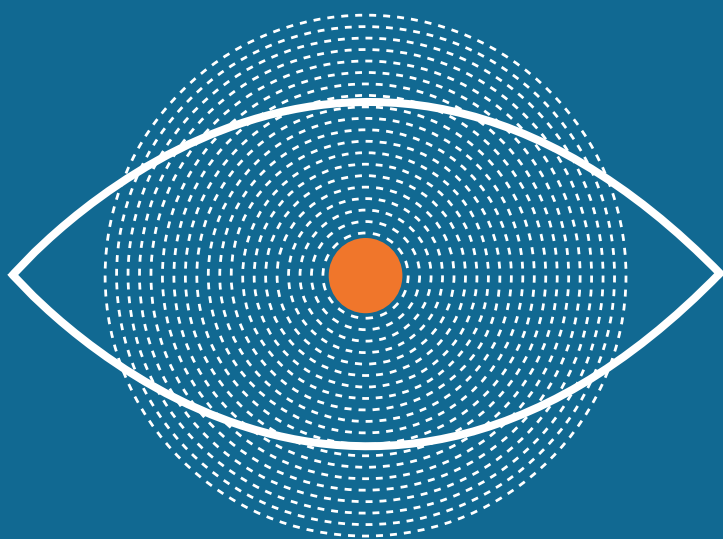


Roman Ingarden and Our Times

Recent Trends in Phenomenology
and Contemporary Philosophy



Edited by

Dominika Czakon, Natalia Anna Michna, Leszek Sosnowski

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Kraków 2021

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Table of contents

Introduction	7
I. RECENT TRENDS IN PHENOMENOLOGY	
1. Aleksandra Gomulczak Izydora Dąmbska's Study on Ingarden's and Frege's Philosophy of Language in View of the Contemporary Discussion about the Relationship between Phenomenology and Analytic Philosophy ...	15
2. Piotr Janik Ingarden's Legacy: Responsibility as Legal and Beyond	33
3. Dalius Jonkus Formalism and Phenomenology in Vasily Sesemann's Aesthetics	45
4. Michael Raubach The Enduring Importance of Roman Ingarden for Reception Theory	63
5. Rafał Solewski The Concept of Stratification of the Work of Art in the Aesthetic Thought of Roman Ingarden and Władysław Stróżewski in Relation to Contemporary Art. On the Example of an Analysis and Interpretation of an Installation by Arthur Jafa	83
II. RECENT TRENDS IN CONTEMPORARY PHILOSOPHY	
6. Aleksandra Derra Beyond the Nature/Culture Division. Building Complementary Knowledge on Disease	105
7. Dirk Franken On Good and Bad Reasons for Endorsing Mereological Hylemorphism	133

8. Sonia Kamińska	
Externalist and Internalist Interpretations of Aristotle's	
<i>De Anima</i> 3.5. The Psychology of Alexander of Aphrodisias	
As a Possible Remedy to the Thomistic Monopoly.	
Introductory Considerations	151
9. Kamil Lipiński	
The Fragmentary Condition of Aesthetics	
at the Turn of 21 st Century	173
Notes on Authors	191
Index	195

INTRODUCTION

The Congress “Roman Ingarden and Our Times,” held in connection with the fiftieth anniversary of the death of the outstanding phenomenologist and humanist Roman Witold Ingarden, is part of a particular long tradition of gatherings devoted to the legacy of the Polish philosopher. The first academic session devoted to Ingarden took place on the first anniversary of his death, in June 1971. This was a special meeting, as its participants retained the image of the philosopher in living memory. They were his assistants and students, and thus friends, for whom philosophy—in a country in which the rationale and manner of life were determined by the orders of the Communist Party—was a way of life. Philosophy was a refuge, if not an escape, from the ideologization of academic life.

Subsequently, several such meetings were held concerning Ingarden’s philosophical thought; the group of his students was joined by new individuals interested in phenomenology and philosophy in general. Thus, successive academic meetings, mainly relating to the anniversary of Ingarden’s death, were organized by Władysław Stróżewski and Adam Węgrzecki and held at five-year intervals, i.e. in 1975, 1980, and 1985. A longer interval, between 1985 and 2010, was divided by two conferences associated with another important event in Ingarden’s life. In 1993, marking the hundredth anniversary of the philosopher’s birth, two conferences were held: one generally philosophical, the other aesthetic. Finally, an event was to take place on the fiftieth anniversary of his death, in 2020. However, this international congress, one of whose goals was to summarize the work that had been done on the Roman Ingarden Digital Archive since 2016, did not come to fruition. The unfavorable circumstances imposed by the global coronavirus pandemic forced the organizers to postpone the deliberations of the congress to 2021.

The above-mentioned academic session in 1971 was a form of bidding goodbye and paying respects to an exceptional man of philosophy, a righteous and tireless man. It was not—and could not—serve as a summary of his scientific achievements for several reasons. Penetration of Ingarden's philosophical thought demanded profound research, for which a decidedly longer period of time was necessary. The goal consisted not only of fully understanding this thought in its comprehensive, systemic approach, but also of achieving an expanded comparative interpretation. In the former case, it was a question of going beyond Ingarden himself, in order to reach areas he had indicated but which had not been given to him to enter and investigate himself. These most important research fields included the transgression of ontology into metaphysics, as well as the progression from the theory of cognition into its criteriology and, similarly, from the philosophy of humankind into the corresponding metaphysics, emphasizing, in both cases, the specific Ingardenian understanding of metaphysics. In the latter case, that of comparative analyses, an equally great distance in time and thought was essential. Comparative studies of Ingarden's philosophy with the thought of Edmund Husserl, Edith Stein, and other phenomenologists required great attention and perseverance.

Finally, we cannot overlook two facts with an important bearing on research on Ingarden's thought: first, familiarity with all of the philosopher's works, and secondly, the translations of these works into the world's languages. In both cases, time was essential. In the former case, following the philosopher's death, several decades passed before his remaining works were published, including, in order: *At the Foundations of the Theory of Knowledge* (1971), *Little Book about Man* (1972), *On the Theory of Language and the Philosophical Foundations of Logic* (1972), *Introduction to Husserl's Phenomenology* (1974), *The Cognition of the Literary Work of Art* (1976), *The Controversy over the Existence of the World*, volume III (1981), *Lectures and Discussions on Aesthetics* (1981), *Lectures on Ethics* (1989), and *Studies on the Theory of Cognition* (1995). Ingarden—despite a lifetime devoted to original academic work and efforts to publish his results—was unable to share his so very prolific and important works with other researchers. Even today, fifty years after his death, this philosopher's *opus magnum*—as we know—has not yet been completed.

Original publications in foreign languages constituted an extremely important factor in the worldwide reception of Ingarden's *oeuvre*. This issue was particularly difficult. As we know, Ingarden published his first academic works in German during the interwar period; these immediately met with interest and a widespread philosophical response. However, following the change in the political system in Poland after the Second World War, this option practically ceased to exist. Moreover, it was impossible to translate Ingarden's most important philosophical works into at least two European languages, English and German—and it was precisely in these languages that important philosophical debates—in which the Polish philosopher might have played a significant role, both in the sense of comparative analyses and in an independent sense, as an exponent of his own thoughts¹—were conducted. It is gratifying to point out that Ingarden's works have now been translated into over a dozen European and non-European languages.² But this gratification is seasoned with a dram of bitterness. The image of philosophy, like that of all other scientific disciplines, has undergone a profound change, and it can be safely stated that Ingarden's philosophical thought, although its importance among the world's philosophical achievements is beyond question, has lost its freshness.

The introduction of Ingarden's philosophical views into international circulation bestowed new significance on Polish philosophical thought in general, and on Polish phenomenology in particular. The narrow circle of philosophers from the Lviv-Warsaw School known in the Western world was expanded to include the academic achievements of an outstanding representative of Polish phenomenology, substantially enriching the realm of global philosophical thought. Foreign publications have proved to be particularly important here, enabling international discussion of many of Ingarden's philosophical theses. These discussions have been of both an internal character, defining essential points in relation to Husserl and

¹ Restrictions were also placed on his conference trips, which additionally ruled out the establishment of contacts, scientific exchange of thoughts, and the opportunity to acquire literature.

² See *Słownik pojęć filozoficznych Romana Ingardena* [A Dictionary of the Philosophical Concepts of Roman Ingarden], eds. A. J. Nowak and L. Sosnowski (Kraków: Universitas 2001), 325-8.

other phenomenologists, and an external, situating Ingarden in relation to other schools or methods of practicing philosophy. Above all, however, these publications have resulted in disseminating of Ingarden's philosophy.

The present book illustrates this precise approach to Ingarden's philosophy and to contemporary philosophy in general. Significantly, the articles contained herein are the work of authors representing various research centers around the world. This undoubtedly demonstrates that Ingarden's philosophical thought is still inspiring, regardless of whether the researcher interprets it positively or negatively. At the same time, it should be emphasized that the present volume is not a commemorative book devoted solely to the person and thoughts of Ingarden. The open formula of the Congress was intended to encourage and invite researchers representing various schools of philosophical thinking (and thus those close to as well as those distant from phenomenology) to publish in the present monographic volume. This applies to polemics both within and without the realm of phenomenology. In each case, we are dealing with a substantive discussion which may serve as an inspiration for readers interested in an assortment of philosophical problems. The statements presented here are offered in the spirit of research and a creative exchange of views.

The present book consists of two parts, with chapters by Polish and foreign authors. The problems presented herein are as varied as the research interests of their authors. Thus, the first part, "Recent Trends in Phenomenology," concerning Ingarden's views, or phenomenology as broadly understood, contains five chapters.

Aleksandra Gomułczak, in "Izydora Dąmbska's Study on Ingarden's and Frege's Philosophy of Language in View of the Contemporary Discussion about the Relationship Between Phenomenology and Analytic Philosophy," presents a comparative research study by Izydora Dąmbska in which she analyses the philosophy of the language of Ingarden and Frege (first part), followed by the author's own analyses devoted to Ingarden's concept of language (second part).

Piotr Janik, in "Ingarden's Legacy: Responsibility as Legal and Beyond" analyzes the concept of responsibility in Ingarden's philosophy, relating it to the corresponding understanding in the thought of Edith Stein. This involves extending Ingarden's approach to the sphere of the "living body"

and “personal touch” postulated by Stein, which, through enriching the concept of intentionality, enables access to values through feeling.

Dalius Jonkus, in “Formalism and Phenomenology in the Aesthetics of Vasily Seseman,” aims at analyzing the relationship between formalism and phenomenology in the aesthetics of Vasily Seseman, indicating the dual structure of the presented text: the first part contains an analysis of the essential features of formalistic art history, whereas the second presents the changes in Seseman’s views, from the concept of an artistic form to that of an aesthetic structure, resulting in a combination of formalism and phenomenology.

Michael Raubach, in “The Enduring Importance of Roman Ingarden for Reception Theory,” defends the thesis that ontology constitutes Ingarden’s main contribution to literary theory. According to this article, the philosopher occupies a position midway between idealism and realism, which enables him, while preserving the basic linguistic function of transmitting meaning, to maintain the formal reality of a literary work of art on one hand and to subjectively assess aesthetic value on the other.

Rafał Solewski, in “The Concept of Stratification of the Work of Art in the Aesthetic Thought of Roman Ingarden and Władysław Stróżewski in Relation to Contemporary Art: On the Example of an Analysis and Interpretation of an Installation by Arthur Jafa,” analyses the influence of Ingarden’s philosophy on the aesthetic views of Władysław Stróżewski, with particular emphasis on aspects such as the intentional nature of a work of art, its multi-layered structure, and the placement therein of aesthetically valuable qualities and qualities of aesthetic value. In this context, the author analyzes Arthur Jafa’s installation *The White Album*, which won first prize at the 2019 Venice Biennale.

The second part of the book, “Recent Trends in Contemporary Philosophy,” presents studies independent of Ingarden, i.e. of phenomenology in general, by scholars from various academic centers.

Aleksandra Derra, in “Beyond the Nature/Culture Division: Building Complementary Knowledge on Disease,” aims at presenting successful instances of building complementary knowledge on disease which transcend the traditional division between natural and socio-cultural sciences, which in effect means taking into account the postulate of “new feminist

materialism” in order to combine the results of research in physics, biology, the humanities, and the social sciences.

Dirk Franken, in “On Good and Bad Reasons for Endorsing Mereological Hylemorphism,” presents an analysis of hylemorphism in its two aspects, vertical and horizontal, critically applying the results of the analysis to mereological hylemorphism.

Sonia Kamińska, in “Externalist and Internalist Interpretations of Aristotle’s *De Anima* 3.5: The Psychology of Alexander of Aphrodisias as a Possible Remedy for the Thomistic Monopoly: Introductory Considerations,” focuses her attention on Aristotle’s *De Anima* 3.5 in the interpretation of Alexander of Aphrodisias, who proposes a solution to the difficulties associated with *nous poiētikos*, or the active mind, occupying an external position in the dispute with the internalist approach represented by Thomas of Aquinas. The author resolves the dispute by assigning greater value to Alexander’s interpretation, considering at the same time that it has been unjustly forgotten in the context of the history of philosophy.

Kamil Lipiński, in “The Fragmentary Condition of Aesthetics at the Turn of 21st Century,” presents an analysis of the views of the French phenomenologist Jean-Luc Nancy concerning the problem of fragmentation that characterizes romantic and modernist literature.

The editors of the present book express the hope that the reader interested generally in phenomenology and philosophy will find material of interest in the presented volume, inspiring him or her to further reflections and research.

Dominika Czakon, Natalia Anna Michna, Leszek Sosnowski

The present book is an illustration of current approach to Roman Ingarden's philosophy and to contemporary philosophy in general. Significantly, the articles contained herein are the works of authors representing various research centers around the world. This clearly demonstrates that Ingarden's philosophical thought continues to be inspiring, regardless of whether individual researchers interpret it positively or negatively. At the same time, it should be emphasized that the present volume is not a commemorative publication devoted solely to the person and thought of Ingarden. The open formula of the book was intended to encourage and invite researchers representing various schools of philosophical thinking (both close to as well as distant from phenomenology) to publish in the present monographic volume. This applies to polemics both within and without the realm of phenomenology. In each case, we are dealing with an in-depth discussion which may serve as an inspiration for readers interested in a plethora of philosophical problems. The statements presented in this volume are offered in the spirit of research and creative exchange of views.



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