungskraft setzt zusammen, erfindet, erdichtet, bleibt aber immer rückbezogen auf ein notwendiges Substrat vorhandener sinnlicher Erfahrungen.

Das hier beschriebene Modell hat neben der Selbstausslegung des Menschen als animal rationale eine weitere, damit verbundene Voraussetzung: nämlich, dass wir einerseits eine unmittelbar vor uns liegende Wirklichkeit haben, die uns durch die Sinne zugänglich ist, und andererseits die Bilder (imagines, phantasmata), die wir uns „von ihr machen“. Diese Bilder wiederum können entweder 1. gegenwärtige Vorstellungen der sinnlichen Eindrücke sein (die bewusst erlebte Vorstellung, dass diese Wand weiß ist), 2. mehr oder weniger getreue Vorstellungen dessen, was hier und jetzt nicht da ist (Gegenwartsvergegenwärtigung, Erinnerung, Vordenken in die Zukunft) und schließlich 3. freie Zusammensetzungen in der Phantasie.

Einbildungskraft ist also allgemein gefasst – und vor allem mit Bezug auf die neuzeitliche Philosophie – das Vermögen, sinnliche Daten, die an sich „blind“ wären, mit dem Vorstellen (repraesentatio) zu verbinden, sie bewusst zu machen und ins Gedächtnis zu rufen, aber auch sie beliebig zu verändern und neu zu konstruieren.

Die Einbildungskraft lebt von dem Verhältnis zwischen Nähe und Ferne. Wir sind sinnliche Wesen, die an das Hier und Jetzt gebunden sind, wir sind aber auch dazu in der Lage, uns von Hier und Jetzt zu entfernen, und zwar nicht nur und nicht erst in der intellektuellen Abstraktion der logischen Zusammenhänge. Wir können vor- und zurückdenken, uns Dinge und Relationen vorstellen, die nicht anwesend sind, sei es, weil sie vergangen oder noch nicht eingetreten sind, sei es, weil sie überhaupt nicht existieren. Die Einbildungskraft als Basis für Kunst, Dichtung, Literatur, gründet in der ständigen Oszillation zwischen zeit-räumlicher Nähe und zeit-räumlicher Ferne, einer Oszillation, die uns kontinuierlich und wesensmäßig begleitet und die zum ausdrücklichen Erfinden von künstlichen oder künstlerischen Kombinationen ausgebildet werden kann.

Es ist allerdings nicht diese letztgenannte Art die Einbildungskraft – die Kant „reproduktiv“ nennen wird –, die zu einem zentralen Problem für die „Kritik der reinen Vernunft“ werden wird. Die eigentliche Crux im kantischen System ist die produktive Einbildungskraft, jenes Vermögen, das am Werk ist, wenn wir sinnliche Eindrücke unter einer Kategorie des Verstandes subsumieren und Urteile bilden. Die Aussage „dieses Blatt ist weiß“ ist nach Kant das Produkt der Verbindung eines sinnlichen, hier eines visuellen, Eindrucks, mit der Kategorie der Qualität, und funktioniert aufgrund der rätselhaften Vereinigung sinnlicher Daten mit der entsprechenden Kategorie des Verstandes. Wie ist es möglich, dass an und für sich „blinde“ Daten, die uns die Sinnlichkeit liefert, mit an und für sich „leeren“ Kategorien des Verstandes verbunden werden? Welche ist die Bedingung der Möglichkeit von Erkenntnis überhaupt?

Die Bedeutung, die Kant in der „Kritik der reinen Vernunft“ der Einbildungskraft und ihrer Vermittlungsfunktion zwischen Sinnlichkeit und Verstand zuschreibt, wird an ihren erkenntnistheoretischen, anthropologischen und metaphysischen Implikationen ersichtlich. Denn in der Vermittlung zwischen Sinnlichkeit und Verstand entscheiden sich unter anderem der Status der synthetischen Urteile a priori, das Verständnis von Sein als Gegenständlichkeit überhaupt und damit – vor allem – das Selbstverständnis des Menschen als Subjekt. Die zentrale Valenz der Einbildungskraft im System der ersten Kritik zeigt sich auch an der wesentlichen Umarbeitung, die Kant zwischen der Ausgabe A und der Ausgabe B vorgenommen hat. Was passiert in den Jahren zwischen den beiden Ausgaben? Warum wird die Bedeutung der Einbildungskraft zurückgenommen, so dass sie in der zweiten Ausgabe ihre Eigenständigkeit als Vermögen verliert und zu einer „bloßen Funktion des Verstandes“ uminterpretiert wird?

Heideggers Antwort auf diese Frage ist bekannt: Kant sei „vor einem Abgrund“ zurückgeschreckt und habe deshalb in der zweiten Ausgabe der „Kritik“ die Rolle der Einbildungskraft zugunsten des Verstandes abgeschwächt. Das sei geschehen, um die gefährliche Hypothese vom Denkhorizont zu entfernen, nichts anderes als eben die Einbildungskraft sei die gemeinsame, unbekannte Wurzel von Sinnlichkeit und Verstand, und zwar die Einbildungskraft als die „ursprüngliche Zeit“ selbst.

Mamuka Dolidze

Does Phenomenology Refer to Metaphysics?

Key words: *phenomenology, metaphysics, modern philosophy, values*

Phenomenology and metaphysics both seem to be mutually exclusive concepts. The first refers to the phenomena – things, events, ideas, desires, emotions, imaginary contents, works of art, poetry, literature – in short, all the contents of our internal and external life, all the forms of being, which are open towards the other forms of being and first of all, which are given to our consciousness.

Metaphysics appeals to the so-called “Thing in Itself” – the transcendent object, which has never been given to the consciousness. It is closed in itself and presents an unknown object.

This traditional distinction between phenomenology and metaphysics seems not to comply with the modern philosophical thinking. The diversity of modern philosophy abounds in innumerable attempts to break the borders between these two main branches of philosophy.

To resolve this problem, in our work we used the special phenomenological method – the bracketing of the phenomenon with the intention to wrest it from the determinism of objective being.

By unfolding this position, we have finally come to the point that it would be the influence of the metaphysical worldview that creates obstacles to intuit completely the self of subject and to cognize the world in the absolute light of logical accuracy.

Linda Gedina

Notion of “Preunderstanding” in Heidegger’s Being and Time: Poeticity, Language, Historicity

Key words: *poeticity, hermeneutics, language, temporality*

The theoretical basis of the thesis is the existential analytics by Martin Heidegger.

The author of this research analyses “preunderstanding” to determine its degree of reflexivity. “Preunderstanding” is a hermeneutic playground for blueprints of spatio-temporal Dasein. Dasein is characterized by regionally and practically common and poetical spatiality; it can become a subject of ideology and method.

The reflexive and reflective capability of words and their dependence on environment and history is questioned. The author defines transitive poeticity of language and its capacity to repeat an old world in/as a new one without its reality being necessary. Finally, the research focuses on characterization of the poetically-transferring and establishing power of language.

Inferring from the previously said, the poeticity of the historical understanding will be discussed. When it comes to historicity, it is also about memory and “concern” (*Sorge*), if the theoretical basis is mainly Martin Heidegger’s existential analysis. Thinking about temporality and history, it should be emphasized that history is also told by memories of very desirable and coveted events of the past that have never happened in the past. Hence, the need arises to talk about pluralist histories, which exacerbates the question of “the truth of history.” (*Wahrheit der Geschichte / Historische Wahrheit*) And, within the framework, the author will address desire-driven concerns and the proper fulfilment of life versus discursive ideas about the desirable, different forms of collectivism.

Saulius Geniusas

Husserl's Concept of *Weltapperzeption*

Keywords: *Husserl, phenomenology, world-apperception, world-horizon, lifeworld, structures of experience*

This paper will address the philosophical significance of Husserl's concept of world-apperception by focusing on the manuscripts collected in the 7th part of Hua XXXIX. The paper will be concerned with four central goals. The first goal is to highlight the unprecedented nature of Husserl's concept of apperception. While in modern philosophy (esp. in Leibniz and Kant), this concept signifies a mode of reflective self-consciousness, Husserl distinguishes between three fundamental types of apperception: self-apperception, world-apperception and apperception of mundane things. It shows that such a broadening of the concept's meaning largely rests upon the realization that intentionality constitutes an essential feature of conscious life.

The second objective is to provide an account of different types and structures of apperception. The author will argue that there are five fundamental types of apperception in Husserl's phenomenology and that world-apperception is the most important of these types. Further all the diverse frameworks will be analyzed. The concept of apperception retains one and the same structure: it functions as an umbrella term that covers a large variety of non-intuitive modes of consciousness, which are synthetically unified with intuitive consciousness.

The third objective is to address the apparent paradox entailed in Husserl's reflections on apperception. What sense are we to make of Husserl's claim that all perception is already grounded in apperception alongside his other claim that apperceptive structures themselves originate in perception?

The fourth and final objective is to briefly address the social and political implications that Husserl himself invites us to draw from his reflections on world-apperception. Quite remarkably, in the manuscripts composed in the early 1930s, Husserl contends that the sense of unity that is characteristic of the life world provides us with a possibility to respond to the political crisis through a form of life that communicatively embraces all humanity.

Hans Herlof Grelland

A Case for Heideggerian Phenomenology: Edvard Munch's "The Sick Child"

Keywords: *Munch, Heidegger, art, time, anxiety*

Edvard Munch was a painter who attempted to paint, not the things in the world as they were in themselves, but what was present, what appeared to his mind. Thus, he can truly be considered as a phenomenological artist, without knowing the term or the philosophy. Furthermore, his aim was to paint the presence, but not as a perceptual "now", but as it presented itself to him in his memory. Only in memory, the moment became a real presence; the moment of the "now" is only floating by in the temporal stream. Thus, paradoxically, memory is the route to what is, to being. We can remind ourselves of Heidegger's statement that "having-been is not earlier than the present" (Heidegger 1993, p. 350), and, also, that in phenomenology, the memory is not a container but an intentional act. Furthermore, Munch, and thus also we, who look at his paintings, experience this meeting with the being in a certain mood, the mood of anxiety. It is interesting that this mood was already in Munch's painting before he read Kierkegaard's *The Concept of Anxiety* later in his life. Munch immediately recognised Kierkegaard's treatment, and *The Concept of Anxiety* became the most heavily read of all the books in Munch's extensive library (Grelland 2013).

Munch's most famous painting (which he also made graphical versions of) is probably *Scream*, but the author will choose another of his masterpieces as a case: *The Sick Child* attempting to show how Heidegger's considerations of temporality, anxiety, and also his writing on the work of art can help us understand the phenomenological complexity of this piece of art and Munch's art in general.

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Māra Grīnfelde

Husserl's Phenomenology of Body and its Implications for Medical Practice

Keywords: *lived body, illness, phenomenology of medicine, embodiment, Husserl*

Phenomenology in its multiple ways of development has been and still is engaging in an ongoing dialogue with different disciplines. One of the partners of this dialogue has been medicine. During the last few decades many philosophers (Drew Leder, Kay Toombs, Havi Carel and Fredrik Svenaeus among others) have argued for the importance of phenomenological approach to medical practice, especially in understanding the experience of the sick body. Not surprisingly, the notion of embodiment has occupied the central role of this research, especially the notion of the lived-body introduced by Edmund Husserl. The aim of this paper is to argue that by discerning a twofold experience of one's lived-body as subject (*Leib*) and object (*Körper*), found in Husserl's works, phenomenology can account for both individual and social dimensions of embodiment which can have important implications for medical practice. It will be argued that on the basis of Husserl's phenomenology of the body one can distinguish four ways of experiencing one's body or four dimensions of embodiment: body as 1) a bearer of sensations (the affective dimension of embodiment); 2) a seat of free movement, characterized by the faculty of "I can" (the functional dimension of embodiment); 3) a material thing in a causal relationship with the material world (the material dimension of embodiment); 4) a material thing embedded in a social context (the social dimension of embodiment). The proposed classification of dimensions of embodiment will be applied to the experience of the sick body and argued that this classification can be useful in medical practice, leading to better understanding of patient's experience of illness and improving patient-physician communication.

Zaiga Ikere

To Find a Word for What is Said

Keywords: *translation, sense, philosophical language, word coinage, calque.*

The man feels a necessity to grasp the sense of his/her life. That is why religion along with philosophy subsists as an apprehensive mode of human life. That necessitates philosophy and its subsequent translations in various languages. The Latvian nation, thanks to its close relation to the German, British, French and Russian philosophical thought, is rich in translations of the philosophical texts. Such well-known Latvian philosophers, my contemporaries, as R. Kūlis, I. Šuvajevs, A. Zunde, M. Vecvagars, J. Vējš, V. Zariņš, and in recent years also R. Bičevskis, have made a tremendous input in the development of translation of philosophy here in Latvia. It is thanks to the endeavours of these authors that the readers in Latvia can be acquainted with the philosophical achievements in the world.

Philosophers describe the being (*Sein*). It is via language that the being enters thinking (Heidegger). Translators ought to find the most adequate expression for the sense of what is said. According to Gadamer, a translator is an awakener of the sense of the said. Moreover, philosophers in their strivings to reflect the diverse shades of being often try to find a new mode of articulation, new concepts and new words for their novel thoughts. In case of a novel concept or word, the translator has to either employ a calque or create a new word. When coining new words, philosophers employ different word-building models, either native or borrowed from other languages. This phenomenon is especially noticeable when reading translations, or commentaries and interpretations of works by Husserl, Heidegger, and Gadamer. The Latvian philosophers' input in word coinage and thus enriching of Latvian lexicon in general and elaboration of the Latvian contemporary philosophical language in particular is not sufficiently investigated so far. Since the end of 2018 there is a possibility to bridge the gap in this respect within the state promoted project for the Latvian language (No. VPP-IZM-2018/2-0002 for the years 2018 – 2021).

Ģirts Jankovskis

Norms as a Medium: Phenomenological Approach in Analyzing the Perception of Social Media

Keywords: *Husserl, Heidegger, norms, perception, medium*

The concept of norms within philosophical texts is an ambiguous phenomenon, on the one hand, it is viewed as a certain mode of perception, but, on the other hand, norms themselves are an object of thought. Viewed from the phenomenological perspective, norms determine the potential of appearance of the object of perception. However, this characterization of the determinants of the perception is extended through other additional designations, such as, for example, logical norms, noetic norms, methodical norms, etc. This raises a question – how to approach norms? Are they the object of thought or are they, perhaps, the rules characterizing the mode of perception?

During the study “Philosophical Analysis of Information Perception in Social Media” using the Interpretative Phenomenological Analysis (IPA) approach a number of semi-structured interviews with the users of social media were carried out. In analysing these interviews, norms emerged as one of the perceptual phenomena regarding the information within social media. Norms are understood here not only as consciously desirable activities form-wise, but also as determinants of phenomenon of perception. This dual nature of norms, on the one hand, resonates with the concept of language developed within the phenomenology of Martin Heidegger – language appears as an object of thought or that about which one thinks; on the other hand, language is always already present before language, meaning that language as an object of thought is always already situated within language and thus never fully succumbs to the abstraction about the “language”. The same applies to norms – phenomenologically norms are always manifesting themselves before their presentation in a mode of perception, which are afterwards saturated with the content of values.

Within this context, the presentation offers to view norms as a medium, which, on the one hand, is like a language which determines the borders of the experience of the object of perception, and, which, on the other hand, always disappears in the face of the presented content.

Māra Kiope

Heidegger, Welte, Ladusāns: Correspondence in the Context of Critics of Ideologies

Key-words: *Martin Heidegger, Bernhard Welte, Staņislavs Ladusāns, philosophy (total thinking), ideology (partial thinking)*

The famous Latvian and Brazilian philosopher, neothomist, Jesuit father Staņislavs Ladusāns, by creating a gallery of self-portraits of philosophers, began correspondence with Martin Heidegger in 1973 to clarify the position of the famous German philosopher in relation to God. Father Ladusāns was persistent, as Martin Heidegger writes, but “I, too, was persistent”. The point is that Heidegger did not want to answer Father Ladusāns’ question directly, but their correspondence went through Bernhard Welte.

However, this interesting episode has a much deeper meaning in the history of philosophy. Namely, it can be viewed in the context of critiques of ideologies. This is also illustrated by the fact that Bernhard Welte, who, following Heidegger’s own wish and instructions, became his alter ego of thinking, his voice in the correspondence with father Ladusāns, eventually published an article in a collection of the Brazilian philosophers, which was devoted to analysis of contradictions between philosophy and ideology.

Actually, there is a deep resemblance in the path of thinking between the three involved philosophers in respect to the growing threat of ideologies in the life of humanity. They believe that the antidote against the new form of slavery, which comes from ideologies, could be found in philosophy. The question arises what the ways and fundamentals of such philosophy could be.

Ineta Kivle

The Rhythm of Stability: Husserl's Worlds and Deleuze's Territories

Key words: *rhythm, stability, territory, world, phenomenology*

The current study focuses on concepts of stability, rhythm, world and territory in the context of phenomenology of Edmund Husserl and philosophy of Gilles Deleuze.

Stability is considered as an organised movement ensuring safety, order, becoming and continuity. It is viewed as a rhythm of territories and phenomenological worlds revealing the main correlations between the centre and peripheral elements. For Husserl the centre of the stability is an intentional "I", for Deleuze stability is maintained by a principle of territorialisation and establishing of the centre in chaos.

Rhythm is employed as a conceptual tool and methodological instrument giving possibility to compare different philosophies – Husserl's phenomenology where concept of rhythm is not viewed directly and Deleuze's philosophy where rhythm is integrated in interpretation of art, society and philosophy itself.

Husserl's worlds and Deleuze's territories show different, yet common stances – Deleuze writes about a circle of property / surrounding circle that localizes a territory and opens it; Husserl views surroundings, intersubjective and intentional worlds as becoming horizons opened to future and directed by intentions.

The subject matter of the study is concerned with the above-mentioned philosophical positions and focuses on the ideas of Husserl and Deleuze, which justify rhythm as an element and force of stability.

Krišjānis Lācis

Criticism and Search for Epistemological Objectivity in the Works of Søren Kierkegaard and Early Martin Heidegger

Key words: *objectivity, subjectivity, epistemology, Christocentrism, eschatology*

Martin Heidegger repeatedly acknowledged the influence of Søren Kierkegaard on his early and mature thought, systematically expounded in *Being and Time*. Significantly, in early Heidegger's texts Kierkegaard is portrayed not only as an embodiment of the principle of subjectivity, but also as an important representative of methodological rigor and anti-metaphysical tendency. Thus, both authors are united in their stance against various philosophical systems claiming objectivity (Hegelianism, Neo-Scholasticism, Neo-Kantianism) that do not take into account the radical limitation, affliction, finitude, and temporality of the thinking and knowing subject.

While criticizing the notion of objectivity and its primacy, both authors make epistemological claims: in both cases, through the long detour prescribing immersion in subjectivity, a more objective, clearer, more truthful access to things is conceptualized. The afflicted and temporarily existing subject, through rigorous self-knowledge, obtains a position enabling a more objective thinking and judgment about things, and knowledge as such. However, the emphasis and point of departure for both authors is different – Kierkegaard attempts to develop a Christological epistemology, while Heidegger's hermeneutic phenomenology, retaining an eschatologically passionate dimension, excludes eschaton itself, which has considerable implications for the new conception of objectivity proposed by both authors. For Heidegger the focus on the radical finitude of one's own existence permits one to gain a clearer (e.g. more objective) view in relation to Being (as Time) which lets one to perceive "things themselves" in their sheer beingness, piercing through the confusion of spheres enabled by the traditional metaphysics. While for Kierkegaard it is the individual new existence obtained by faith in Jesus Christ as the historically incarnate God-human, which enables one to exist in a dialectical-paradoxical tension between a simultaneously heightened sense of finitude and infinity that enlightens and clarifies the ordinary cognition and perception of things, objects and world. This presentation will focus on how the two authors' seemingly similar critiques and reformulations of epistemological objectivity decisively part in ways regarding precisely the relationship between theology (Christianity) and philosophy: for Heidegger of *Being and Time* philosophy as a fundamental-ontological enterprise will always play a primary preparatory and critical role in relation to particular truth (and correspondingly being) – claims of theology. While for Kierkegaard, it can be argued, no supposedly neutral and objective kind of philosophy (even the one promoted and practiced by Heidegger) can say anything meaningful about the existence of a single individual and world as such apart from the passionate individual relation to Jesus Christ as the embodiment and source of truth, especially the truth about Being and existence.

Andris Levāns

Das Vergangene denken. Die Poetik des Historischen bei Ernst H. Kantorowicz

Key words: *history, Heidegger, Kantorowicz, poetics, time*

Mit viel Bewunderung und empörter Kritik betrachteten die Zeitgenossen und die Nachwelt das historiographische Werk von Ernst H. Kantorowicz (1895-1963), das er zur Geschichte des Mittelalters verfasste: Seine historische Kompetenz rief anerkennende Beachtung hervor, sein Stil des historischen Narrativs aber veranlasste die Fachwelt dazu, die poetische Form der Darstellung als fiktional zu bezeichnen und sogar als unwissenschaftlich zu verdächtigen. Es gelang ihm jedoch trotz der kritischen Vorbehalte seiner „Mythenschau“ gegenüber wie kaum jemand anderem unter seinen akademischen Zeitgenossen, überraschend viel Neues im historischen Stoff der vergangenen Zeit des „Mittelalters“ zu entdecken.

Er verstand es als seine Aufgabe, dabei tat er es im Gegensatz zur positivistischen historischen Forschung der Mehrheit in der Weimarer Republik, nicht das „wie es eigentlich gewesen“ (Leopold v. Ranke, 1836) ermittelnd zu fixieren, sondern das Vergangene nach seinem Sinn und symbolischer Form „wie es geworden“ (1930) zu erschließen. In seiner Darstellung öffnete er dabei die Dimension der Zeitlichkeit des einst Gewesenen, die die historische Forschung, so Kantorowicz, stets nicht vermögen könne. Und er war darauf hinaus, das Geheime, im Geschehenen Verborgene zu entdecken. Er verschlüsselte in seiner Poetik des Historischen die Aussage, dass es ihm darum ging, das „Geheime Deutschland“ zu erschließen, dem er seinen tiefsten Dienst erweisen mag.

Aus der Zeit heraus und unmittelbar nach der Erstveröffentlichung des Hauptwerks von Martin Heidegger *Sein und Zeit* (1926/27) ist sein erstes einflussreiche und zugleich umstrittene Opus zum Kaiser Friedrich II. (1194-1250) entstanden. Wobei das Denken vom Vergangenen im Vielerlei der beiden Gelehrten sich berührt und überschneidet, im Leben kreuzten sich ihre Wege und kamen sie nah in ihrer politischen Weltanschauung einander kaum. Nun ist er selbst, wie er einst den Kaiser Friedrich II. zum Erneuerer des Imperiums und „geheimen Helden“ in seiner biographischen Darstellung (1927/31) stilisierte, zum Objekt einer von Feder des Robert E. Lerner geflossenen Biographie (2017/2020) geworden.

Kantorowicz's Darstellungen sind heute zum Gegenstand kulturhistorischer Textkritik geworden. Seine Quellenkenntnis der historischen Überlieferung und Inspiration aus der Poetik des Stefan George wirkten formend auf die Anschauung des Vergangenen, bleiben wir uns dennoch die Frage schuldig: Was war das Geheimnis seiner Poetik des Historischen?

Im Vortrag wird der Versuch unternommen, das historiographische Narrativ, das Kantorowicz bewusst als poetische Repräsentation formte und seiner Darstellung des Gewesenen zugrunde legte, als rhetorisches Problem der Darstellbarkeit, darunter etwa der Perception des Fremden einer vergangenen Zeit, zu befragen und zu erfassen.

Anna Małecka

Piotr Mróz

Menaces to the Authentic Existence: A Contemporary Perspective on the Heideggerian Concept of *Das Man*

Keywords: *authentic existence, inauthentic existence, Das Man, existentialism, existentialia*

In the Heideggerian version of fundamental phenomenology, the concept of human existence plays an essential role. The philosopher employs such key existentialia as *in-der-Welt-Sein*, understanding, language, resolution each of which is classified as opening-up existentialia. In his attempt of presenting his idea of one's authentic being (*Eingentlichkeit*) Heidegger points to our unique possibilities, which may make or break this desired existential state. Indicating one of the most fundamental possibilities to experience one's imminent death, Heidegger in his ingenuous description of our daily hustle and bustle (*Täglichkeit*) shows two kinds of human choices: one is to resolutely face death, while the other is to evade it. The latter choice leads straightaway to our falling – into the impersonal and inhumane mode of existence – *Das Man*. Having accepted this mode we lose our language, our understanding of the situation and our inimitable mode of being in the world. According to Heidegger, it is the modern technology offering something that cannot be realised, which is to blame for this would-be state of inauthentic existence.

Kimiyo Murata-Soraci

“Überlieferung: Re-moving the History of Being as Presence”

Keywords: *reading, ecstatic temporality, anxiety, ex-istence, historicity, trace, Derrida*

A question of receiving, reading, and belonging heedfully to the tradition is a legacy that we inherit from Heidegger’s magnum opus *Being and Time*. And yet, have we become genuinely historical in making stories about ourselves and our ways of being in the world?

This paper explores a non-metaphysical path of difference in the textures of sensibility, language, and thought opened by Heidegger in his *Being and Time* and extended by Derrida in his reception and transmission of a Heideggerian legacy. In order to present how the two philosophers twist free of a giver/receiver opposition, we will delve into Derrida’s text on Heidegger: *The Question of Being and History*, and we will pay special heed to Derrida’s understanding of “auto-transmission.” In the light of the “auto-transmission,” we will re-examine the passages of anxiety, death, ecstatic temporality, and historicity as that which not only delimit presence in *Being and Time* but also develop into the subject matter of “clearing and presence” in Heidegger’s later thought.

Through our reading of their texts, we will show how Derrida reinscribes the Heideggerian notions of ecstatic temporality and auto-transmission in the Derridean notion of the trace by removing a tissue of totalization from the Heideggerian history of being and by removing the legacy beyond the line-ages of meanings, while keeping an affinity with the Heideggerian ex-istence of meanings.

Klaus Neugebauer

What is Truth?/ Was ist Wahrheit?

Key words: *Truth, Heidegger, Husserl*

What is truth? Both thinkers address this question as a central point of their research: Edmund Husserl in the last of his sixth Logical Investigations, Martin Heidegger at the end of the first section of Being and Time. On the one hand, Husserl tries to set up "truth" in the foundations of a pure logic of consciousness, on the other hand, Heidegger is rejecting various traditional concepts of truth while simultaneously confronting them with an ontological, completely new analysis of "being truth".

Heidegger's approach which proceeds from the Marburg Katheder is still exciting to engage with nowadays. He approaches the logical investigations of his former teacher and elaborates their core idea of the intentionality of consciousness. Furthermore, the indirect conversations with Husserl who teaches at the same time in Freiburg i. Br. yet remains – these are the two great philosophical basic positions of the 20th century. This discourse boils down to the question of the ontological foundations of consciousness and the acts to its overcoming. Step by step Neugebauer follows the transformation of Husserl's conception of truth in Heidegger's critical reception. This invaluable approach is the first monograph on the subject since Ernst Tugendhat's treatise from 1967.

Was ist Wahrheit? An jeweils zentraler Stelle gehen beide Denker auf diese Frage ein: Edmund Husserl in der letzten seiner sechs Logischen Untersuchungen, Martin Heidegger am Ende des 1. Abschnitts von Sein und Zeit. Doch jener versucht „Wahrheit“ in den Fundamenten einer reinen Logik des Bewusstseins neu zu verankern, während dieser verschiedene traditionelle Wahrheitsbegriffe abweist und ihnen eine ontologische, ganz neuartige Analyse von „Wahrsein“ entgegenstellt.

Die Art und Weise, wie Heidegger, auch vom Marburger Katheder aus, die Logischen Untersuchungen seines früheren Lehrers liest und deren Kerngedanken der Intentionalität des Bewusstseins herausarbeitet, wie er dadurch mit dem gleichzeitig in Freiburg i. Br. lehrenden Husserl in einem indirekten Gespräch bleibt, das ist auch heute noch spannend zu lesen – handelt es sich doch um die beiden großen philosophischen Grundpositionen des 20. Jahrhunderts. Dieser Diskurs läuft hinaus auf die Frage nach den ontologischen Fundamenten des Bewusstseins und seiner Akte bis zu seiner Überwindung. Schritt für Schritt verfolgt der Autor die Anverwandlung der Wahrheitssauffassung Husserls in der kritischen Rezeption Heideggers. Seit Ernst Tugendhats Abhandlung von 1967 die erste grundlegende Monografie zu diesem Thema.

Günther Neumann

Phänomenologie der Zeit und der Zeitlichkeit bei Husserl und Heidegger, dargelegt am Phänomen des Todes

Key words: *time, phenomenology, Husserl, Heidegger, death*

Da die objektive Zeit in der Phänomenologie nicht schon vorausgesetzt werden kann, stellt die Frage nach der Konstitution und dem Wesen der Zeit eine zentrale Aufgabe jeder phänomenologischen Analyse dar. Ziel dieses Beitrags ist es, eine Gegenüberstellung der phänomenologischen Analysen der Zeit und der Zeitlichkeit bei Edmund Husserl und Martin Heidegger zu geben und gerade die fundamentalen Unterschiede ihrer Ansätze zur Zeit herauszuarbeiten. Hierbei zeigt sich, dass Heideggers Frage nach dem Wesen von Zeit und Geschichte im Ausgang vom faktisch-historischen Leben von Anfang an in eine ganz andere Richtung ging als diejenige Husserls. Die prinzipiellen Unterschiede der beiden phänomenologischen Ansätze zur Zeit werden am Phänomen des Todes herausgestellt und verdeutlicht.

As objective time cannot be presupposed in phenomenology the question of the constitution and nature of time represents a central task of every phenomenological analysis. The purpose of this contribution is to offer a comparison of the phenomenological analyses of time and temporality in Edmund Husserl and Martin Heidegger and thereby to set out the fundamental differences of their approaches. Thereby it becomes clear that Heidegger's question concerning the nature (Wesen) of time and history, with its point of departure from factual-historical life, from the outset moved in a different direction to that of Husserl. In conclusion, the principal differences of the two phenomenological approaches to time are drawn out and clarified in relation to the phenomenon of death.

Mahdi Paknahad

A Survey of the Concept of God and Divinity in Heidegger's Thought and its Relation to Metaphysical Theology

Key words: *Heidegger, Divinity, onto-theology, God of metaphysics, mysticism*

Heidegger is regarded as a thinker who possesses a special approach in relation to God, or in a broader sense, "Divinity" or "The Holy" which, in some cases, makes a significant difference from ordinarily known views in philosophy and theology. The key question of the paper is related to Heidegger's positive and explicit position towards God. Heidegger often criticized previous positions or approaches towards God based on his historical-ontological view while we can observe very few clear and well-founded views of him in this respect, which should be asserted in a positive way. The findings indicate that Heidegger rejected the traditional metaphysical view of God as *causa sui* which designated God as the cause of all beings in the universe. Furthermore, he rejects theology as a positive knowledge of God because revelatory ideas of Holy Books have been already taken for granted, and it has some ready-made answers concerning Being and the world which are totally predicated upon faith. We come to realize that by a critique of theistic and metaphysical theologies, Heidegger arrives at a negative approach towards the concept of God that is an "Event" born out of a poetic silence in yearning for the reappearance of The Holy. His approach has serious similarities to mystical approach in Oriental traditions and negative theology.

Andrei Patkul

Why Ontology as the Science of Being Needs the Destruction of Its History?

Key Words: *fundamental ontology, method of ontology, phenomenology, hermeneutics, phenomenological construction, destruction of the history of philosophy, Martin Heidegger*

Martin Heidegger declares his fundamental ontology as a science. Being (*das Sein*) in its cardinal difference from that-which-is (*das Seiende*) is its proper object. He says: "Philosophy is the science of being. In the future we shall mean by 'philosophy' scientific philosophy and nothing else" [1, 13]. The object of ontology is irreducible to the object of any other non-philosophical (ontical) science. The special method which would be adequate to the object of ontology is also required. According to Heidegger, this method is phenomenology. However, he essentially modifies it as compared to its initial understanding of Husserl.

In our presentation, we show the reasons why Heidegger does that. It is conditioned by his transformation of the understanding of the object of philosophy. Certainly, being is a phenomenon for Heidegger. Although Heidegger defines this phenomenon as 'what shows itself in itself' [2, 25], it cannot be intuited immediately. Therefore, phenomenon in its Heideggerian sense cannot be a matter of any direct evidence (and therefore of the phenomenological description) as in Husserl's. Being as a phenomenon hides itself behind that-which-is. Heidegger writes: "And precisely because phenomena are not given, phenomenology is needed" [2, 31]. In this respect, we highlight that the phenomenological destruction is the necessary component of the phenomenological method, by which only the discovery of phenomena can be verified in Heidegger's ontology. That is why the hermeneutical destruction of the history of phenomenology is needed for it, and most part of Heidegger's judgements on being are sentences about the history of ontology.

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Valerian Ramishvili

Happiness and Dignity

Key words: *Heidegger, Happiness, Dignity, Existential, "kuinzig", "atom" of happiness.*

The Socratic question: "How one ought to live one's life?" (πῶς βιωτέον;) has to be a starting point of the analysis of the phenomenon of Happiness. It was the fundamental question of the Greek thinking about human being and there were two answers: Happiness or Dignity, thus human always stands before this choice.

In Plato, the Eudaimonia is a metaphysical phenomenon, in Aristotle it is a phenomenon of the everydayness. We can examine the question of Happiness as the Existential. (Heidegger) Happiness is existential as a form of understanding of Being. Happiness is a kind of one fundamental mood in relation to the forms of understanding of Being. The phenomenon of Happiness is an object of phenomenological-hermeneutical analysis. The Existential of happiness is as important for human as anxiety, in which human life and the world is revealed differently. The human has natural aspiration to Happiness and it is natural metaphysics. Happiness opens the world as the place where human happiness is possible as a form of being of the human, as a compensation for the death of human being, which was revealed in the mood of anxiety.

The essence of human being is a possibility. Happiness is not a general sign, nor a concept of happiness, nor a desirable condition of life, nor a content of human consciousness, nor love and not even an objective condition of human life whose components can be defined and described by an empirical description. Happiness can be conceptualized by means of a concept of gladness. Happiness is a way of life, which causes the gladness. "Atoms" of Happiness are Dignity, the success and an inherent optimism, cheerfulness, "kuinzig" (M.Heidegger) – a basis of internal optimism without which Happiness is impossible.

Māra Rubene

Transcendental Aesthetics as an Apple of Discord: Husserl, Heidegger

Key words: *transcendental aesthetics, language, Husserl, Heidegger, thing, Ereignis*

The birth of aesthetics, as it was pointed out already by Herder, was accompanied by disclosing relations between philosophy and language. Transcendental aesthetics as an attempt by Kant to resolve metaphysical difficulties, which encumbered his predecessors (Leibniz, Wolf), led him toward a distinction between appearance and thing in itself. Thus Kant opened a philosophical debate about sensibility and its forms — space and time (not yet closed in relation to such oppositions as finitude and infinitude and others) emphasizing the difference between sensibility and intellect and defining it not as logical but "transcendental" (B62) one. Thus, he tried to avoid the problem of confused representations (aesthetics) and clear notions (logic). His titanic endeavours resulting in construction of architectonics of pure reason and richness of three critiques did not rescue him from questions rooted in the German linguistic turn of romanticism.

Edmund Husserl correctly rejected Kant's distinction as a metaphysical, developing his own theory of transcendental phenomenological aesthetic. He succeeded to elaborate a methodological approach to eidetic description of the life-world, as well as an approach to primordial sensuousness, which resulted in enrichment of vocabulary of space-time relations. Nevertheless, the so called phenomenological aesthetics remained a desirable possibility.

Martin Heidegger was very critical about the so called philosophical aesthetics. Nevertheless, his impressive appropriation of phenomenological analysis of thing, time, and space led him to position language as a philosophical theme. His later pronouncement of Ereignis thought is regarded as his form of "transcendental aesthetics" (Moyle), which opens to us a new proximity between philosophy and language.

Bibi Hanif Srakhaia, Seid Ajmal Saify

Study of the Quality of Hermeneutic Phenomenology Studies in Nursing

Key words: *phenomenology, interpretive, hermeneutic, nursing*

Whatever method is embraced, the value of phenomenology retains its ability to bring to life the richness and ambiguity of existence (Finlay, 2011). The magic appears when we see ordinary, taken-for-granted living as something more layered, more nuanced, more unexpected and as potentially transformative; when something of the extraordinary is revealed.

The number of nursing researchers, who use phenomenology studies and especially hermeneutics in their research, is increasing. The validity of these studies has always been sought by researchers to judge the accuracy of the research, the methods of study and its findings. Therefore, in this study, the quality of hermeneutic phenomenology studies in nursing was investigated. *Materials & Methods:* This study is a descriptive study conducted through extensive search of *Proquest, PubMed, Web of Science and Scopus* databases. In this study 220 eligible articles were reviewed. The quality of papers was reviewed based on the researcher-made checklist derived from the *Guba and Link* criteria. *Results:* The findings show that the minimum score earned by articles was 52.33 out of 69.9 and the maximum was 135.18 out of 140. 15% of the articles were of high quality, 52% had moderate quality and 33% had poor quality. Moreover, the findings also showed credibility at 42%, transferability at 85%, dependability at 54%. Confirmability at 59% of cases was observed. *Conclusion:* most of the reviewed phenomenology articles had moderate quality. Most of the articles were moderate in terms of transferability, dependability and confirmability and were inadequate in terms of credibility.

Debika Saha

The Role of Intersubjectivity in the Global World

Key words: *intersubjectivity, empathy, understanding, global world*

Edmund Husserl is the pioneer philosopher who introduced the notion of intersubjectivity in his philosophical writings. Intersubjectivity is the most basic quality of human existence, which is constitutive of the subject and of the very notion of an objective world. It is more than shared or mutual understanding and is closer to the notion of the possibility of being in the place where the other is. It is the source of objectivity and not always something to be achieved or negotiated through verbal communication or other means. In its basic sense of intersubjectivity Husserl includes a mode of participation in the natural and material world that does not even require an immediately perceivable human presence. By reinventing the role of the living human body, empathy, tools and the natural and cultural world, Husserl comes to see intersubjectivity as a domain of inquiry that spans the whole range of human experience.

Lenart Škof

Ludwig Binswanger and Martin Heidegger: „Gestures of Love and Worlds of Intersubjectivity”

Keywords: *Binswanger, Heidegger, intersubjectivity, love, ethical gestures, feminist epistemologies.*

Ludwig Binswanger (1881-1966) was a German psychologist, psychiatrist and phenomenologist who worked at the Bellevue Sanatorium in Switzerland. In 1942, in the midst of the horrors of the Second World War, he published his major philosophical work *Basic Forms and the Realization of Human Dasein (Grundformen und Erkenntnis-menschlichen Daseins)*, in which he criticized Heidegger for the absence of love in his *Being and Time*. For Binswanger, love's mystery (das Mysterium der Liebe) lies in that, as he claims, love or affectionate relationship would not be possible were not Dasein in its essence already been a loving encounter. In our presentation we will first discuss the role of gestures in Binswanger's thought. Based on this, we will see, that in the so-called "loving togetherness", Dasein is to be understood as "having a heart" or, more precisely, Dasein reveals itself as a heart and the "there" of this Dasein reveals itself as the home of the heart. Furthermore, in his "correction" of Heidegger, Binswanger introduces what we will call exuberance of love (*Überschwang der Liebe*), or certain exuberance of Dasein, which reveals in the transcendence in love that can overcome its otherwise invariably ontic temporality. By introducing selected feminist readings of Heidegger, and also by reading some of his works (*The History of Being, Building Dwelling Thinking...*) we will finally opt for an alternative epistemology of Heidegger, one that would allow the possibility of love in his thought – and perhaps even allow us to think of love in Heidegger as a gift of being.

Valentina Spune

Husserl und Scholastik: die Abwege auf dem Weg zum ewigen Sein?

Key words: Husserl, scholastic, being, religion

Zum 70. Geburtstag von Husserl (1929) ist ein kurzer Aufsatz *Husserls Phänomenologie und die Philosophie des hl. Thomas von Aquino* von Husserls Schülerin Edith Stein erschienen. An dieser Tatsache zeigt sich eine entscheidend neue Situation in der Philosophie des 20en Jahrhunderts, die die Auseinandersetzung mit der Scholastik des 13en Jahrhunderts (insbesondere in Person des Thomas) zustande brachte. Wenn wir nach den gemeinsamen Elementen in Phänomenologie Husserls, die sich nicht mit der Frage nach dem ewigen Sein expliziterweise beschäftigt, und in Philosophie des Thomas, deren Hauptgegenstand das metaphysisch notwendige ewige Sein und das Sein der endlichen Gegenstände bilden, fragen, sollen wir die Annäherung der antischolastischen, scholastisch-neuzeitlichen und zeitgenössischen Systemgedanken thematisieren und auf eine neue Bedeutung dieser Zusammenhänge in erwähnten philosophischen Systemen aufmerksam machen. Was ist diese neue Bedeutung? Verleiht sie dem philosophischen Ansatz Husserls etwa eine Vertiefung? Oder impliziert sie einen Konflikt zwischen zwei Systemen (scholastischen und zeitgenössischen) bei der Frage nach dem gemeinsamen Seinsgrund und/oder der Methode seiner Behandlung?

Wir versuchen in drei Schritten in dieses noch mangelhaft diskutierte Thema „Husserl und Scholastik“ einzudringen und die zum 160. Geburtstag von Husserl (2019) gestellten Fragen diskutieren:

(a) Im ersten Schritt werden wir an die Konstellation der Zeit erinnern, in welchen die epistemisch-ontologische Seinsproblematik implizierterweise durch Husserls Fragen nach den Erscheinungen einer Sache und einer möglicher Fassung ihres Wesens (*Logische Untersuchungen*, 1900/01; 1913-21) erschlossen wurde. Andererseits wird es daran erinnert, auf welche Weise die Forschungen der Seinsphilosophie von Thomas in Philosophie (seit etwa 1900) zurückgeführt wurden. An diesem entscheidendem Punkt wurde die Möglichkeit der Vermittlung der philosophischen Lösungen der Scholastik für die neuzeitliche und zeitgenössische Denken gegeben. Werke von J. Maritain, E. Gilson, P. Mandonnet, M. Grabmann, J. Pieper, G. Siewerth und E Przywara haben die Berührungszonen der scholastischen (zunächst Thomasischen) und neuzeitlichen Philosophie (zunächst Kant, Fichte, Brentano) herausgearbeitet.

(b) Im zweiten Schritt behandeln wir die Verbindung der Phänomenologie Husserls mit der scholastischen Ontologie näher. Wir stellen die Frage nach dem ewigen Sein und dem endlichen Sein im Detail. Im Hintergrund werden die Äußerungen von Husserl behandelt, dass er seine Phänomenologie als die einzige Philosophie versteht, die „auch zur Scholastik Beziehungen hat“ (4. 09. 1935; S. 216). Weitere Quellen aus dem Husserl-Archiv werden herangezogen. Wenn wir von einigen überraschenden Aussagen Husserls auf Abwege seiner Philosophie aufmerksam machen wollen, müssen wir darauf eingehen, ob und wie (durch welche Begriffe, Konzepte, Ideen, Methode) Husserl in seiner (als „transzendente Disziplin“, „Wissenschaft der Essenz“ oder als „Theorie der Wissens“ bezeichneten) Philosophie zum ewigen Sein (bzw. Gott) gelangt? In Hinblick auf Husserls phänomenologische Philosophie scheint diese Aufgabe überaus kompliziert zu sein.

(c) Im letzten, dritten Schritt ergänzen wir die Analyse der (möglichen) Beziehungen der scholastischen Philosophie des Seins mit der Husserlschen Phänomenologie mit zwei Beispielen ihrer Rezeption. Wir wenden uns den scholastischen Hinweisen in den Werken seiner berühmtesten Schülern zu, die sich mit demselben Thema – der Sinn von Sein – beschäftigt haben, aber in Diskussion mit ihrem Lehrer unterschiedliche (und revolutionäre) Ergebnisse erzielt haben, und versuchen dadurch, die unbeantworteten Fragen aus dem zweiten Schritt zu klären. Es handelt sich um den Werk *Endliches und ewiges Sein* (1936/37) von E. Stein und ihrem (auf Thomas zurückgehenden) Versuch, den ewigen Grund des endlichen Seins festzulegen, und um *Sein und Zeit* (1927) von Heidegger, dessen Sorge um Dasein und die Frage nach der Selbsttranszendenz letztlich nicht am ewigen Sein stehen blieb.

Uldis Vēgners

Dimensions of Temporality in Pain, Suffering, and Illness

Keywords: *Husserl, phenomenology, temporality, illness, phenomenology of medicine, phenomenological psychiatry*

Time is one of the central topics in phenomenology of medicine and phenomenological psychiatry and there is a steadily growing amount and variety of phenomenological analyses of time experience in different forms of suffering and illness, which have become increasingly sophisticated in applying a variety of conceptual distinctions, and among the most noticeable contributions are those by Thomas Fuchs and Saulius Geniusas as they try to develop a general conceptual framework that could be used for the analysis of changes and disturbances in temporal experience in somatic and psychiatric illnesses. However, the conceptual frameworks they propose for the analysis of temporal experience could be improved by bringing even more clarity, precision and refinement in their conceptual distinctions.

In this context the aim of this paper is to outline an alternative conceptual framework that consists of five main distinctions. Firstly, the author will argue that based on Husserl's phenomenology of time it is possible to discern not one, as it is usually done, but three different meanings of the distinction between subjective and objective time, namely, time of experience vs. time of the world, time of lived experiences vs. time of intentional objects, and time of ownness vs. time of intersubjectivity. Then, a distinction will be drawn between pre-reflective and reflective time, and, finally, a distinction between egoic and non-egoic time. These distinctions could provide a general framework for more fine-grained systematic analysis of the experience of temporality in pain, suffering, and illness within phenomenology of medicine and phenomenological psychopathology.

Velga Vēvere

Radical Demand and Spontaneity in K.E. Løgstrup's Phenomenological Ethics: Contradiction or Grounds for Human Self-Realization

Keywords: *Løgstrup, Levinas, phenomenological ethics, ethical demand*

The main focus of Danish philosopher's and theologian's Knud Ejer Logstrup's ethics is phenomenological analysis of everyday phenomena. The ground for this analysis is the ontological fact that the human existence is originally dependent on the existence of others and deeply intertwined with the lives of others. This involvement is by no means accidental, it is not something that is happening to us since it may or may not happen at all. Thus, this network of relations is ontologically primary, whereas human individuality is secondary. That kind of analysis, in his opinion, makes it possible to identify human's basic reactions to the presence of other individuals in his life or, in other words, the spontaneous manifestations of life such as trust, compassion, freedom of expression, love. These manifestations are pre-reflexive and spontaneous in the sense that they are our intuitive reactions, unless we choose some other model of behaviour. Still, the question arises how this spontaneity coincides with the absolute and radical ethical demand (*Etiske Fordring*). The task of the current paper is to explore this relation in comparison with Levinas' ethics of the Face.

Reinis Vilciņš

Critique of Scientism in the Works of Wittgenstein and Heidegger

Keywords: *scientism, technology, Enframing, modernity, relationality*

The paper presents a comparative analysis of the critique of scientism as found in the works of Ludwig Wittgenstein and Martin Heidegger. Wittgenstein criticizes scientism both in the sense of (i) emulating the methods of natural science in various intellectual disciplines, and in the sense of (ii) a more general attitude which places science at the centre of culture and presupposes that all (or most) problems are essentially of scientific or technological nature. The paper focuses on the critique of scientism in its more general sense by comparing Wittgenstein's critical remarks on the role of science and technology to Heidegger's analysis of the essence of technology in *The Question Concerning Technology* and his notion of Enframing (*Gestell*). It will be argued that in many respects both philosophers share a similar attitude towards the scientific predicament of the modern age. Although there are important differences that should not be overlooked both Wittgenstein and Heidegger agree that the main threat "does not come in the first instance from the potentially lethal machines and apparatus of technology" (Heidegger, 1977; p. 309) but rather from the unquestioned attitude that underlies our relation to the world and conceals the possibility of different relations.

AUHORS

AUTHORS

Tareq I. Ayoub – KU Leuven (Belgium). Research interests: Heidegger and his political ontology (historicity, destiny, facticity, etc...); Husserl's mature phenomenology (genetic phenomenology); Heidegger and Language (this includes translation as reading Heidegger in different languages – English, Arabic, and French – one must not look beyond the problematics of translation and its impact of language/meaning).

Contacts: tiayou91@gmail.com

Raivis Bičevskis – Dr.Phil., Professor, Head of the Department of Philosophy of the University of Latvia, Deputy Chairman of the Council of Humanities and Education at the University of Latvia; Expert in Philosophy, Humanities and Social Sciences at the Latvian Council of Science, Associate Professor at the Faculty of History and Philosophy, University of Latvia, Leading Researcher at the Institute of Philosophy and Sociology. The current research is related to the philosophy of the 19th and 20th centuries, the methodology of the humanities, the intellectual heritage of the Baltic Germans, the ideas of J.G. Hamann and J.G. Herder and their influence. Author of several monographs on J. G Hamann, M. Heidegger; scientific editor of collections of articles on Herder, Heidegger, Hamann, German-Baltic cultural relations. Author of about 100 scientific publications. Translation of works by Hamann, Heidegger, Wolfgang Welsch, Günter Abel, Jean Greisch into Latvian.

Contacts: Raivis.Bicevskis@lu.lv

Virgil W. Brower – Dr.Phil., (Philosophy & Comp. Lit.); Ph.D. (Theo. & Ethics), Research Fellow in Theology & Contemporary Culture, Protestant Theological Faculty, Charles University, Prague; Director of the Society of Media Studies [*Arbeitsgruppe Medienphilosophie*]. Doctoral dissertation (1): *The Taste of Time: Phenomenology of Gustation*; Doctoral dissertation (2): *The Savour of Spirit: Theology of the Kiss*; Author of several scientific articles about phenomenology, political theology, radical empiricism, aesthetics, deconstruction, and literary theory. Research interests: critical genealogy, AI, algorithms, machine-learning, digital politics, populism, environmental experience, ethics of nutrition, physiology of time.

Contacts: virgil@u.northwestern.edu

Paola Ludovika Coriando – Dr.Phil., Professor of the studies of philosophy, medieval history, political science, recent German literature and German philology in Genoa and Freiburg. Promotion dissertation work by F.-W. von Herrmann on Heidegger's philosophy. Habilitation work at Albert-Ludwig University in Freiburg. Visiting professor at Eichstätt-Ingolstadt Catholic University, Instituto di StudiAvanzati (ISA) University of Bologna. Professor of Philosophy at the University of Lüneburg, since 2009 Professor of Philosophy at the University of Innsbruck (metaphysics and criticism of metaphysics). Several volumes published as part of the *Heidegger Gesamtausgabe*. Several books and many articles on the history of metaphysics, Heideggerian thinking, Kant, Nietzsche, phenomenology, film and theatre philosophy: *Der Letzte Gottals Anfang*. München 1998, *Affektenlehre und Phänomenologie der Stimmungen. Wege einer Ontologie und Ethik des Emotionalen*, Frankfurt am Main, 2002; *Individuation und Einzelsein. Nietzsche – Leibniz – Aristoteles*, Frankfurt am Main, 2003; *Metaphysik und Ontologie in der abendländischen und buddhistischen Philosophie*, Berlin, 2011.

Contacts: Paola-Ludovika.Coriando@uibk.ac.at

Mamuka Dolidze – Dr.Phil., Professor at Tbilisi State University Georgia, Quantum physicist and phenomenologist; author of more than fifty scientific publications; chief editor of *Culture and Philosophy: A Journal of Phenomenological Inquiry*; President of the *Georgian Society of Phenomenology*; The main recent publications: *Cosmic Harmony: The Emergence of Life and of Human Consciousness*, 2018; *Phenomenological Approach to Quantum Physics in the Context of Polyphonic and Stream – of consciousness Literature*, 2017; *Human Development Between Imaginative Freedom and Vital Constraints on the Light of Quantum Phenomenology*, 2012; *The Meaning of Existence and Method of Transcendental Phenomenology*, 2011, etc.

Contacts: mamuka_dolidze48@yahoo.com

Saulius Geniusas – Dr.Phil., Associate Professor, Department of Philosophy, Chinese University of Hong Kong. Research Experience in USA at the New School for Social Research in New York and James Madison University. Research interests: continental philosophy, phenomenology, hermeneutics, philosophy of imagination, philosophy of pain. Author of three scientific monographs: *The Phenomenology of Pain*. Athens, OH: Ohio University Press / Swallow Press (Series in Continental Thought, No. 53), forthcoming in January 2020. *The Origins of the Horizon in Husserl's Phenomenology*. Dordrecht / New York: Springer (Contributions to Phenomenology, Vol. 67), 2012. Author of research on hermeneutics, imagination, phenomenological aesthetics.

Contacts: geniusas@cuhk.edu.hk

Linda Gediņa – Dr. Phil., independent researcher. Doctoral thesis on the structure of the language and its poetic aspects in the German-philosopher Martin Heidegger's hermeneutical-phenomenological work *Being and Time* (1927). Research interests: philosophical hermeneutics, Martin Heidegger's hermeneutical phenomenology; philosophical interpretation of arts at the beginning of 20th century; history of movies.

Contacts: lindadasein@yahoo.com

Hans Herlof Grelland – Professor Emeritus in quantum chemistry and lecturer in philosophy, University of Agder. Research experience in theoretical quantum physics and in philosophy, in a broad range of subjects within the framework of phenomenology. Author of more than hundred scientific publications, the most recent of them: *Quantum Mechanics as a Semantic Problem*, in: Wuppuluri, S. and Doria, F. A.: *The Map and the Territory: Exploring the Foundations of Science, Thought, and Reality*. Springer, 2018; *Coping with Decisions: First I Imagine, Then I Know* (with C. S. A. As-suad), in: Johnsen, H. Chr. G. et al (eds.): *Coping with the Future*. Routledge, 2018; *The Phenomenology of Space and Time: Husserl, Sartre, Derrida*, in: Wuppuluri, S. and Ghirardi, G. (Eds.): *Space, Time, and the Limit of Human Understanding*. Springer, 2017. Author of scientific monographs on different philosophical topics.

Contacts: Hans.grelland@uia.no

Māra Grīnfelde – Dr.Phil., Leading Researcher at the University of Latvia Institute of Philosophy and Sociology, and Lecturer at Rīga Stradiņš University. Author of a monograph *Invisible Experience. Jean-Luc Marion's Phenomenology of Givenness*, 2016; specializes on the work of Jean-Luc Marion, history of phenomenology in Latvia and phenomenology of medicine. Research interests are focused on the phenomenology of embodiment and illness. Recent research articles: *The Four Dimensions of Embodiment and the Experience of Illness*, 2018; *Illness as the Saturated Phenomenon: the Contribution of Jean-Luc Marion*, 2019.

Contacts: mara.grinfelde@gmail.com

Zaiga Ikere – Dr.Habil.Philol., Professor at the Department of English Philology and Translatology, Daugavpils University; Research interests: contrastive linguistics, semantics, translatology, philosophical terminology, phenomenology. The main recent publications: *Translating English Philosophical Terminology into Latvian: A Semantic Approach*, 2010; *The Law of Opposites in the Ontopoiesis of Life and in Language*, 2014; *The Meaning of Human Life in the Context of Everything-There-Is-Alive*, 2016

Contacts: zaiga.ikere@du.lv

Ģirts Jankovskis - Dr.Phil., Researcher in the Institute of Philosophy and Sociology, University of Latvia; Doctoral thesis *Understanding of Knowledge in Hegel's Phenomenology of Spirit. Hermeneutic Dialectics*; Lecturer at RigaStradiņš University on medical philosophy and bioethics, ethics, philosophy, communication psychology, critical thinking, art of communication and hermeneutics etc.); Lecturer at the Art Academy of Latvia on the hermeneutical analysis of prejudice. Co-author of monograph *Being There and Together. Media Habits of Teens in Latvia*, 2016. Since 2017 works on a research *Philosophical Analysis of Information Perception in Social Media* funded by EU program in Latvia *Post-Doctoral Research Aid*. Research interests: German classical philosophy, phenomenology, hermeneutics, dialectics, perception.

Contacts: girts.jankovskis@gmail.com

Māra Kiope - Dr.Phil., Leading researcher at the Institute of Philosophy and sociology/ University of Latvia; Professor at Riga Higher Religious Sciences Institute affiliated to Lateran Pontifical University in Rome; Research interests are linked with hermeneutic approach to religious experience and communication; potentiality of existential Thomism in solving the problems of human being in the contemporary world.

Contacts: marakiope@apollo.lv

Ineta Kivle – Dr. Phil., Leading Researcher, Deputy Director and Head of the Interdisciplinary Research Centre at the Academic Library of the University of Latvia. Doctoral thesis: *Sound, Speech, Voice and Music in Phenomenological Perspective*; author of two monographs in Latvian: *Philosophy of Sound*, 2008; *Philosophy: Theoretical and Practical Study*, 2011; Author of more than thirty scientific articles about XX-XXI century philosophy, ancient philosophy, interdisciplinarity, phenomenology and hermeneutics. Research interests: interdisciplinary and philosophical studies on sound, rhythm, colour, number.

Contacts: ineta.kivle@lu.lv; inetakivle21@gmail.com

Maija Kūle – Dr.Habil.Phil., Professor, Director of the Institute of Philosophy and Sociology, University of Latvia, author of 6 monographs including *Phenomenology and Culture*, 2002, monograph together with U. Vēgners and L. Muižniece on the Latvian phenomenologist Teodors Celms, 18 scientific papers at the *Analecta Husserliana* on silence, historicity, home, intersubjectivity, eco-phenomenology, self-individualization, etc.; editor and author of chapters at the book *Phenomenology Worldwide*, in Latvian, 2016; about 150 works at all published in the Latvian, English, Russian, German, Greek languages. Research interests: philosophy of communication, philosophical methods, hermeneutics, European values, human rights. Delivered lectures in Turkey, Russia, China, India, Vietnam, Taiwan, member of the CD of the International Federation of Philosophical Societies (1998-2013), member of the 2 Committees of the FISP (2003-2020), science ethics expert of the European Commission, COST expert.

Contacts: maija.kule@gmail.com; maija.kule@lu.lv

Rihards Kūlis – Dr.Phil., Leading Researcher of the Institute of Philosophy and Sociology, University of Latvia, author of more than 50 scientific papers in Latvian, German, English. Research interests: History of Culture, Immanuel Kant, Edmund Husserl, Martin Heidegger. Translations from German into Latvian: Works of Immanuel Kant, Edmund Husserl, Martin Heidegger, Jürgen Habermas, Max Weber, Günter Abel etc.

Contacts: rihards.kulis@gmail.com

Krišjānis Lācis – Mg.Phil., PhD student and Scientific Assistant at the Faculty of History and Philosophy at the University of Latvia. Currently working on doctoral thesis about the epistemological notions of Søren Kierkegaard in relation to his social criticism and understanding of intersubjectivity. Research interests: moral epistemology, philosophy of love, relation between political, social theory and epistemology, intersections between philosophy and theology.

Contacts: krisjanis_lacis@inbox.lv

Andris Levāns – Dr.Phil., Associated Professor at University of Latvia, Faculty of History and Philosophy. Research interests: history of medieval and early modern historiography and autobiographical texts, history of concepts, phenomena of memory, history of text culture, history of the practices of Livonian bishops and the Chancellery of the Riga Cathedral.

Contacts: Andris.Levans@lu.lv

Manuela Massa – philosophy studies at La Sapienza University in Rome. Promotion paper dedicated to language, ethics and life in philosophies of Heidegger and Wittgenstein. Fellow in Husserl Archive (Löwen). Co-author of the book: *Die Herausforderung für Auto-Nomie und Universalismus durch Ludwig Wittgenstein, Martin Heidegger und Carl Schmitt*. Author of scientific publications about Heidegger, Carl Schmitt and Wittgenstein. Research interests: philosophy, phenomenology and law.

Contacts: manuela.massa@phil.uni-halle.de

Piotr Mróz – Jagiellonian University in Kraków

Contacts: piotr.mroz@uj.edu.pl

Kimiyo Murata-Soraci – Dr.Phil., A retired professor of Philosophy at Tama University School of Global Studies in Tokyo, Japan; Member of editorial board of the journal *Philosophy Study*, USA. Author of *A Study of Difference, Translation, and Transference in Nietzsche, Heidegger, and Derrida*; co-editor (with Dr. Sal Soraci) of *Visual Information Processing*; editor of *Psychology of Mindfulness*. Author of numerous scientific articles on philosophical works of Heraclitus, Hölderlin, Nietzsche, Heidegger, Derrida, and on themes of nothingness, time, finitude, and human embodiment in the thought of Japanese Zen Master Dōgen and of Keiji Nishitani of the Kyoto School. Regular contributor to *Analecta Husserliana* volumes.

Contacts: soracik@gmail.com

Günther Neumann – Prof., Dr.Phil., University of Munich, Germany. Studies in Physics and Dissertation in Mathematics at the University of Erlangen-Nürnberg, Philosophy Studies at the University of Freiburg, Graduate Student in Mathematics at the Massachusetts Institute of Technology (USA), Fraunhofer-Gesellschaft in Physics. Publisher of several volumes of the *Heidegger Gesamtausgabe* and a member of the Editorial Advisory Board of Heidegger Studies. Research interests: physics, mathematics, phenomenology, natural philosophy, antique and modern metaphysics, ethics. Member of the *Martin Heidegger International Society*. The latest books: *Freiheit bei Leibnitz und Heidegger*, 2019. *Der Anfang der abendländischen Philosophie. Eine vergleichende Untersuchung zu den Parmenides-Auslegungen von Emil Angehrn, Günter Dux, Klaus Held und dem frühen Martin Heidegger*, 2006, *Die phänomenologische Frage nach dem Ursprung der mathematisch-naturwissenschaftlichen Raumauffassung bei Husserl und Heidegger*, 1999.

Contacts: seydlitz-neumann@t-online.de

Klaus Neugebauer - Dr. phil. , philosophical and germanistic studies in Cologne, Freiburg, Munster; studied at Ingeborg Schüßler, Karl-Heinz Volkmann-Schluck, Fr.-W. von Herrmann; attender of Freiburg Phenomenological school. A head of Martin Heidegger society (2015-). Promotion paper dedicated to Adalbert Stifter. Research interests: truth in philosophies of Husserl and Heidegger, Pablo Picasso etc.

Contacts: klausneugebauer2@web.de

Mehdi Paknahad – PhD candidate at the University of Teheran, Iran. Research interests: Heidegger`s philosophy and theology.

Contacts: paknahad.mehdi@ut.ac.ir

Andrei Patkul – Candidate of Philosophical Sciences. Associate Professor of the Department of Philosophy of Science and Technologies, Saint Petersburg State University. Associate Editor of the journal *Horizon. Studies in Phenomenology* (<http://horizon.spb.ru>). Member of the working group of the Ontological Society St. Petersburg. Member of the Husserl Circle. Research areas: philosophia prima, philosophy as a science, philosophy and positive sciences, the essence of philosophizing, phenomenological ontology, being, entity, freedom, apriority, Aristotle, I. Kant, classical post-Kantian German idealism, E. Husserl, M. Heidegger, N. Hartmann, French phenomenology, philosophy of mathematics. Articles on the philosophies of Kant, Hegel, Husserl, Heidegger, etc. Prepared the book titled *The Idea of Philosophy as the Science of Being in the Fundamental Ontology of Martin Heidegger* (in print) in Russian with an explicate summary in English. Translation of works by F.W.J. Schelling, O. Becker, N. Hartmann etc.

Contacts: a.patkul@spbu.ru

Valerian Ramishvili - Dr.Habil.Phil., Head of Theoretical Philosophy, Faculty of Humanities, Ivane Javakishvili Tbilisi State University; Honourable Lecturer at State University Linkln, University of Pennsylvania (USA); Doctor Habilitatus at Georgian International University (USA); Research Interests: theoretical philosophy, ancient philosophy, ontology, metaphysics, XX century philosophy, political philosophy. Author of research on Heidegger`s philosophy on the Georgian language; publications on ancient philosophy etc. The recent monograph on the Georgian language: *Martin Heidegger Towards the Way to the Being*, 2018; *From conceptualization of the Being to Ontologisation of the Being`s in Heidegger`s Ontology*, 2011; *Explanation of Human Dignity in M. Heidegger`s Ontology*, 2003, etc.

Contacts: valerian.ramishvili@tsu.ge; ramishvili_v@yahoo.com;

Māra Rubene – Dr.Habil.Phil., University of Latvia, author of more than 50 scientific publications in Latvian, English, German, French. Research interests: aesthetics, French philosophy, philosophy of art. Monograph in Latvian: *Aisthēsis. Mimēsis. Theōria*, 2010; *No Tagadnes uz Tagadni*, 1995, etc.

Contacts: mara.rubene@lu.lv

Sayed Ajmal Saify – Dr., USAID (Capacity Development Program), Afganistan, Kabul. Research interests: phenomenology, medicine, interdisciplinarity

Contacts: hanifa.bebe67@gmail.com

Debika Saha – Dr.Phil., Professor, Dept. of Philosophy, University of North Bengal; Director of Centre for Women’s Study at University of North Bengal. Research interests: Phenomenology & Post-humanism; Modern Western Philosophy, Cultural studies. Scientific reviewer of five volumes dedicated on different philosophical topics. Author of more than thirty scientific articles about global society, ethics and phenomenology in edited volumes and scientific journals. Most recent: *Real and the Virtual: The Posthumanist Futuristic Conditions*, 2017; *Death Unveiled: A Buddhist and Postmodernist Approach*, 2010; *Eco-Phenomenological Vision: Balancing the Harmony of the Earth*, 2018, etc.

Contacts: sahadebika@yahoo.com

Harald Seubert – Dr.Phil., Professor and Head of the Department of Philosophy and Religious Science at the Independent Higher School of Theology in Basel, Professor of Political Philosophy at the Munich School of Political Science. Since 2016, Chairman of the Martin-Heidegger-Gesellschaft. Professor of philosophy at Erlangen-Nuremberg University and Martin-Luther University at Halle / Wittenberg. Visiting Professor at Adam-Mickiewicz-University, Poznan; Nehemiah-University, Albania. Editor of many book series and author of many publications: *Heidegger. Ende der Philosophie oder Anfang des Denkens*, Freiburg / Br., München, 2019; *Auf dem Dach Europas. Engadiner Spiegelungen*, Baden-Baden, 2018; *Platon – Anfang, Mitte und Ziel der Philosophie*, Freiburg / München, 2017; *Weltphilosophie: Ein Entwurf*, Baden-Baden, 2016; *Philosophie: Was sie ist und sein kann*, Basel, 2015; *Gesicherte Freiheiten? Eine politische Philosophie für das 21. Jahrhundert*, Baden-Baden, 2015; *Ästhetik – Die Frage nach dem Schönen*, Freiburg, 2015; *Jenseits von Sozialismus und Liberalismus. Ethik und Politik am Beginn des 21. Jahrhunderts*, München, 2011; *Religion. Eine Einführung*, München, 2009; *Polis und Nomos. Untersuchungen zu Platons Rechtslehre*, Berlin, 2004; *Zwischen erstem und anderem Anfang. Heideggers Auseinandersetzung mit Nietzsche und die Sache seines Denkens* Weimar, Köln, Wien, 2000.

Contacts: : harald.seubert@sthbasel.ch

Harald Seubert – Dr.Phil., Professor and Head of the Department of Philosophy and Religious Science at the Independent Higher School of Theology in Basel, Professor of Political Philosophy at the Munich School of Political Science. Since 2016, Chairman of the Martin-Heidegger-Gesellschaft. Professor of philosophy at Erlangen-Nuremberg University and Martin-Luther University at Halle / Wittenberg. Visiting Professor at Adam-Mickiewicz-University, Poznan; Nehemiah-University, Albania. Editor of many book series and author of many publications: *Heidegger. Ende der Philosophie oder Anfang des Denkens*, Freiburg / Br., München, 2019; *Auf dem Dach Europas. Engadiner Spiegelungen*, Baden-Baden, 2018; *Platon – Anfang, Mitte und Ziel der Philosophie*, Freiburg / München, 2017; *Weltphilosophie: Ein Entwurf*, Baden-Baden, 2016; *Philosophie: Was sie ist und sein kann*, Basel, 2015; *Gesicherte Freiheiten? Eine politische Philosophie für das 21. Jahrhundert*, Baden-Baden, 2015; *Ästhetik – Die Frage nach dem Schönen*, Freiburg, 2015; *Jenseits von Sozialismus und Liberalismus. Ethik und Politik am Beginn des 21. Jahrhunderts*, München, 2011; *Religion. Eine Einführung*, München, 2009; *Polis und Nomos. Untersuchungen zu Platons Rechtslehre*, Berlin, 2004; *Zwischen erstem und anderem Anfang. Heideggers Auseinandersetzung mit Nietzsche und die Sache seines Denkens* Weimar, Köln, Wien, 2000.

Contacts: : harald.seubert@sthbasel.ch

Valentina Špune – Dr.phil., University of Cologne. Research Interests: metaphysic, ontology and epistemology, Antique and Medieval philosophy, philosophy of religion, philosophy of science, philosophy of mathematics, philosophy of art (problem of representation).

Contacts: vspune@uni-koeln.de

Bibi Hanif Srakhaia – Dr. at Kabul Medical University, USAID (Capacity Development Program), Afganistan, Kabul. Women's Capacity Development Programme (2005-2008). Research interests: interdisciplinarity, phenomenology and medicine, phenomenological method, hermeneutics.

Contacts: hanifa.bebe67@gmail.com

Lenart Škof – Dr.Phil., Professor, Head of the Institute for Philosophical Studies at Science and Research Centre of Koper (Slovenia). Research interests: new materialism, philosophical theology and feminist philosophy. Recent books: *Atmospheres of Breathing*, ed. by L. Škof and P. Berndtson, New York: SUNY Press, 2018; *Ethik des Atems*, Freiburg: Herder / Karl Alber, 2017, *Poesis of Peace*, ed. by K-G. Giesen, C. Kersten and L. Škof, Routledge, 2017; *Breath of Proximity*, Dordrecht: Springer, 2015. Homepage: <https://zrs-kp.academia.edu/LenartŠkof>

Contacts: lenart.skof@guest.arnes.si

Uldis Vēgners – Dr.Phil., Leading Researcher at the University of Latvia Institute of Philosophy and Sociology, and a lecturer at Rīga Stradiņš University. Co-author of a monograph about Latvian philosopher, student of Husserl Theodor Celms, and author of a monograph about phenomenology of time. Current research interests: history of phenomenology in Latvia, phenomenology of time, and phenomenology of medicine.

Contacts: uldis.vegners@gmail.com

Velga Vēvere – Dr.Phil., Leading Researcher at the University of Latvia, Institute of Philosophy and Sociology, Professor at the EKA University of Applied Sciences and Guest Lecturer at Turība University. Research interests: history of philosophy (phenomenology, existentialism, particularly, S. Kierkegaard, K. E. Logstrup, William James), American pragmatism (from C.S. Pierce to R. Rorty), feminism (A. James, M. Fuller, S. de Beauvoir), applied ethics (business ethics, communication ethics). Author of a number of scholarly articles in English and Latvian, several monographs.

Contacts: velga.vevere@gmail.com

Reinis Vilciņš – Research Assistant at the Institute of Philosophy and Sociology, University of Latvia. Research focused primarily on the philosophy of Ludwig Wittgenstein and the problem of scientism. Currently working on PhD thesis *Wittgenstein's Critique of Scientism* at the University of Latvia, Faculty of History and Philosophy.

Contacts: reinis.vilcins@gmail.com