



From the Editor

The relationship between phenomenology and social sciences, which constitutes the main topic of this *Supplement*, is neither unambiguous nor unproblematic. The dynamic development of both the social sciences and the idea of phenomenology in the twentieth century has trenchantly shown, that this relationship goes far beyond its one-sided determination suggested by Edmund Husserl in his “*Britannica*”-*Article*. In so far as phenomenology, presented there in the chapter about “The Phenomenological Grounding of the Factual Sciences”, had to be “the original locus of the basic concepts of all a priori sciences” and to encompass as universal ontology “the whole of culture according to its necessary and possible eidetic forms as well as the correlative a priori that belongs to the eidetic forms of sociality”¹, its relationship to the social sciences appears today rather reciprocal. As Max Scheler stated in his writings on the problems of a sociology of knowledge, the one-sidedness of the Enlightenment era continued by Husserl lay in that it only recognised the conditioning of society by knowledge. For Scheler, the great discovery of the 19th and 20th centuries lays in showing that knowledge was also conditioned by society².

The articles presented in this supplementary volume of “Archive” cover a broad range of subjects related to the topic. The volume opens with a paper of Hans-Georg Soeffner, one of the most important contemporary German sociologists, founder of the idea of the hermeneutic sociology of knowledge³ as well as co-editor, with Richard Grathoff and Ilja Šrubař, of the collected

¹ Cf. E. Husserl, „*Encyclopaedia Britannica*”-*Artikel*, [in:] E. Husserl, *Husserliana IX*, ed. by W. Biemel, Den Haag 1962, pp. 237–301.

² Cf. M. Scheler, *Problems of a Sociology of Knowledge*, transl. by M. S. Frings, London: Routledge & Kegan Paul, 1980.

³ Cf. H.-G. Soeffner, *Auslegung des Alltags – Der Alltag der Auslegung. Zur wissenschaftlichen Konzeption einer sozialwissenschaftlichen Hermeneutik*, Frankfurt/M. 1989; – *Die Ordnung der Rituale – Die Auslegung des Alltags II*, Frankfurt/M. 1992; – *Symbolische Formung. Eine Soziologie des Symbols und des Rituals*, Frankfurt a.M. 2010.

papers of Alfred Schütz⁴. In his article he points out the “ambiguity of knowledge” that constitutes from Scheler and Mannheim the main subject of its sociology and presents the ways of dealing with the reconstruction of the “social construction of reality”⁵ in contemporary social and cultural sciences. Hans-Georg Soeffner reveals in his article the theoretical roots of the idea of “understanding sociology” and outlines the guiding lines of his own approach of “social scientific hermeneutics”.

The problem of the possibility of a “social hermeneutics” is also related to the next paper of the volume by Andrzej Przyłębski – *Hegel and Hermeneutical Philosophy of the Political*. Its author, professor at the Adam Mickiewicz University in Poznań and current Polish ambassador to Germany, traces in his article the influence of Hegel’s social and political philosophy on the idea of “Hermeneutical Philosophy”, developed by Dilthey, Heidegger and Gadamer. He also reflects on the characteristics of its possible approach to the questions of politics. Andrzej Przyłębski emphasizes in his paper the “primacy of the communitarian” and “fundamental republican” attitude within the hermeneutical philosophy towards this questions. He confronts it also with the individualistic and nihilistic attitude within the “postmodern thought” represented by Rorty, Derrida, Caputo, Vattimo, Foucault and Agamben, which he regards not so much as a “radicalisation of hermeneutics”, but rather its abuse.

In so far as Husserl in his “*Britannica*”-Article took into account Adolf Reinach, Felix Kaufmann, Fritz Schreier, Gerhart Husserl, Max Scheler, Theodor Litt and Edith Stein as representatives of phenomenological philosophy of law and sociology⁶, the papers presented in this volume not only follow this list, but also extend it. Mirko Wischke, from the University in Hildesheim, reconstructs in his paper the critique of the self-understanding of the modern social sciences by German classic of sociological thought, Ferdinand Tönnies und Georg Simmel, whose impact on the phenomenological sociology cannot be overestimated. Jaromir Brejdek, from the University of Szczecin, interprets Scheler’s personalism as an radical actualistic Political Theory and attempts to define its place between contemporary liberalism and communitarism. Tomas da Costa, from the Bergische University of Wuppertal, reconstructs the development of the concept of anonymity in the works of Alfred Schutz and of its appropriation by Maurice Natanson, suggesting the

⁴ Cf. *Alfred Schütz Werkausgabe*, hrsg. v. R. Grathoff, H.-G. Soeffner und I. Šrubař, UVK-Verlag, Konstanz 2003 ff.

⁵ Cf. P. L. Berger, and T. Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, Garden City, NY 1966.

⁶ E. Husserl, „*Encyclopaedia Britannica*”-Artikel, p. 321.

possibility of an phenomenological analysis of the anonymous character of the social world as an alternative to the analysis of intersubjectivity and collective intentionality. Karilemla, a research scholar in Philosophy at the Department of Humanities and Social Sciences at the Indian Institute of Technology in Bombay, analyses Heidegger's hermeneutical conception of the human and puts forward the thesis that despite Heidegger's own reservations about culture, "Dasein is a cultural and historical entity through and through because the selfhood that Heidegger speaks of in *Being and Time* is situated in a social and historical background".

The two next papers of the volume examine the impact of the phenomenology Edmund Husserl's on the contemporary social philosophy and philosophy of law. The main thesis of the article by Andrzej Gniazdowski from the Polish Academy of Sciences is the statement that the relationship of the thought of Leszek Kołakowski to both Husserl and Marx, analysed in his article, was determined by his initial attempt as a member of communist party to the integral, both theoretical and political radicalism. He interprets the question about the limits of the search for the unshakable, for the absolutely unquestionable foundation of knowledge, ascribed by Kołakowski to Husserl as well as to Descartes, as a part of his strategy of overcoming Marxism as the ideology which on behalf of the search for truth reduces human freedom to the mere epiphenomenon. Maria Gołębowska, from the Polish Academy of Sciences, in her paper devoted to the phenomenological critique of law according to Simone Goyard-Fabre, reconstructs the arguments of this philosopher for anthropological conditions of every normativity, including the order of legal norms. She points out that the publication that deserves special attention in this context is her book concerning the phenomenological assumptions of law and normativity in general – *Essai de critique phénoménologique du droit*.

This supplementary volume of "Archive" consists of the articles which combine both historical and systematic approach to their respective topics. Anna Orlikowski, from the Bergische University of Wuppertal, puts forward in her paper, entitled *Body, Expression and Sociality*, the question about the role "the facticity of mere existence" lifeworld and about the "kind of individual spaces of experience and action (that) can arise in the context of daily techniques, body relationships, work processes and lifeworld". In attempting to answer this questions she refers to the "phenomenology of embodiment" by Merleau-Ponty and Waldenfels and also to the "phenomenological sociology" by Schütz. The article of Witold Płotka, from the University of Gdańsk, is an attempt of the phenomenological description of the act of social cognition. He shows how Husserl's analysis of the lived body grounds his phe-

nomenology of social cognition and claims that one has to understand the act precisely as spontaneous but essentially indirect act of co-presentation.

The aim of the volume is not only historical and theoretical one: it tends also to present the perspectives of the applicability the of phenomenological method to the research practice. Marcin Moskalewicz, historian and philosopher of science at the Faculty of Philosophy, University of Oxford, uses the phenomenological perspective to examine in his article, *Three Modes of Distorted Temporal Experience in Addiction*, the distortions of lived time in addiction and presents their three ideal-typical qualities concerning: daily life, drug ecstasy, and recovery. The transformation of lived time in recovery is reinterpreted by him in terms of sublime aesthetic experience in the sense that the paradoxical nature of the sublime exemplifies the phenomenon of double identity of recovering addict in regard to time.

The *Supplement* closes with the report from the research project „The Impact of the Noble’s Legacy in Shaping Citizenship in Central Europe”, carried out within the framework of the Polish Academy of Sciences and the Hungarian Academy of Sciences. The report, prepared by Gábor Gángó, Ferenc Hörcher, Gábor Kovács, Béla Mester, Tibor Pichler, Rafał Smoczyński and Tomasz Zarycki, brings together the working papers that represent the interim stage of research concerned with the role of post-feudal gentry’s legacy in the study of the peculiarity of the civic models in Hungary and in Poland. The project aims to enlarge the field of the European citizenship studies by exploring a specific Central European models, with their genesis characterized by a strong position of the gentry’s heritage, the significant role of the intelligentsia, the lack of revolutionary experience, a weak heritage of the modern nation state and relatively poor bourgeois traditions.



The volume contains mostly the papers that were presented during the 14th Conference of the Polish Association of Phenomenology *Phenomenology and Social Sciences* in Warsaw, co-organised by the Institute of Philosophy and Sociology of the Polish Academy of Sciences and the Faculty of Philosophy and Sociology of University of Warsaw (28–29 November 2014). The conference was a part of the following international academic projects: *Affective Subjectivity in the Thought of Michel Henry*, Fonds Michel Henry – Université Catholique de Louvain (Louvain-la-Neuve) and Institute of Philosophy and Sociology of the Polish Academy of Sciences; *The Relevance of Subjectivity. Questions of the Phenomenological Approach to the Topics of*

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the Humanities, Institute of Philosophy of Czech Academy of Sciences and Institute of Philosophy and Sociology of the Polish Academy of Sciences as well as *The Impact of Noble Legacy in Shaping Citizenship in Central Europe*, Institute of Philosophy of Hungarian Academy of Sciences and Institute of Philosophy and Sociology of the Polish Academy of Sciences.