



STEIN'S AND HUSSERL'S INTERTWINED ITINERARIES 1916-25 WITH FOCUS ON IDEAS II



INVITED SPEAKERS:

ANTONIO CALCAGNO, EMANUELE CAMINADA,
MARGARETHA HACKERMEIER, KATHLEEN HANEY,
SARA HEINÄMAA, JULIA JANSEN, VALENTINA GAUDIANO,
METTE LEBECH, JAMES MCGUIRK, FRANCIS B. PAYO, PAUL O'HAGAN,
ANGELA ALES BELLO, METTE LEBECH ANNA VARGA JANI,
FRANCESCA DE VECCHI AND MARIELE WULF

ONLINE CONFERENCE • 20 - 21 May 2021

**ORGANIZER: METTE LEBECH, MAYNOOTH UNIVERSITY, IRELAND
IN COOPERATION WITH THE CENTER FOR THE
HISTORY OF WOMEN PHILOSOPHERS AND SCIENTISTS
DIRECTOR: RUTH EDITH HAGENGRUBER**

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**Center for the History of Women Philosophers and Scientists
Maynooth University**



**Stein's and Husserl's Intertwined Itineraries 1916-25 with focus on *Ideas II*
Abstracts and Curricula Vitae
May 20 – May 21, 2021**

Conference Organisation:

Mette Lebech, Maynooth University, Ireland

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Husserl's and Stein's Intertwined Itineraries 1916-25 with focus on Ideas II

Conference Programme, conference held from Paderborn Online (GMT/UTC 2+)

Thursday 20 May 2021

Time	Name of speaker	Title of presentation
9.00-9.30	Hagengruber/Lebech	Address of Welcome and Introduction

The text of *Ideas II* and the collaboration between Stein and Husserl

Chair: Magdalene Thomassen

9.30-10.15	Francis B. Payo	Husserl and Stein on empathy: paving a way towards integration
10.15-11.00	Anna Varga-Jani	The Collaboration between Husserl and Stein. Historical and Phenomenological Approaches
11.30-12.15	Emanuele Caminada	<i>Gemeingeist</i> : a controversial entity between Stein and Husserl?
12.15-13.00	Margarethe Hackermeier	Die Wirkungsgeschichte der <i>Ideen II</i> als gemeinsames Werk: wird es durch die neue Edition geändert?

Intersubjectivity, social ontology and the social constitution of Identity

Chair: Frederick J. Wertz Sr

14.15-15.00	Francesca De Vecchi	I, you, and we: varieties of heterotropic intentionality and personal collectives – issues from Stein's and Husserl's qualitative social ontology
15.00-15.45	James McGuirk	Empathy and learning in Husserl, Stein, and Arendt
16.15-17.00	Kathleen Haney	The Other and the Possibility of Transcendental Intersubjectivity in Husserl and Stein
17.00-17.45	Paul O'Hagan	Us & Them: Stein, Adorno & The Social Constitution of Identity

Friday 21 May 2021

Discerning the distinct positions of Husserl and Stein

Chair: Mariano Crespo

9.00-9.45	Valentina Gaudiano	The living Body: common roots in Husserl and Stein and first differences with Stein's <i>Psychic Causality</i> as regards the 'Core of the Person'
9.45-10.30	Julia Jansen	Stein and Husserl on Valuing
11.00-11.45	Sara Heinämaa	The constitution of the body in Husserl and Stein: Subjective and intersubjective dimensions
11.45-12.30	Angela Ales Bello	Edmund Husserl's and Edith Stein's Direction of Work in Anthropology and Metaphysics

Transcendental Intersubjectivity and Philosophical Anthropology

Chair: Sarah Borden

14.00-14.45	George Heffernan	<i>Weltanschauung, Weltbild, or Weltauffassung?</i> Stein on the Significance of Husserl's Way of Looking at the World
14.45-15.30	Mariéle Wulf	Stein's Philosophical Anthropology as a completion of Husserl's project for a foundation of the sciences?
16.00-16.45	Antonio Calcagno	The Rise of the Impersonal: Challenges to Edith Stein's and Edmund Husserl's Concept of Personhood
16.45-17.30	Mette Lebeck	Transcendental Intersubjectivity and Philosophical Anthropology – Husserl's and Stein's reasons for taking the other human person for transcendently granted
17.30-18.00		General discussion

Chair persons Husserl's and Stein's Intertwined Itineraries

Frederick J. Wertz received his PhD in 1982 from Duquesne University in phenomenological psychology. Professor Emeritus at Fordham University, he chaired the departments of Psychology, Communications and Media Studies, and Computer Science. He served as editor of the *Journal of Phenomenological Psychology*, President of the Society for Theoretical and Philosophical Psychology (APA Division 24), the Society for Humanistic Psychology (APA Division 32), the Society for Qualitative Inquiry in Psychology, and Interdisciplinary Coalition of North American Phenomenologists. Coauthor of *Five Ways of Doing Qualitative Analysis: Phenomenological Psychology, Grounded Theory, Discourse Analysis, Narrative Research, and Intuitive Inquiry* (2011), his scholarship has focused on the philosophical foundations of psychology, the history of psychology, phenomenological psychological research methods, comparative research methodology, the analytic procedures in qualitative research, psychoanalysis, and indigenous psychologies. He has researched topics including perception, abnormality, criminal victimization, spirituality, and psychopathology. Over the years, he maintained a small psychotherapy practice. Now retired in Michigan, he continues to study phenomenology, teaches on invitation, consults and collaborates with other scholars, serves on the Council of Representatives of the American Psychological Association, and mentors students conducting phenomenological research in psychology.

Magdalene Thomassen is doctor in philosophy and professor at VID Specialized University, Oslo. A researcher on the philosophy of Emmanuel Levinas, she holds her degrees from Sorbonne (Paris IV) and ICP. The book *Traces de Dieu dans la philosophie d'Emmanuel Levinas*, Cerf 2017, as well as several articles in French and Norwegian are fruits of this work. Her main areas of research at present are in the intersection of contemporary phenomenology, epistemology and philosophy of religion. She has also worked on issues in practical philosophy, particularly relevant for her teaching in doctoral studies at the Center for Diakonia and Professional Practice, VID. She has published on the themes of intersubjectivity and the interrelation person-community, humanity and vulnerability, freedom and religious experience. Thomassen has also published extensively on Edith Stein in Norwegian, introducing Steins work to a Norwegian-speaking audience.

Mariano Crespo is full professor in the Department of Philosophy at the University of Navarra (Spain). He has previously taught at the International Academy of Philosophy in the Principality of Liechtenstein and at the Institute of Philosophy of the Pontificia Universidad Católica de Chile. He has been Visiting Scholar at the Phenomenology Research Center of the Southern Illinois University at Carbondale (USA) and at the Center for Subjectivity Research of the University of Copenhagen. Among his publications are the books *El perdón. Una investigación filosófica*, *El valor ético de la afectividad* and, together with Urbano Ferrer, *Die Person im Kontext von Moral und Sozialität*. He is editor of the books *Menschenwürde: Metaphysik und Ethik*, *Filosofía transcendental*, *Fenomenología y Derecho natural* and of the fourth edition of Alexander Pfänder's *Logik*. He has published articles on various ethical and epistemological issues, most of them from a phenomenological perspective. He has also translated into Spanish works by authors belonging to the phenomenological school. The two most recent are two volumes of Husserliana, namely, *Introduction to Ethics*, together with M. Chu and L.R. Rabanaque,

and *Lessons on Ethics and Value Theory* (Hua XXVIII). He is currently working on a new Spanish translation of Edith Stein's *Endliches Sein und Ewiges Sein* .

Prof. Sarah Borden Sharkey, Wheaton College, earned her Ph.D. from Fordham University. Her interests focus on the relevance of classical and medieval ideas for contemporary discussions. She has written extensively on Edith Stein, including *Edith Stein* , in the series Outstanding Christian Thinkers (Continuum, 2003), *Thine Own Self: Individuality in Edith Stein's Later Writings* (Catholic University of America Press, 2009), and a co-edited volume on Stein's writings on Teresa of Avila (Institute of Carmelite Studies Publications, forthcoming). In addition, she has interests in retrievals of Aristotelian metaphysics, and published *An Aristotelian Feminism* in 2016 (Springer).

Ruth Edith Hagengruber is Professor of Philosophy and Director of the Center for the History of Women Philosophers and Scientists (<https://historyofwomenphilosophers.org>) In 2006 she created the teaching and research area *History of Women Philosophers and Scientists* , and became director of the *Center for the History of Women Philosophers and Scientists* , in 2016.

She studied Philosophy and History of Science in Munich. Besides her publications in the history of philosophy, various contributions are dedicated to Philosophy of Economics and Information Science (*EcoTechGender*). With the CenterHWPS, she aims to retrieve the long tradition of women philosophers and scientists. This also includes the research on women philosophers beyond the Western European tradition [At home in philosophy IPH](#) and the research activity [EcoTechGender](#).

Selected publications:

Hagengruber, R., & Luft, S. (Eds.). (2018). Women Phenomenologists on Social Ontology (Vol. 1). Springer International Publishing.

Hagengruber, R. (2006). Sozialphilosophie als „strenge Wissenschaft“. Überlegungen zu Edith Stein und Edmund Husserl. In B. Beckmann-Zöllner & H.-B. Gerl-Falkovitz (Eds.), Die unbekannte Edith Stein: Phänomenologie und Sozialphilosophie (pp. 59–72). Frankfurt am Main: Peter Lang.

Hagengruber, R. (2004). Das Unsichtbare sichtbar machen. Die soziale Wirklichkeit und ihre Grundlagen in der Philosophie von Edith Stein. *Edith Stein Jahrbuch*, 10, 157–175.

Angela Ales Bello

Rethinking Edmund Husserl's and Edith Stein's Philosophical Anthropology and Metaphysics.

My aim in this paper is to deal with E. Husserl's and E. Stein's analyses on the anthropological and metaphysical questions. To perform this task, it is necessary to explain the meaning of the phenomenological method, first of all in Husserl and then in Stein, underscoring the novelty of their approach to the knowledge of the human being, the world and God. The essay is divided into four parts; two are dedicated to Husserl's and Stein's investigation concerning the human being and two to their development of metaphysical themes. Regarding the first topic we discover a significant connection between the two thinkers, regarding the second one we notice that it is possible to find a metaphysical approach to reality even in Husserl and an original development of the theme in Stein's analysis linked up with the medieval philosophy and theology.

Angela Ales Bello is Professor Emeritus of History of Contemporary Philosophy at Lateran University in Rome and past Dean of the Faculty of Philosophy. She is the President of "The Italian Center of Phenomenological Researches" (Rome) affiliated to the World Phenomenological Institute, Hanover, U.S.A., President of "The International Society of Phenomenology of Religion", Rome, Italy and past Director of the International Research Area dedicated to "Edith Stein and Contemporary Philosophy" at the Lateran University. She is Visiting Professor in the Faculty of Psychology of the State University in São Paulo and of the Catholic University in Campinas, Brasil. Her research is directed towards the German Phenomenology in relationship to other contemporary philosophical currents according to a historical and theoretical approach. Among her recent books *The Divine in Husserl and other Explorations*, (Springer, 2009); *The Sense of Things. Towards a Phenomenological Realism*, (Springer, 2015) and *Il senso del sacro. Dall'arcaicità alla desacralizzazione*. (2014). (*The Sense of the Sacred. From the Antiquity to the Contemporary Age*); *Il Senso dell'Umano tra Fenomenologia, Psicologia e Psicopatologia* (Castelvecchi, 2016) (*The Sense of the Human. Phenomenology, Psychology and Psychopathology*); *Edmund Husserl Pensar Deus Crer em Deus*, Paulus, São Paulus, Brasil 2016; *Phänomenologie, Ontologie und Metaphysik Edith Steins*, in "Alles Wesentliche lässt sich nicht schreiben". *Leben und Denken Edith Steinsin Spiegel ihres Gesamtwerkes*, Herder, 2016; *Tutta colpa di Eva. Antropologia e Religione dal Femminismo alla gender theory*, (Castelvecchi, 2017), (*It was Eva's Fault. Anthropology and Religion from Feminism to Gender Theory*), *Edith Stein tra passato e presente* (editor), (Castelvecchi, 2019) (*Edith Stein between Past and Present*) and *E. Husserl, Il bambino. La genesi del sentire e del conoscere l'altro* (*The Child. The Genesis of Feeling and Knowing the Other*), Translation and Comment by A. Ales Bello (Fattore Umano Edizioni, 2019). She is the co-editor of the Italian translation of Edith Stein's works (OCD-Città Nuova Publishers, Rome). Her last translation is *Una ricerca sullo Stato* (*A Research on the State*), 2021. She is one of the first scholars who introduced in Italy the philosophy of Hedwig Conrad-Martius, Edith Stein and Gerda Walther (see her book *Fenomenologia dell'essere umano. Lineamenti di una filosofia la femminile* (1992) (*Phenomenology of the Human Being. Outlines of a Womanly Philosophy*). Among her recent essays *The Sense of the Mystical Experience According Gerda Walther*, in *Gerda Walther's Phenomenology of Sociality, Psychology and Religion*, A. Calcagno Editor, Springer, Dordrecht, 2018.

Antonio Calcagno

The Rise of the Impersonal: Challenges to Edith Stein's and Edmund Husserl's Concept of Personhood

Much has been written on the concept of personhood in Edith Stein and Edmund Husserl. Both philosophers share profound convictions about personhood, especially if we understand it as marked by individuality, spirituality, rationality, motivation, and freedom. The personal is also seen as making possible deeper social and political relations between human beings. I argue here that the highly individuated and absolute idea of personhood developed in both philosophers' phenomenologies faces profound challenges from contemporary philosophers who have grown weary of such phenomenological accounts. By bringing the Steinian and Husserlian accounts of personhood into dialogue with concepts of the impersonal we find in Simone Weil, Gilles Deleuze, and Roberto Esposito, we can uncover a realm of being and becoming that not only defends the idea of the impersonal but also renders the phenomenological concept of the person porous, incomplete, not absolute, and, therefore, more agile to resist the subjectivating and governmentalising structure of culture, society, and the state.

Antonio Calcagno is Professor and Chair of Philosophy at King's University College at Western University in London, Canada. Co-Director of the Centre for Advanced Research in European Philosophy, he is also the author of *On Political Impasse: Power, Resistance and the Recovery of Selfhood* (2022); *Lived Experience from the Inside Out: Social and Political Philosophy in Edith Stein* (2014); *Badiou and Derrida: Politics, Events and Their Time* (2007); *The Philosophy of Edith Stein* (2007), and *Giordano Bruno and the Logic of Coincidence* (1998). Along with Silvia Benso, he is the co-editor of *Open Borders: Encounters Between Italian Philosophy and Continental Thought* (2021), which appears in SUNY Press' *Contemporary Italian Philosophy* series. He is a Member of the College, Royal Society of Canada.

Emanuele Caminada

***Gemeingeist*: a controversial entity between Stein and Husserl?**

The phenomenological relevance of the concept of ‘Common Mind’ has remained so far unrecognized. This is attributable both to the editorial history of *Ideas II* and to the fact that this outdated concept played a philosophical role for a short period of German history before becoming controversial and falling into oblivion.

In 1916 Husserl instructed Stein to edit his drafts for *Ideas II* into a coherent book, she organized them according to an ontology of layers model, but he never discussed it with her. Instead, he produced further research manuscripts under the obscure title ‘Gemeingeist’. These are not peripheral digressions – as Stein eventually thought – but concern the methodological core of constitutional analysis and the distinction between psychological and phenomenological genesis. Following Dilthey, Husserl does not describe personal, cultural and intellectual life as superimposed upon fixed psychic faculties but rather as mutually interacting with each other. Accordingly, the correlation between the constituting subject and the constituted objectivity is analyzed not only in its structure but also in the process of becoming.

I argue that Stein’s edition underestimated the relevance of Husserl’s social ontology and concealed the social-epistemological question regarding the constitutive role of social structures in the constitution of objectivity. Considered her interest in personhood and in the foundation of psychology and the humanities this may sound surprising but, ultimately, her reading was mainly biased by a static-phenomenological ontology of layers model.

Emanuele Caminada is Head Archivist and Senior Researcher at the Husserl Archives at the Institute of Philosophy, KU Leuven. He is the curator of digitalHusserl.eu, the forthcoming digital Archives and Edition platform entirely dedicated to Husserl’s writings. He published a monography (2019) that delivers an interpretation of Husserl’s *Ideas* based on a systematic account of the concepts of ‘Gemeingeist’ and ‘Habitus’, highlighting the relevance of Husserl’s phenomenology for contemporary social ontology, philosophy of mind and metaphysics. He is active in the reassessment of early phenomenology within the current philosophical debate in thanks to his publications on Husserl (2011; 2016; 2019), Scheler (2015; 2018; 2019), Stein (2011; 2015) and Walther (2014; 2020).

In 2013 he earned his PhD in the framework of a co-tutelage between the University of Cologne and the Istituto Italiano di Scienze Umane. From 2013 to 2016 he was researcher and coordinator of the interdisciplinary post-doctoral network Research Lab of a.r.t.e.s. Graduate School for the Humanities Cologne and was responsible for planning [a.r.t.e.s. EUmanities](http://a.r.t.e.s.EUmanities).

He is founding member of metodo-rivista.eu and serves as a reviewer for several international journals and for the European Commission’s R&I Programme.

Francesca De Vecchi

I, you, and we: varieties of heterotropic intentionality and personal collectives – issues from Stein’s and Husserl’s qualitative social ontology

I deal with the varieties of heterotropic (i.e. intersubjective, collective and social) intentionality and forms of collectives that Stein and Husserl analyse in their social ontology. I argue that both Stein and Husserl modify the concept of “intersubjectivity” in enlarging it progressively, from the I-you relation to the collective we. Indeed, Stein begins with empathy acts understood as face-to-face encounters with “the other” (Stein 1917), then focuses on collective experiences by which “the other” makes way for the members of a community (Stein 1922) and finally draws her attention on social acts – in particular law-making acts of the citizens of a state (Stein 1925). Analogously, Husserl expands his concept of intersubjectivity in *Ideas II*: from unilateral and bilateral acts of empathy, to acts of communication and mutual agreement, to forms of collective intentionality. All these kinds of intentional experiences constitute the common surrounding world whose subjective poles are both individual and collective persons.

However, besides this common enlargement of the concept of intersubjectivity, I suggest that Stein and Husserl outline two different socio-ontological landscapes. Stein’s one is more detailed and focused on the “felicity conditions” of heterotropic acts and interpersonal life, even normatively and institutionally considered. Husserl’s one has as its protagonist the figure of the common surrounding world that is the world of the *Gemeingeist* (*Ideas II* 2021): a world of cultures and practices, meanings and values, constituted through the personalistic attitude and involving both artifacts and natural kinds. Therefore, I maintain that both Husserl and Stein provide a qualitative social ontology, which is different from the social ontology developed by analytic philosophy (e.g. Searle 1995, 2010, and Gilbert 1989, 2013).

Francesca De Vecchi is Professor of Theoretical Philosophy at San Raffaele University (Milan, Italy). Her research topics focus on qualitative social ontology and eidetics in the fields of phenomenology of social reality, intersubjectivity and gendered personal identity. On these topics, she published in *Studies of the Philosophy of Sociality* (Springer 2013, 2014, 2016), *Humana.mente* (2016, 2019), *Topoi* (2019), *Language and Communication* (2020), *Rivista di Estetica* (2020), *Critical Review of International and Political Philosophy* (2021), *The Routledge Handbook of Phenomenology of Agency* (2020), and *The New Yearbook for Phenomenology and Phenomenological Philosophy* (2021). Her current book project is about *Qualitative Social Ontology*. She is co-editor in chief of the journal *Phenomenology and Mind* and director of the *Research Centre in Phenomenology and Sciences of the Person* (PERSONA) and of the *Interfaculty Centre for Gender Studies* (GENDER) at San Raffaele University.

Valentina Gaudiano

The living Body: common roots in Stein and Husserl and first differences with Stein's Concepts of "Lifepower" and "Core"

We all know that the centre of Steinian research, since the beginning of her doctorate dedicated to the issue of empathy, is the human person. We also know how the results achieved in her thesis are nothing more than the beginning of an in-depth analysis that moves increasingly towards anthropology to better define the characteristics of the human person while maintaining a strong phenomenological connotation, even as she meets Christian metaphysics and opens herself up for its contributions.

The primary source of her research, although with influences and inspirations also from several of her colleagues, nevertheless remained the work of her master Edmund Husserl and it is evident that the period we consider in this context – the years 1916-25 – is precisely the period that most marks and gives philosophical imprint to Stein. This imprint will be maintained throughout her intellectual journey, always with new veins and colours. These years are the years in which Edith Stein concludes her work on empathy – particularly appreciated by the master – and devotes herself to the development of her anthropological project.

The questions of the living body and of the person, dealt with by Stein already in *On the Problem of Empathy* and deepened in *Philosophy of Psychology and the Humanities* as well as in the lessons of *Introduction to Philosophy*, seem to us to be those where the pupil shares the most with the teacher. We want, therefore, to look at these Steinian writings in relation to *Ideas II* to highlight, precisely, the common traits and divergences that already appear, for example with the two concepts of "lifepower" and "core" not present in Husserl (at least not in *Ideas II* and in general in the years we are considering).

Valentina Gaudiano: Study of philosophy and History in Italy. Degree thesis about Edith Stein's philosophy as a dialogue between thought and life. PhD in Germany in 2012 on emotions in Scheler and Hildebrand and especially on Hildebrand's philosophy of love. Since 2012 activities as teacher and moderator in philosophical discussion with children and young people such as in seminar for teachers. 2017 Postdoc at the Sophia University Institute in Italy (by Florence) about the relationship between Philosophy and Theology by Klaus Hemmerle; since 2016 teaching Theory of Knowledge (The Question of Truth) and since 2018 Philosophical Anthropology and Introductory Course in Phenomenology. Actually she is researcher at the Sophia University Institute. Among her publications the dissertation on Hildebrand: *Die Liebesphilosophie Dietrich von Hildebrands. Ansätze einer Ontologie der Liebe*, Alber 2013 (new edition in Italian by Inschibboleth, 2020); a critical edition of some Hemmerle's Essays: *Un pensare ri-conoscente. Scritti sulla relazione tra filosofia e teologia*, Città Nuova, 2018, (German edition by Alber, 2021); and some Articles on Edith Stein (2017;2018;2020), Scheler (2017;2021) and Hemmerle (2019; 2020). Her research focuses on the German Phenomenology (the question of living body, emotion and gender implications) and on a Trinitarian ontology.

Margaretha Hackermeier

Wirkungsgeschichte der *Ideen II* als gemeinsames Werk: wird es durch die neue Edition geändert?

Sämtliche Konzepte, die sich dafür entscheiden, das Descartes'sche cogito als Ausgangspunkt des Selbstbewusstseins zu wählen, stoßen an Grenzen und können die soziale Dimension des Bewusstseins nicht fassen.

Husserl versucht mit seinem phänomenologischen Ansatz das Erkennen des fremden Bewusstseins auf das Erfahren des Anderen auszuweiten. Damit geht Husserl einen Schritt von der Erkenntnistheorie weg hin zur ontologischen Ebene. Allerdings löst sich Husserl wieder von dieser ontologischen Ebene, sobald die Einfühlungserfahrung des Anderen reflektiert und in das absolute, reine Ich integriert ist. Das reine Ich wird durch Husserls phänomenologische Reduktion nicht in Frage gestellt, sondern das Erfahrene wird aus dieser Perspektive beurteilt.

Und an genau dieser Frage knüpft Edith Stein an: Kann das reine Ich das fremde Bewußtsein erfahrungsmäßig nachvollziehen? In den *Ideen II* werden diese Fragen erörtert. Stein beschreibt in dem von ihr verfassten Teil das Subjekt nicht als reines Ich, sondern es wird konstituiert durch Einfühlung und Leiblichkeit. Einfühlung ermöglicht, sich in den Anderen hineinzusetzen, also Perspektivwechsel. Leiblichkeit ermöglicht Erfahrung durch Sinneswahrnehmung. Damit wären wichtige Voraussetzungen für die Auffassung des Menschen als soziales Wesen gegeben, die das Subjekt als ein intersubjektives beschreibt.

Dieser Ansatz von Intersubjektivität wurde allerdings nicht von Edmund Husserl übernommen, sondern erfolgte nach Veröffentlichung der *Ideen II* v.a. durch Maurice Merleau-Ponty in seinen Analysen über die Angewiesenheit der Wahrnehmung auf Leiblichkeit. Allerdings hat er die *Ideen II* durchgehend als alleiniges Werk von Edmund Husserl zitiert. Bernhard Waldenfels führte die Analysen Merleau-Pontys weiter und fokussiert durch seinen Ansatz der „Responsivität“ die Angewiesenheit des Subjekts auf den Anderen.

Margaretha Hackermeier PhD, born in Ulm in 1963, lives in Augsburg. She completed her teacher training program for grammar school for the subjects Catholic religious education and mathematics and taught for about 10 years as a teacher at grammar schools and secondary schools. From 2006-2009 she was head teacher at the Maria-Ward-Realschule in Burghausen. She received her doctorate in 2008 in Catholic fundamental theology on the early work of Edith Stein. Her current field of activity is helping to shape educational policy, religious education and Catholic education on behalf of the Bavarian Bishops' Conference (Catholic Office Bavaria).

Kathleen Haney

The Other and the Possibility of Transcendental Intersubjectivity in Husserl and Stein

Husserl and Stein share the project of showing how it is possible to know the inner life of an Other, which can never be immediately available. For both, empathy will be the process whereby we can know Others. The problem of knowing the Other is where, as Stein writes in *Potency and Act* "idealism 'and 'realism' part company."

According to Stein, an I perceives other bodies that become evidence of subjects analogous to itself. In Husserl's more complicated analysis, the experience of an animate other first requires that the I constitute an other's body as an immanent object established on the basis of associations across sensory fields. The resulting non-independent object, *Körper*, becomes an animate body through appresentational pairing. An I appresents a pairing partner as united in one meaning with itself, so that the other's animate body shares the I's own life in nursing couples, spousal partners and so forth. Although they share reciprocal meanings, the members of the pair each experience only their own meaning-making. "[I]t is given to me in another way than 'I.' Therefore it is 'you.'"

Kathleen Haney was professor of philosophy at the University of Houston-Downtown for almost twenty-five years. Since her retirement from that position, she has worked at the University of St. Thomas as an adjunct. Her 1994 monograph, *Intersubjectivity Revisited*, interprets Edmund Husserl's theory of intersubjectivity, against its legions of critics. She explained how to explicate the fifth of his *Cartesian Meditations* so that its theory may be understood cogently. She recently published a collection of essays on Edith Stein, *Listening to Edith Stein*. These writings consider Stein's philosophic as well as theological thinking. Haney has published many papers on these two thinkers individually and on a phenomenological consideration of autism. Her most recent work has been in comparative analysis of Max Scheler's and Dietrich von Hildebrand's ethics.

George Heffernan

***Weltanschauung, Weltbild, or Weltauffassung?* Stein on the Significance of Husserl's Way of Looking at the World**

In her doctoral dissertation, *Zum Problem der Einfühlung* (1916), Stein attempted to complement Husserl's work on the phenomenology of intersubjectivity by providing a description of empathy and its key role in the mutual constitution of whole persons. Because he thought that her work anticipated certain ideas from the second part of his *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie*, Husserl demurred at publishing it in his *Jahrbuch für Philosophie und phänomenologische Forschung*. He did, however, engage Stein as his private assistant, and as such she edited, between 1916 and 1918, his *Ideas II*. In the process, Stein's interventions may have introduced views different from and perhaps even foreign to Husserl's, and the new Husserliana edition of *Ideas IV/V* (2021) aims to sort things out. This paper seeks to contextualize the debate about the philosophical relationship between Stein and Husserl between 1916 and 1925 by drawing on two other sets of texts: (1) Stein's several contributions to understanding Husserl's transcendental phenomenology from 1924 to 1937, for example, "Die weltanschauliche Bedeutung der Phänomenologie" (1930/1931); and (2) Husserl's "Fichte Lectures" (1917/1918), his "Kaizo Articles" (1922–1924), and his "Reflections on Ethics from the Freiburg Years" (1916–1938). The results of the paper suggest that, as Husserl did not adequately appreciate Stein's pioneering work on the phenomenology of the person, she also did not fully recognize the philosophical potential of his transcendental *Weltanschauung*. Thus their itineraries were intertwined but not inextricably so.

George Heffernan is Professor of Philosophy at Merrimack College in Massachusetts. He received his B.A. and M.A. from The Catholic University of America and his Ph.D. from the University of Cologne. He specializes in phenomenology, hermeneutics, and existentialism, and concentrates on evidence, understanding, and meaning. His publications include *Bedeutung und Evidenz bei Edmund Husserl* (Bouvier, 1983), *Isagoge in die phänomenologische Apophantik* (Kluwer, 1989), *René Descartes: Regulae ad directionem ingenii/Rules for the Direction of the Natural Intelligence: A Bilingual Edition of the Cartesian Treatise on Method* (Rodopi, 1998/Brill, 2014), "A Tale of Two Schisms: Heidegger's Critique of Husserl's Move into Transcendental Idealism", in *The European Legacy* (2016), "Camus and Husserl and the Phenomenologists", in *Brill's Companion to Camus: Camus among the Philosophers* (Brill, 2020), and "Phenomenology, Psychology, and Ideology: A New Look at the Life and Work of Else Voigtländer", in *Phenomenological Investigations 1* (2021). His research has been supported by the Basselin Foundation, the German Academic Exchange Service, the Institute for Scholarship in the Liberal Arts at the University of Notre Dame, the National Endowment for the Humanities, and the Order of Saint Augustine. He is completing an edition of Augustine's *Contra Academicos vel De Academicis/Against the Academics or On the Academics* that addresses the perennial issues raised by Hellenistic skepticism, revised by Cartesian rationalism, and revisited by contemporary epistemology.

Sara Heinämaa

The constitution of the body in Husserl and Stein: Subjective and intersubjective dimensions

Today the phenomenological concept of the lived body figures centrally in several philosophical and special scientific debates. In these wide and widening fields, the concept is used with multiple different meanings. In order to disambiguate and clarify the ongoing debates, I will provide an explication of the phenomenological analyses of embodiment that Edmund Husserl and Edith Stein developed in 1910s–1920s. I will argue that these analyses, as explicated, help us remove some of the most fundamental ambiguities of contemporary debates by distinguishing between the main constituents of the lived body and by illuminating their mutual relations.

Sara Heinämaa is Academy Professor (2017–2021 Academy of Finland) and Professor of Philosophy at the University of Jyväskylä, Finland. She specializes in phenomenology, philosophy of mind, and history of philosophy, and has published extensively in these fields, especially on normativity, emotions, embodiment, personhood, intersubjectivity, and gender. She is an expert of Husserlian phenomenology but has also contributed broadly to our understanding of existential phenomenology and its methods, especially the philosophies of Merleau-Ponty, de Beauvoir, and Sartre. Heinämaa is co-author of *Birth, Death, and Femininity* (2010) and author of *Toward a Phenomenology of Sexual Difference* (2003), and has edited several volumes, including two forthcoming ones, *Phenomenology as Critique* (with Aldea and Carr, Routledge) and *Contemporary Phenomenologies of Normativity: Norms, Goals, Values* (with Hartimo and Hirvonen, Routledge).

Anna Varga-Jani

The Collaboration between Husserl and Stein. Historical and Phenomenological Approaches

Besides providing an illumination of the historical background to the collaboration between Husserl and Stein between 1916 and 1918, I would like to raise awareness of the fact that Husserlian phenomenology, and especially *Ideas II*, had a long-term influence on Stein's thinking. In my presentation, I will illustrate this by discussing Stein's critical attitude towards Husserlian transcendental idealism, triggered by the publication of the *Ideas I* and deepened during the period of collaboration between the two thinkers. Even though Stein turned critically against Husserl's transcendental idealism during the 1910s, and she found the collaboration with Husserl basically problematical, the collaboration with Husserl laid the later methodological ground for her understanding of *philosophia perennis* as present in all philosophical thinking. In my presentation I will highlight the mutually beneficial productivity of the period, manifesting in particular in Stein's later reflection on transcendental phenomenology.

Anna Varga-Jani is research fellow at the Department of Philosophy at the Pázmány Péter Catholic University in Budapest, Hungary. Her research is focused on the intersection of phenomenology, hermeneutics, and religion within twentieth century philosophy. She is the author of several edited volumes and papers on this field. Her first book, entitled *Edith Steins Denkweg von der Phänomenologie zur Seinsphilosophie (Edith Stein's Itinerary from Phenomenology to the Philosophy of Being)*, was published by Königshausen & Neumann in 2015. Her second book is under publishing by the Lexington Publishing House and is dedicated to the question as to whether there is a common ontological field of phenomenology and if it completes the methodological inquiries in the different times of phenomenological thinking. For more info please visit: www.annajani.info

Julia Jansen
Stein and Husserl on Valuing

It is widely known that Stein contributed significantly to the text that was published as *Ideas II* in 1952. It is also widely known that Husserl was not satisfied with Stein's work on the text and that, by the same token, she was very frustrated by his hesitation to accept the versions she produced. In this paper I discuss the role that their views on valuing and on a phenomenological notion of values might have played in this frustration. To this end, I address texts on value authored by Stein as well as relevant manuscripts by Husserl that we know were worked through by Stein, manuscripts concerning "Gefühl und Wert" (recently published as Hua 43/2) and manuscripts included in the Ur-text of *Ideas II* (forthcoming in *Husserliana*).

Julia Jansen is director of the Husserl Archives and Associate Professor at the Institute of Philosophy at KU Leuven. She has published on Husserl and phenomenology more widely, on Kant, and on aesthetics. Her recent publications include "Imagination in the Midst of Life: Reconsidering the Relation Between Ideal and Real Possibilities." *Husserl Studies* (2020) and "Imagination De-Naturalized: Phantasy, the Imaginary, and Imaginative Ontology." *The Oxford Handbook of the History of Phenomenology* (2018). She is also the editor of Husserl's *Collected Works* (Springer) as well as co-editor of *Phaenomenologica* (Springer) and of *Phänomenologische Forschungen* (Meiner).

Mette Lebech

Opening the reception of Ideas II to an integration of Stein's insights in Beiträge. A discussion of Schutz's 'Husserl's Ideas, Volume II'

Alfred Schutz's 'Edmund Husserl's Ideas II', originally published in volume XIII of *Philosophy and Phenomenological Research*, March 1953, provides a clear, succinct, and influential account of Ideas II. Discussing its section II: 'The Main Arguments of Husserl's Ideas II' will allow us to supplement these arguments and support them with insights from Stein's *Zum Problem der Einfühlung* and *Beiträge zur philosophischen Begründung der Psychologie und der Geisteswissenschaften*. This procedure should bring out where Stein expands and consolidates Husserlian analysis as it is understood by the tradition stemming from Schutz and highlight where Stein's analysis is not compatible with it.

Mette Lebech is a Lecturer in Philosophy at the University of Maynooth, Ireland, since 1998. She holds degrees in philosophy from the universities of Copenhagen, Louvain-la-neuve and Leuven. She has lectured and published widely on human dignity, friendship, various topics in bioethics and the philosophy of Edith Stein. Her publications include *On the Problem of Human Dignity. A Hermeneutical and Phenomenological Investigation*, Köningshausen und Neumann, 2009; *The Philosophy of Edith Stein. From Phenomenology to Metaphysics*, Peter Lang, 2015; with Haydn Gurmin: *Intersubjectivity, Humanity, Being. Edith Stein's Phenomenology and Christian Philosophy*, Peter Lang, 2015; with Hanna-Barbara Gerl-Falkovitz: *Edith Steins Herausforderung heutiger Anthropologie*, BeundBe Verlag, 2017 and *European Sources of Human Dignity. A Commented Anthology of Texts on Human Dignity*, Peter Lang, 2019. She is a past founding President of the International Association for the Study of the Philosophy of Edith Stein (IASPES). Her current research interest is in phenomenological value theory.

James McGuirk

Empathy and learning in Husserl, Stein, and Arendt

This paper explores the role of empathy in the teaching/learning relationship. In part 1, I outline some differences in Husserl's and Stein's respective accounts of empathy in the period leading up to the publication of Stein's doctoral thesis *On the Problem of Empathy*. While both are interested in the role of empathy in the constitution of a shared world that can become the domain of natural and social scientific inquiry, their accounts differ in the measure that Stein's account pays significantly greater attention to the experience of foreignness in the perception of others. While Stein's account offers a better account of the experience of foreign consciousness, it also provides a richer account of intersubjective world constitution by resisting the principled interchangeability of conscious perspectives on the world. In the second part of the paper, I turn to the teaching/learning relationship, especially as it is described in Hannah Arendt's writings on education. While neither Husserl nor Stein have much to say on teaching or learning in the texts under investigation, I argue that Stein's account of empathy helps to make sense of several of the key features of the relation as it is described by Arendt.

James McGuirk is Professor of Philosophy and former Director of the Centre for Practical Knowledge at Nord University, Norway. He has worked and carried out research at Södertörn University College, Sweden, Maynooth University, Ireland, and University of Queensland, Australia. He is the author of *Eros, Otherness, Tyranny: The Indictment and Defence of the Philosophical Life in Plato, Nietzsche, and Lévinas* (2017, Bautz) and co-editor of *Philosophy of Improvisation: Interdisciplinary Perspectives of Theory and Practice* (2021, Routledge). He has also published several articles and book chapters on themes in Phenomenology, Practical Knowledge, and the interface between Philosophy and Professions research. Current projects include values and critical thinking in schools, and the role of literature in Professions education.

Paul O'Hagan

Us & Them: Stein, Adorno & The Social Constitution of Identity

According to T. W. Adorno, any understanding of his philosophical programme hinges on a critical appreciation of his foundational works, 'Against Epistemology: A Metacritique', and 'Negative Dialectics'. Both advance a developed criticism of Husserl's phenomenology and its antecedent philosophical underpinnings. However, some key tenets of Adorno's critique bear a striking similarity to positions advanced by Edith Stein over two decades earlier. Significantly, Stein's understanding of intersubjectivity addresses the entrenched individualism which Adorno found so problematic in the work of Husserl and Heidegger. Re-engagement with Stein through Adorno, [and Adorno through Stein], opens up the potential for a dialogue which cogently urges a re-appraisal of the philosophical discourse within Europe, particularly during the inter-war period, calling attention to the systemic centralisation of narratives which have rendered absent, or designated as peripheral, key contributions. I will argue that Stein's work offers a series of refinements to Adornian Philosophy, which, consequentially represents an opportunity for the development of a new axis of critical thinking; a Phenomenology of Creativity, which challenges some of the received orthodoxies, entrenched dogmas and inherited histories which have curtailed and restricted discursive practice across the field of study in relation to Culture and Identity.

Keywords:

T.W. Adorno, Critical Theory, Culture & Identity, Community, Martin Heidegger, Edmund Husserl, Individualism, Intersubjectivity, Negative Dialectics, Phenomenology, Edith Stein,

Paul O'Hagan is a cultural researcher with a strong interest in music. Since working as co-ordinator of the Ulster research team who delivered the UKIPO 2019 report '*Music 2025: The Music Data Dilemma*', he has been working closely with Peter Jenner (former manager of Pink Floyd) to examine models of engagement and participation within the Culture Industries, and the role of copyright in determining parameters of artistic agency and remuneration. Having presented on these themes at the prestigious Music Industry Summit at Kristiansand, (hosted by Agder University) O'Hagan was invited with Jenner to present to the US Copyright & Patents Office on the topic of Attribution and Moral Rights in 2020. O'Hagan has also recently concluded a research project into use of video conferencing services by creative practitioners during the COVID-19 restrictions, (supported by Future Screens N.I.) which is due to be published later this year in a report called '*The Cultural Economy of Zoom*'. Paul's interest in philosophy is born from a strong affiliation with Critical Theory and in particular the work of T.W. Adorno, and as a creative entrepreneur he has been involved with a wide range of activities involving cultural production. Currently completing a PhD at Ulster University entitled '*Attribution, Assignment & Mediation: Towards a Phenomenology of Music Copyright*', Paul is proposing a new theoretical and methodological framework for the study of culture based on an appreciation of the shared critical perspectives of T.W. Adorno and Edith Stein.

Francis B. Payo

Husserl and Stein on empathy: paving a way towards integration

The interconnection of Husserl and Stein, in view of their lives and selected texts (Stein's *On the Problem of Empathy* and Husserl's *Ideas II* and *Cartesian Meditations*), shows how they mutually influenced each other and how they worked collaboratively in advancing the phenomenological project. Such a relationship supports the direction towards comparison and integration of their phenomenological accounts of empathy. Given such context, we ask: *How can we delineate the grounds where they converge and diverge in constituting empathy? Can we find a way to integrate their phenomenological understanding of empathy?*

This paper presents some findings of a lengthy work in response to such questions. First, Husserl and Stein have their unique contribution to the phenomenological understanding of empathy, and they have mutually influenced each other's understanding along the way. Second, the different ways of constituting empathy, inevitably affecting the constitution of intersubjectivity, consequently led Husserl and Stein to different directions. Third and most importantly, Husserl and Stein converge more than diverge in their constitution of empathy as embodied in their specific texts. These salient aspects pave a way towards integration, and perhaps a richer understanding of empathy.

REV. FR. Francis Bayhon Payo, SThL-MA, PhD, is a priest for 18 years from the Archdiocese of Capiz, Philippines. He took his bachelor and post-graduate studies in philosophy and theology at the University of Santo Tomas, Manila. He holds a licentiate-master's degree in theology with his study on "God Is Truly Our Mother: Julian of Norwich's Showings of Divine Love." He also holds a doctorate in philosophy with his studies on "Edith Stein and Edmund Husserl on Empathy: Towards a Comparative Synthesis." While taking his post-graduate studies, he taught a few subjects at the University of Santo Tomas and at St. Paul's University, Manila.

He currently serves as Chaplain of St. Anthony College Hospital in Roxas City while teaching philosophy subjects in the seminary and in the School of Graduate Studies at Colegio de la Purisima Concepcion.

He has given a few lectures in connection to Edith Stein, in particular: on November 17, 2018 at the Graduate School of the University of Santo Tomas – "Engagement with Truth in the Lives of Husserl, Stein and Hornedo"; on April 29, 2021 WEBINAR organized by the Graduate School of the University of Santo Tomas – "Edith Stein's Relentless Engagement with Truth."

Claudia Mariele Wulf

Stein's Philosophical Anthropology as a completion of Husserl's project for a foundation of the sciences?

Edmund Husserl and Edith Stein seem to share the same point of departure: the pure I. Though Stein's epistemology is based on this concept, her eidetic phenomenology will include the quality of the personal I. This fundamental decision has a striking influence on her vision of the object: it is more than its mere representation in the conscience; it has an ontic quality and touches the ontic me, the concrete person. The quality of the subject is decisive for how it is entangled in the concrete reality. Stein explores this for example in her work "Psychic Causality". Existential questions become more and more visible in her research. Nevertheless, she sticks to Husserl's epistemology: the concept of the subject must be as clear as the object, and the notions must be clarified in order to understand the essence of what will be submitted to further research. Eidetic phenomenology will, according to Edith Stein, be the foundation of all further empirical and qualitative research.

Claudia Mariéle Wulf Dr. phil., Dr. theol. habil., worked for years in pastoral care and counselling, later at the university of Fribourg/CH in fundamental theology. She is now professor of moral theology in Tilburg/NL and leads a praxis of counselling in St. Gallen/CH. Her research, published in monographs, focusses on (1) philosophical anthropology and human dignity (*Freiheit und Grenze*, 2005; *Der Mensch, ein Phänomen*, 2011; *Een antropologie van de christelijke ethiek*, 2012, *Phänomene des Menschseins*, 2014), (2) moral subjects (*Schuld, ins Wort gebracht*, 2011; *Begegnung, die befreit*, 2009) and (3) epistemology in ethics and research (*Was ist gut?* 2010. *Morele denkpatronen*, 2013. *Was ist wahr? Anregungen zu einer Denkethik* 2021). She studies (4) the outcomes of traumatic experiences on the person (*Wenn das Ich zerbricht, Psychotrauma*, 2014; translated to English in 2020) and (5) the phenomenon of narcissism (*Narzissen – eine Funktionsanalyse*, 2021) in the context of professional ethics. She is internationally known for her research on Edith Stein.



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