



Professor Andrzej Wierciński

Prof. rer. soc. (Education), **Prof. h. c. artes liberales** (IIH), **Dr. theol. Habil.** (University of Freiburg), **Dr. theol.** (University of Munich), **Dr. phil.** (Catholic University of Lublin)

Distinguished Professor, Faculty of *Artes Liberales*, University of Warsaw

Invited Honorary Professor in Philosophy, University of Coimbra

Professor of Philosophy, External Member of the Institute of Philosophy, University of Augsburg

Visiting Professor, Interdisciplinary Studies, University of British Columbia, Vancouver

President of the International Institute for Hermeneutics

President of *Agora Hermeneutica*, International Institute for Hermeneutics

Editor-In-Chief, *Analecta Hermeneutica*

Editor-In-Chief, *International Studies in Hermeneutics and Phenomenology*, LIT

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CURRICULUM VITAE

DEGREES AND ACADEMIC TITLES

- Distinguished Professor, University of Warsaw (2023).
- Professor of Liberal Arts, Faculty of *Artes Liberales*, University of Warsaw (2022-).
- Professor *rerum socialium* (education), Decision of the President of the Republic of Poland of September 28, 2020.
- Professor of General Education and Philosophy of Education, Department of Education, University of Warsaw (2015-2021).
- Außerplanmäßiger Professor (Professor *extra numerum*), Philosophy of Religion, Albert-Ludwigs-Universität in Freiburg i.Br. (2012-2016).
- Dr. theol. Habil. and Privatdozent in Philosophy of Religion, July 2007, Albert-Ludwigs-Universität in Freiburg i.Br.
- Habilitationsschrift: *Hermeneutics Between Philosophy and Theology: The Imperative to Think the Incommensurable*
Reviewers: Prof. Dr. Dr. Markus Enders
Prof. Dr. Magnus Striet
- Dr. theol. (summa cum laude), December 1996, Ludwig-Maximilians-Universität in München
Dissertation: *Der Dichter in seinem Dichtersein: Versuch einer philosophisch-theologischen Deutung des Dichterseins am Beispiel von Czesław Miłosz*
Supervisor: Prof. Dr. Gerhard Ludwig Müller
- Dr. phil., May 30, 1990, Katolicki Uniwersytet Lubelski in Lublin
Dissertation (in Polish and German): *Scholastyczne uwarunkowania metafizyki Gustawa Siewertha. Studium historyczno-krytyczne w aspekcie teorii "niepamięci bytu" Martina Heideggera. Die scholastischen Vorbedingungen der Metaphysik Gustav Siewerths. Eine historisch-kritische Studie mit Bezug auf die Seinsvergessenheitstheorie von Martin Heidegger*
Supervisor: Prof. dr hab. Stanisław Wielgus
- MA in Theology (with distinction), November 1984, Katolicki Uniwersytet Lubelski in Lublin
Thesis: *Funkcja języka w hermeneutyce Hansa-Georga Gadamera, [The Role of Language in Hans-Georg Gadamer's Hermeneutics]*
Supervisor: Prof. dr hab. Czesław Stanisław Bartnik

ACADEMIC POSITIONS AND AWARDS

- 2022- International Faculty Advisory Committee Member at the Interdisciplinary Studies Graduate Program, University of British Columbia, Vancouver, Canada,
<https://isgp.ubc.ca/about/isgp-faculty-advisory-committee-fac/>

- 2022- Visiting Professor, Interdisciplinary Studies Graduate Program, University of British Columbia, Vancouver, Canada

- 2022 - Invited Honorary Professor in Philosophy, University of Coimbra, Faculty of Arts and Humanities, Department of Philosophy, Communication, and Information. Invited Honorary Professor in the Erasmusmundus Project, a global network of research and teaching established by the University of Coimbra, the Université de Toulouse — Jean Jaurés, the Universitat Autònoma de Barcelona, the UC Louvain, the Bergische Universität Wuppertal, the University of Memphis, the Univerzita Karlova, the UF - São Carlos (Brasil) and the UNILAB.

The 2021 – Blue Diamond Hermes Award for an outstanding contribution to hermeneutics and interpretive approach to our being in the world with others

October 2021 – Member of the Research Centre for Greek Philosophy, Ακαδημία Αθηνών/ Academy of Athens, Greece

2021 – *Profesor honoris causa*, International Institute for Hermeneutics

November 2019 – Guest Professor, Arizona State University, Barrett, The Honors College, Phoenix, USA

The 2019 Hermes Award: A Book of the Year in Phenomenological Hermeneutics for Andrzej Wierciński, *Existential Hermeneutics: Understanding as the Mode of Being in the World* and *Hermeneutics of Education: Exploring and Experiencing the Unpredictability of Education* (Zürich: LIT Verlag, 2019)

October-November 2018 – Guest Professor, Arizona State University, Barrett, The Honors College, Phoenix, USA

2018 - Expert for Horizon 2020 ETHICS APPRAISAL SCHEME

2018 – Expert for Life Sciences, the Alexander von Humboldt Foundation

June-July 2018 - Guest Professor, University of Augsburg, Germany, *Bildung in the Anthropocene: Cultivating the Relationship of Human Beings with Nature*

October/November 2017 – Guest Professor, Faculty of Education, Department of Educational and Counselling Psychology, and Special Education, University of British Columbia, Vancouver, Canada

WS 2016/2017- Member of the Institute of Philosophy/Professor, University of Augsburg, Germany

WS 2015/2016 - Professor of General Education and Philosophy of Education, Faculty of Education, University of Warsaw

2014 - Professor of Philosophy and Head of the Department of Philosophy, St Augustine College of South Africa, offered November 28, 2014, not accepted

SS 2012 - Visiting Professor, Barrett, the Honors College and The New College of Interdisciplinary Arts and Sciences, Arizona State University, USA

WS 2011/2012 - Professor of Philosophy of Religion (Lehrstuhlvertretung for Prof. Dr. Dr. Markus Enders (Sabbatical leave), Albert-Ludwigs-Universität in Freiburg i.Br.

The 2010 Hermes Award: A Book of the Year in Phenomenological Hermeneutics for Andrzej Wierciński, *Hermeneutics between Philosophy and Theology: The Imperative to Think the Incommensurable* (Zürich: LIT Verlag, 2010).

SS 2009 - Research Professor in Hermeneutics, Instituto de Investigaciones Filológicas, Centro de Estudios Clásicos, Universidad Nacional Autónoma de México

SS 2007-2016 Privatdozent/Professor of Philosophy of Religion at the Albert- Ludwigs-Universität in Freiburg i.Br.

2002-2007- Research Professor in Hermeneutics, University of Toronto, Canada

2001 - President-Founder of the International Institute for Hermeneutics

2000-2002 - Research Professor in Hermeneutics, St. Bonaventure University, St. Bonaventure, NY

1999-2002 - Visiting Scholar at the Department of Philosophy, University of Toronto

1997-1999 - Visiting Fellow at the Pontifical Institute of Mediaeval Studies, Toronto, and Visiting Scholar at the Department of Philosophy, University of Toronto

1993-1997 - Researcher at the Department of Philosophy, Ludwig-Maximilians-Universität in München and Philosophische Hochschule, München

1992-1993 - Research Fellow at the Department of Philosophy, University of California at Berkeley

Summer 1992 - Researcher at the Department of Philosophy, Ludwig-Maximilians-Universität in München and Philosophische Hochschule München

Spring 1992 - Visiting Scholar at the Department of Philosophy, Boston College, Boston

Fall 1991 - Researcher at the Department of Philosophy, Ludwig-Maximilians-Universität in München and Philosophische Hochschule München

Summer 1991 - Visiting Scholar at the Department of Philosophy, Boston College, Boston

Spring 1991 - Researcher at the Department of Philosophy, Albert-Ludwigs-Universität in Freiburg i.Br.

1986-1990 Teaching Assistant, Lecturer, and Fellow at Gustav Siewerth Akademie in Bierbronnen

Publications

A. Books

- *Hermeneutics of Education: Exploring and Experiencing the Unpredictability of Education* (Zürich: LIT Verlag, 2019).

- *Existential Hermeneutics: Understanding as the Mode of Being in the World* (Zürich: LIT Verlag, 2019).

- *Hermeneutik und Metaphysik: Bildung im Gespräch zwischen Philosophie, Theologie und Dichtung* (Zürich: LIT Verlag, 2017).

- *Hermeneutics between Philosophy and Theology: The Imperative to Think the Incommensurable* (Zürich: LIT Verlag, 2010).

- *Philosophizing with Gustav Siewerth: A New German Edition with Facing Translation of "Das Sein als Gleichnis Gottes"/"Being as Likeness of God," And A Study, "From Metaphor and Indication to Icon: The Centrality of the Notion of Verbum in Hans-Georg Gadamer, Bernard Lonergan, and Gustav Siewerth"* (Konstanz: Verlag Gustav Siewerth Gesellschaft, 2005).

- *Inspired Metaphysics? Gustav Siewerth's Hermeneutic Reading of the Onto-Theological Tradition* (Toronto: The Hermeneutic Press, 2003).

- *Das Miteinander: Grundzüge einer Sorge um den Menschen in seinem Unterwegssein* (Guernsey: Elan & Son, 1997).

- *Der Dichter in seinem Dichtersein: Versuch einer philosophisch-theologischen Deutung des Dichterseins am Beispiel von Czesław Miłosz* (Frankfurt a.M.: Peter Lang, 1997).

- *Die scholastischen Vorbedingungen der Metaphysik Gustav Siewerths: Eine historisch-kritische Studie mit Bezug auf die Seinsvergessenheitstheorie von Martin Heidegger* (Frankfurt a.M.: Peter Lang, 1991).

- *Scholastyczne uwarunkowania metafizyki Gustawa Siewertha: Studium historyczno-krytyczne w aspekcie teorii "niepamięci bytu" Martina Heideggera* (Wadhurst: Elan & Son, 1990).

- *Über die Differenz im Sein: Metaphysische Überlegungen zu Gustav Siewerths Werk* (Frankfurt a.M.: Peter Lang, 1989).

B. Edited Books

- Luis Umbelino, and Andrzej Wierciński, ed., *The Beauty and Challenge of Thinking: Gadamer, Ricoeur, and the Inexhaustibility of the Hermeneutic Horizons* (Leiden: Brill/Fink, 2025, in preparation).

- Luis Umbelino, Justin Snell, and Andrzej Wierciński, ed., *Hermeneutics of Architecture: Dwelling in the Horizon of Finitude* (Leiden: Brill/Fink, 2025, in preparation).

- Andrzej Wierciński, ed., *Synodality: Learning toward Being Together in the World with Others* (Leiden: Brill/Fink, 2025, in preparation).

- Maria Luisa Portocarrero, Luis Umbelino, and Andrzej Wierciński, ed., *Conviction: Finitude, Freedom, and the Hermeneutics of Selfhood* (Leiden: Brill/Fink, 2024).

- Kamila Drapała, Barbara Weber, Klaudia Węc, and Andrzej Wierciński, ed., *Subject, Identity, and Care: Educational (Dis)closures* (Leiden: Brill/Fink, 2024).

- Klaudia Węc and Andrzej Wierciński, ed., *Ryzyko jako warunek rozwoju. Transformatywne aspekty hermeneutyki edukacji, [Welcoming Risk as a Condition of Personal Growth and Development: Transformative Aspects of the Hermeneutics of Education]* (Toruń: Wydawnictwo Adam Marszałek, 2017).

- *Hermeneutics-Ethics-Education* (Münster: LIT Verlag, 2015).

- Dariusz Skórczewski and Andrzej Wierciński, ed., *Melancholia: The Disease of the Soul* (Lublin: Wydawnictwo KUL, 2014).

- Maria Luisa Portocarrero, Luis Umbelino, and Andrzej Wierciński, ed., *The Hermeneutic Rationality/La rationalité herméneutique* (Münster: LIT Verlag, 2012).

- *Gadamer's Hermeneutics and the Art of Conversation* (Münster: LIT Verlag, 2011).

- Sean McGrath and Andrzej Wierciński, ed., *A Companion to Heidegger's "Phenomenology of Religious Life"* (Amsterdam: Rodopi, 2010).

- Edward Fiała, Dariusz Skórczewski, and Andrzej Wierciński, ed., *Interpreting the Self: Hermeneutics, Psychoanalysis, and Literary Studies* (Lublin: Wydawnictwo KUL, 2009).

- *Between Description and Interpretation: The Hermeneutic Turn in Phenomenology* (Toronto: The Hermeneutic Press, 2005).

- *Between Friends: The Hans Urs von Balthasar and Gustav Siewerth Correspondence (1954-1963): A Bilingual Edition*, ed. and trans. Andrzej Wierciński (Konstanz: Verlag Gustav Siewerth Gesellschaft, 2005).

- Jan Sochoń and Andrzej Wierciński, ed., *Studia z Filozofii Boga, religii i człowieka*, vol. 3: *Filozofia wobec tajemnic wiecznych 3* (2005).

- *Between Suspicion and Sympathy: Paul Ricoeur's Unstable Equilibrium* (Toronto: The Hermeneutic Press, 2003).

- *Between the Human and the Divine: Philosophical and Theological Hermeneutics* (Toronto: The Hermeneutic Press, 2002).

- *Zwischen Natur und Kultur. Die Autobiographie eines Diplomaten und Malers: Hans Karl von Zwehl*, ed. Andrzej Wierciński and Ella Dunkley, with an Introductory Essay by Andrzej Wierciński (Wadhurst: Elan & Son, 1992).

C. Journals

Analecta Hermeneutica - Editor in Chief, <https://www.iih-hermeneutics.org/analecta-hermeneutica> (Scopus Journal)

Guest Co-Editor – *The Dialectic of Power*, *Studia z Teorii Wychowania /Studies In the Theory of Education* 43 (2023).

Guest Co-Editor – *Hermeneutics and Literature*, *Phainomena* (2-3/2022).

Guest Editor - *Rediscovering and Revaluating the Urgency of Thinking in the Time of Crisis*, *Ruch Filozoficzny* 76, no. 4 (2020)

Guest Co-Editor – *Hermeneutics of Education*, *Phainomena* (2019).

Guest Editor - *Hermeneutics of Dis-ability: Dis-advantage, De-privation, De-fect, and Discrimination*, *Disability and Rehabilitation* (2019) and (2020).

Guest Editor – *Thinking with Paul Ricoeur*, *Forum Philosophicum* 22, vol. 2 (2017).

Guest Editor - *Education as the Culture of Questioning: The Adventure of Learning, Pedagogical Culture: An International Journal of Education* no. 2 (2015) and no. 2 (2016), <http://www.pedagog.uw.edu.pl/kulturapedagogiczna/index.php>.

Guest Editor – *Hermeneutics and Education*, *Studia Paedagogica Ignatiana* vol. 18 (2015), <http://apcz.pl/czasopisma/index.php/SPI>.

Guest Co-Editor – *Hermeneutyczne inspiracje dla edukacji, edukacyjne wyzwania dla*

hermeneutyki/Hermeneutic Inspirations for Education and Educational Challenges for Hermeneutics, *Kwartalnik Pedagogiczny/Pedagogical Quarterly* 236, no. 2 (2015), <http://www.kp.edu.pl/>

Guest Editor - *Heidegger and Hermeneutics*, *Studia Philosophiae Christianae* 49, no. 4 (2013) and 50, no. 1 (2014), <http://spch.uksw.edu.pl/>

D. Articles and Book Chapters

- “The (Un)Concealment of Conviction as Dialogical Openness: Poetry and the Hermeneutics of the Unsaid,” in Maria Luisa Portocarrero, Luis Umbelino, and Andrzej Wierciński, ed., *Conviction: Finitude, Freedom, and the Hermeneutics of Selfhood* (Leiden: Brill/Fink, 2024).

- “The Call to Conviction: Practical Wisdom, Self-Examination, and Ethical Action,” in Maria Luisa Portocarrero, Luis Umbelino, and Andrzej Wierciński, ed., *Conviction: Finitude, Freedom, and the Hermeneutics of Selfhood* (Leiden: Brill/Fink, 2024).

- “Facing Modern Crises with Conviction,” in Maria Luisa Portocarrero, Luis Umbelino, and Andrzej Wierciński, ed., *Conviction: Finitude, Freedom, and the Hermeneutics of Selfhood* (Leiden: Brill/Fink, 2024).

- Maria Luisa Portocarrero, Luis Umbelino, and Andrzej Wierciński, “Conviction and the Human Condition: Navigating Finitude, Freedom, and the Search for the Self,” in Maria Luisa Portocarrero, Luis Umbelino, and Andrzej Wierciński, ed., *Conviction: Finitude, Freedom, and the Hermeneutics of Selfhood* (Leiden: Brill/Fink, 2024).

- “Rozmowa, która nas prowadzi,” (“The Conversation That Leads Us”), in Anna Babicka-Wirkus, Riccardo Campa, and Monika Jaworska-Witkowska, ed., *W trosce o nieobecne dyskursy (Caring for Absent Discourses)* (Toruń: Wydawnictwo Adam Marszałek, 2024), 330-341.

- “The Happening of Education as an Unfinished Project,” in Kamila Drapała, Barbara Weber, Klaudia Węc, and Andrzej Wierciński, ed., *Subject, Identity, and Care: Educational (Dis)closures* (Leiden: Brill/Fink, 2024), 353-384.

- Barbara Weber and Andrzej Wierciński, “The Event-like Phenomenology of Educational (Dis)closures: Learning toward Understanding,” in Kamila Drapała, Barbara Weber, Klaudia Węc, and Andrzej Wierciński, ed., *Subject, Identity, and Care: Educational (Dis)closures* (Leiden: Brill/Fink, 2024), IX-XXVII.

- “Hermeneutics of the Dogma: Thinking from the Beginning and Thinking the Beginning,” in Robert Wozniak, ed., *Dogma and Method: Toward Interdisciplinarity in Dogmatic Theology* (Tübingen: Mohr Siebeck, 2024), 191-206.

- “A Hermeneutic Inquiry into Alterity: Beyond Acknowledging the Otherness of the Other,” in Michael Schulz and Roberto Hofmeister Pich, ed., *Religion, Ethics, and Otherness: Theological*

and Philosophical Perspectives on the Migrant and the Foreigner (Leiden: Brill/Vandenhoeck & Ruprecht Unipress, 2024).

- "A New Beginning: On the Power and Powerlessness (*Macht und Ohnmacht*) of Thinking and Believing," *Rocznik Teologii Katolickiej (The Annual of Catholic Theology)* 22 (2023): 260-278. DOI: 10.15290/rtk.2023.22.15

- "Living with the Perplexities of Our Being in-the-world with Others: The Paradox of Bildung," *Studia z Teorii Wychowania/Studies In the Theory of Education* 43 (2023): 441-461.

- "The Dialectics of Power and the Irrevocability of Time (*Unwiderrufflichkeit der Zeit*)," *Studia z Teorii Wychowania/Studies In the Theory of Education* 43 (2023): 19-41.

- Bogusław Milerski and Andrzej Wierciński, "The Hermeneutic Paradox: The Secret Power of Education as Self-education," *Studia z Teorii Wychowania/Studies In the Theory of Education* 43 (2023): 7-17.

- "Czymże jest życie bez przyjaźni, która daje pocieszenie?" in Agnieszka Gralewicz, Jacek Grzybowski, and Grzegorza Kurpa, ed., *Miłość ratująca myślenie* (Warszawa: PIW, 2023): 130-162.

- "*De Profundis: Fragilitas Boni, Dolorum Tempus et Capacitas Interpretandi*," *Phainomena* 31, no. 120-121 (2022): 7-27. DOI: 10.32022/PHI31.2022.120-121.1 UDC: 801.7.

- "Poetic (Dis)closures: In Conversation with Małgorzata Hołda's Hermeneutic Reading of Literature," *Phainomena* 31, no. 120-121 (2022): 507-533. DOI: 10.32022/PHI31.2022.120-121.23 UDC: 165.1.

- "*Ecquid est vita sine amicitiae consolatione?*" *Analecta Hermeneutica* 14, no. 2 (2022): 1-32.

- "Hermeneutik der Bildung: Bildung als Grundmodus des menschlichen Weltverhältnisses," in Susanne Moser and Hans-Walter Ruckenbauer, ed., *Säkularismus, Postsäkularismus und die Zukunft der Religionen: Festschrift für Yvanka B. Raynova zum 60. Geburtstag* (Stuttgart: Springer/Metzler, 2022), 489-505.

- "Agora Hermeneutica," *Analecta Hermeneutica* 14, no. 1 (2022): 1-6.

- "Hermeneutyka dogmatu: Myślenie od samego początku (ἀρχή) i myślenie początku," in Robert Wozniak, ed., *Dogmat i Metoda* (Krakow: WAM, 2021), 185-205.

- "Rediscovering and Revaluing the Urgency of Thinking in the Time of Crisis," *Ruch Filozoficzny*, 4 (2020): 7-14.

- "Learning toward Understanding the Tradition that We Are," in Mira M. Zalaznik and Dean Komel, ed., *Europe at the Crossroads of the Contemporary World 100 Years after the Great*

War/Europa an den Scheidewegen der gegenwärtigen Welt 100 Jahre nach dem Großen Krieg (Ljubljana: Inštitut Nove revije, 2020), 315-335.

- "Phronetic Education to Integrity. Capability, Courage, and Passion for Thinking," *Phainomena* 28 (110-11), no. 4 (2019): 5-15.

- "Hans-Georg Gadamer," in *The Oxford Handbook of Phenomenological Psychopathology*, ed., Giovanni Stanghellini, Andrea Raballo, Matthew Broome, Anthony Vincent Fernandez, Paolo Fusar-Poli, and René Rosfort (Oxford: Oxford University Press, 2018). DOI: 10.1093/oxfordhb/9780198803157.013.8.

- "The Hermeneutics of Lived Time: Education as the Way of Being," in Paul Fairfield and Saulius Geniusas, ed., *Relational Hermeneutics: Essays in Comparative Philosophy* (Bloomsbury: London, 2018), 52-62. 10.5040/9781350077959.0009.

- "Między miłością a nie-miłością: Kapłański Akcent," [Between Love and Non-Love: A Vision of a Priest] in *RYSopis kapłana. Wizerunek księdza w kulturze polskiej w XXI wieku*, [The Profile of a Priest: The Image of a Priest in Polish Culture in the XXI Century], ed., Łukasz Janicki (Lublin: Gaudium, 2018).

- "Paul Ricœur's Hermeneutics of the Beauty of Unpredictability," *Forum Philosophicum* 22, no. 2 (2017): 119-126.

- "Między miłością a nie-miłością: Kapłański Akcent," [Between Love and Non-Love: A Vision of a Priest] *Akcent* 3 (2017): 89-91.

- "Hegel's Phenomenology of Unhappy Consciousness: The Dialectic of the *Phenomenology of Spirit* as the Education of Consciousness," *Forum Philosophicum* 22, no. 1 (2017): 65-79. DOI:10.5840/forphil20172214.

- "Hermeneutyka gościnności: Dobroć i hojność," [Hermeneutics of Hospitality: Goodness and Generosity] in Joanna Madalińska-Michalak, ed., *O nową jakość edukacji nauczycieli*, [For A New Quality of Teachers' Education] (Warszawa; Wydawnictwa Uniwersytetu Warszawskiego, 2017), 69-78.

- "Ryzyko edukacji: życiowe wyzwanie," [The Risk of Education: An Existential Challenge], in Klaudia Węc and Andrzej Wierciński, ed., *Ryzyko jako warunek rozwoju: Transformatywne aspekty hermeneutyki edukacji*, [Welcoming Risk As A Condition of Personal Growth and Development: Transformative Aspects of the Hermeneutics of Education] (Toruń: Wydawnictwo Adam Marszałek, 2017), 415-429.

- "Hermeneutyczna edukacja ku rozumieniu: edukacja siebie i wola ponoszenia ryzyka porażki," [Hermeneutic Education to Understanding: Self-Education and the Willingness to Risk Failure], in Klaudia Węc and Andrzej Wierciński, ed., *Ryzyko jako warunek rozwoju: Transformatywne aspekty hermeneutyki edukacji*, [Welcoming Risk As A Condition of Personal Growth and

Development: Transformative Aspects of the Hermeneutics of Education] (Toruń: Wydawnictwo Adam Marszałek, 2017), 38-59.

- "Gespräch als die Fleischwerdung des Wortes: Unterwegs zum (un)möglichen Verstehen," *Roczniki Teologiczne, [Annals of Theology]* 62, no. 2 (2015): 47-68. **crossref** <http://dx.doi.org/10.18290/rt.2015.62.2-3>.

- "Educative Encounter as a Meeting of People in Need," in Andrzej Wierciński, ed., *Hermeneutics-Ethics-Education* (Münster: LIT Verlag, 2015), 491-504.

- "Niewyczerpalność rozumienia: Od *verbum interius* do *verbum entis*," [The Inexhaustibility of Understanding: From *verbum interius* to *verbum entis*], in Jacek Kempa and Marta Giglok, ed., *Słowo, doświadczenie, tajemnica, [The Word, the Experience, and the Mystery]* (Katowice: Uniwersytet Śląski, 2015), 15-28.

- "Egzystencja hermeneutyczna jako egzystencja fronetyczna: Radykalizm ludzkiej odpowiedzialności," [Hermeneutic Existence as Phronetic Existence: Radicality of Human Responsibility], *Kwartalnik Pedagogiczny* 236, no. 2 (2015): 204-228.

- "Melancholia, Depression, Sadness: The Disease of the Soul and the Imperative of the Care for the Soul," in Dariusz Skórczewski and Andrzej Wierciński, ed., *Melancholia: The Disease of the Soul* (Lublin: Wydawnictwo KUL, 2014), 235-266.

- "Questioning the Limits of Interpretation: The Intrinsic Challenges to Hermeneutics and Psychoanalysis," in Hermann Lang, Paweł Dybel, and Gerda Pagel, ed., *Grenzen der Interpretation in Hermeneutik und Psychoanalyse* (Würzburg: Königshausen & Neumann, 2014), 295-315.

- "Hermeneutyczne rozumienie In-karnacji/W-cielenia i Eucharystii: 'Tenebrae' Paul Celana i interpretacyjny charakter komunii poprzez ciało, krew i obraz," [Hermeneutic Understanding of the Incarnation and the Eucharist: Paul Celan's 'Tenebrae' and the Interpretive Nature of Communion through Body, Blood, and Image] *Przestrzenie Teorii [Spaces in Theory]* 21 (2014): 299-308.

- "The Lingual Mediation of Being and the Infinite Process of Understanding: Gadamer's Radicalization of Heidegger's Question of Being," *Studia Philosophiae Christianae* 50, no. 1 (2014): 249-275.

- "Hermeneutics of Medicine: The Phronetic Dimension of Medical Ethics," in Aleksander Bobko, ed., *Etyka wobec współczesnych wyzwań: Wybrane aspekty, [Ethics facing Contemporary Challenges: Selected Aspects]* (Rzeszów: Uniwersytet Rzeszowski, 2013), 19-28.

- "Hermeneutic Notion of a Human Being as an Acting and Suffering Person," *Ethics in Progress* 4, no. 2 (2013): 18-33.

- "Trinity and Understanding: Hermeneutic Insights," in Giulio Maspero and Robert Woźniak, ed., *Rethinking Trinitarian Theology: Disputed Questions and Contemporary Issues in Trinitarian Theology* (New York: Continuum, 2012), 289-307.
- "Thinking Limits: Language and the Event of Incarnation," *Analecta Hermeneutica* (2012).
- "Phronesis as the Mediation between Logos and Ethos: Rationality and Responsibility," in Maria Luisa Portocarrero, Luis Umbelino, and Andrzej Wierciński, ed., *The Hermeneutic Rationality/La rationalité herméneutique* (Münster: LIT Verlag, 2012), 73-86.
- "Paula Ricoeura antropologiczna hermeneutyka osoby jako l'homme capable," [Paul Ricoeur's Anthropological Hermeneutics of a Person as l'homme capable], *Analiza i Egzystencja* 19 (2012): 161-176. *Homo interpretativus: Obraz człowieka w filozofii hermeneutycznej*, [Homo interpretativus: The Notion of a Human Person in Hermeneutic Philosophy], ed. Andrzej Przyłębski.
- "We Must Interpret: The Hermeneutic Retrieval of Philosophical Tradition - Andrzej Wierciński in Conversation with Boyd Blundell," *Analecta Hermeneutica* 3 (2011).
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E. Introductions/Prefaces/Endorsements

- Endorsement: Piotr Janik, Magdalena Kozak, Robert Grzywacz, and Szczepan Urbaniak, *The Faces of Contemporary Phenomenology: The Quest for Relevance* (Wiesbaden: Harrassowitz Verlag, 2021).
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- Endorsement: Paulina Sosnowska, *Hannah Arendt and Martin Heidegger: Philosophy, Modernity, and Education* (Lanham, Md.: Lexington Books, 2019).
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- Klaudia Węc, *Granice i transgresje współczesnego wychowania. Kontestacyjny wymiar pedagogiki krytycznej i jej praktyczne implikacje, [Limits and Transgressions of Contemporary Education: Contestative Aspect of Critical Pedagogy and Its Practical Implications]* (Toruń: Wydawnictwo Adam Marszałek, 2015), I-V.
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F. Selected Reviews and Obituaries

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- Urszula Zbrzeźniak, *Genealogy and Emancipation: Studies in Contemporary Political Philosophy* (Warsaw: Warsaw University Publishing, 2018), *Forum Philosophicum* (2019).
- Klaudia Węc, *Granice i transgresje współczesnego wychowania. Kontestacyjny wymiar pedagogiki krytycznej i jej praktyczne implikacje, [Limits and Transgressions of Contemporary Education: Contestative Aspect of Critical Pedagogy and Its Practical Implications]* (Toruń: Wydawnictwo Adam Marszałek, 2015), *Kultura Pedagogiczna: Międzynarodowe pismo pedagogiczne/Pedagogical Culture: An International Journal of Education* (2015).
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- Roland Borgards, *Poetik des Schmerzes: Physiologie und Literatur von Brockes bis Büchner* (München: Wilhelm Fink, 2007), *Analecta Hermeneutica* (2009).
- Adieu (Obituaries): Hans-Georg Gadamer (1900-2002), *Analecta Hermeneutica* (2009).

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G. Editor of the Book Series

Hermeneutics in Enactment: International Research in Hermeneutics and Phenomenology – Brill (2021-) <https://brill.com/display/serial/HHE>

International Studies in Hermeneutics and Phenomenology - LIT Verlag Berlin-Münster-Wien-Zürich-London - <http://www.lit-verlag.de/reihe/ishp>

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H. Poetry

- *Rozmazany horyzont: Wiersze wybrane 1988-2000* (Lublin: Norbertinum, 2000).
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- *Tunele i mosty - Tunnels and Bridges - Tunnels und Brücken* (Lublin: Norbertinum, 2000).
- *Kolory wody - Farben des Wassers - Colours of Water* (Guernsey: Elan & Son, 1997).
- *Pozostają lilie - Die Lilien bleiben - The Lilies Remain* (Guernsey: Elan & Son, 1995).
- *Poszukiwanie napięć - Looking for Tension - Suche nach Spannung* (Wadhurst: Elan & Son, 1992).
- *Popadając w zdumienie - Ins Staunen geraten - Falling into Astonishment* (Wadhurst: Elan & Son, 1991).
- *Nieprzystawalność losów - Unvereinbarkeit der Geschicke* (Wadhurst: Elan & Son, 1990).
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- *Siedem kleksów - Sieben Flecken* (Wadhurst: Elan & Son, 1989).
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- *Kelner w czerni* (Lublin: Wydawnictwo Lubelskie, 1989).

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LECTURES AND CONFERENCES

- Organizing the upcoming international events:

<https://www.iih-hermeneutics.org/events>

- Organizing an International Conference, “Hermeneutics of the Underground (подполье): Returning to Dostoyevski in the Turbulent Times,” and presenting a paper, “The Underground as the Work of Art: (Un)veiling the Depths of Concealment,” Faculty of *Artes Liberales*, University of Warsaw, Poland, December 19, 2024.

- Organizing an International Conference, “Architecture as the (Dis)Closure of Meaning,” and presenting a paper, “Showing of the Showing of the Path of Self-Showing: Heidegger’s Task of Phenomenological Hermeneutics (*eigens in den Blick zu bringen*),” Faculty of *Artes Liberales*, University of Warsaw, Poland, November 21, 2024.

- Organizing an International Conference, “Architecture as the (Dis)Closure of Meaning,” and presenting a paper, “Walking Into, Waking through, and Walking Out of the Sistine Chapple: The Marble Floor and the Testimony to the History,” Faculty of *Artes Liberales*, University of Warsaw, Poland, September 12, 2024.

- An invited lecture by Gianni Vattimo Institute: Italian Institute of Philosophical Research, “*Sero Te Amavi*: Humility, Freedom, and the Kenotic Nature of Being a Human Being in the World with Others,” at the XXV World Congress of Philosophy, “Philosophy across Boundaries,” La Sapienza University, Rome, Italy, August 1-8, 2024.

- Organizing an International Panel, “The Future of Hermeneutics and the Hermeneutic of the Future,” and presenting a paper, “Understanding Hermeneutics: Thinking from the Beginning and Thinking the Beginning,” at the XXV World Congress of Philosophy, “Philosophy across Boundaries,” La Sapienza University, Rome, Italy, August 1-8, 2024.

- Organizing an International Panel, “The Hermeneutics of Architecture,” and presenting a paper, “Hermeneutics of Architecture As A Hermeneutic of Translation,” at the XXV World Congress of Philosophy, “Philosophy across Boundaries,” La Sapienza University, Rome, Italy, August 1-8, 2024.

- A Co-chair Chair of the 22nd Section, “Philosophical Hermeneutics,” at the XXV World Congress of Philosophy, “Philosophy across Boundaries,” La Sapienza University, Rome, Italy, August 1-8, 2024.

- A Keynote address, “Listening to the Logos: Kairological and Acuological Architecture Of and For the Future,” at the FilArch Philosophy & Architecture Symposium, *Architecture in the Age*

of *Digital Media*, the University of Patras, May 25-27, 2023.

- Organizing an International Seminar in Philosophy, Architecture, Education, and Legislation, *The Truth of/in Buildings*, and presenting a paper, “Building as A Source of Energy (ἐνέργεια and δύναμις) for Cultural and Social Engagement,” Faculty of *Artes Liberales*, University of Warsaw, Poland, May 25, 2023.

- Organizing an International Seminar in Philosophy, Architecture, Education, and Legislation, *The Truth of/in Painting*, and presenting a paper, “Keeping the Eyes Always Open: On the Way to Seeing Truthfully,” Faculty of *Artes Liberales*, University of Warsaw, Poland, May 11, 2023.

- Organizing an International Conference, *Authority, Power, and Violence*, and presenting a paper, “The Saving and Reconciling Power of Love: The Dialectics of κένωσις,” Faculty of *Artes Liberales*, University of Warsaw, Poland, April 20, 2023.

- Organizing an International Seminar in Philosophy, Architecture, Education, and Legislation, *Attunement to Place: The Mode of Place-Oriented Thinking*, and presenting a paper, “The Ethics of Dwelling and the Attunement and Fidelity to Our Being-in-the World-with-Others: Who Is My Neighbor, τίς ἐστίν μου πλησίον?” Faculty of *Artes Liberales*, University of Warsaw, Poland, April 13, 2023.

- Organizing an International Seminar in Philosophy, Architecture, Education, and Legislation, *Reading Buildings*, and presenting a paper, “Creative Ambiguity: A Language of Architecture and Cultural Memory,” Faculty of *Artes Liberales*, University of Warsaw, Poland, December 15, 2022.

- Organizing an International Seminar in Philosophy, Architecture, Education, and Legislation, *The Dialectic of Seeing*, and presenting a paper, “Thinking and Seeing: A New Beginning,” Faculty of *Artes Liberales*, University of Warsaw, Poland, December 1, 2022.

- Invited Professor for a seminar, “Hermeneutics of Waiting: On Acting and Busyness (*Geschäftigkeit*) of a Human Being,” at the University of British Columbia. Vancouver, Canada, November 16, 2022.

- Organizing the International Summer School in Philosophy, Architecture, Education, and Legislation, *Hermeneutics of Space: Dwelling in the Horizon of Finitude*, and presenting a paper, “Temporality and Spatiality of Architecture,” Summer School Online, May 23-27, 2022.

- Organizing an International Seminar on the Hermeneutics of Architecture, *The Hermeneutics of Space: Temporality, Historicity, and Tradition*, and presenting a paper, “The Distinctiveness of Architecture for Understanding Our Dwelling in the World with Others,” University of Warsaw, Poland, May 26, 2022.

- Invited speaker at a conference, *W poszukiwaniu sensu życia. Motyw wędrówki w filozofii, literaturze i kulturze*, “O (nie)zdolności otwarcia na przyszłość: Eugenio Montale, *Primo del viaggio* i odpowiedzialność kalkulacyjna,” March 30-31, 2022.

- Organizing an International Seminar in Philosophy of Education, *Working through Desire: A Hermeneutics of Conversion in St Augustine's "Confessions"* and presenting a paper, "Dramatic Interplay between Experience and Reflection: A Quest for a (Different) Meaning," University of Warsaw, Poland, October 28, 2021.

- Organizing an International Seminar in Philosophy of Education, *An Imaginary Space of the Future: A Hermeneutic Reading of Dwelling in Dante's Divine Comedy* and presenting a paper, "'Lasciate ogni speranza, voi ch'entrate'": A Hermeneutic Reading of Auguste Rodin's 'La Porte de l'Enfer,'" University of Warsaw, Poland, October 21, 2021.

- Organizing an International Conference, *The Courage of Conviction: Philosophical Sustainability of Hermeneutic Rationality* and presenting a paper, "We Are Never Fully Transparent to Ourselves: A Hermeneutic Mediation of Signs and Symbols of Inter-subjective Existence," Online Conference, June 15-16, 2021.

- Organizing the International Summer School in Philosophy and Education, *Hermeneutics as Education and Translation*, and presenting a paper, "Translating Ourselves: Between the Reconstructed Past, Lived Present, and Imagined Future," Summer School Online, May 24-28, 2021.

- Organizing an International Conference, *Rediscovering and Revaluating the Urgency of Thinking in the Time of Crisis* and presenting a paper, "'Lascia ch'io pianga': The Hermeneutic Dissent against Technological-Sanitary Form of Tyranny," Online Conference, December 10-11, 2020.

- Organizing an International Conference, *Bearing Witness: The Hermeneutics of Responsibility* and presenting a paper, "Bearing Witness to the Call of Being: Heidegger's Theopoetic," Arizona State University, Phoenix, USA, November 9, 2019.

- Organizing and moderating a Satellite Session, *The Fragility of Understanding: The Pathways to an Enlarged Self*, and presenting a paper, "The Fragility of Self-Understanding: Interpretation as a Form of Human Life" at the 58th Meeting of the Society for Phenomenology and Existential Philosophy, October 31-November 2, 2019, Pittsburgh, PA, USA.

- Organizing an International Seminar in Philosophy and Education, *The Hermeneutics of Lived Time*, and presenting a paper, "Αἰὼν and καιρός: Between the Time of the Self and the Time of the Soul," University of Warsaw, October 24, 2019.

- Organizing an International Seminar in Philosophy and Education, *Phronetic Education: The (Im)Possibility of Action and the (Im)Possibility of Ethics*, and presenting a paper, "Facing the Undecidability: Education for Responsibility," University of Warsaw, October 10, 2019.

- Co-organizing an International Conference, *Ars Interpretandi: Hermeneutic Conversation between the Text and Its Reader*, and presenting a paper, "The Fragility of Consciousness: The Call of Conscience as Dasein's Call to Itself (Seinkönnen)." Jagiellonian University, Zakopane, May 25, 2019.

- Organizing the International Summer School in Philosophy and Education, *Fragility as A Mode of Being-in-the-World: Hermeneutic Ethics of Capability*, and presenting a paper, “Fragility and Finitude: The Limitedness of Language.” Zakopane, May 20-24, 2019.
- A Keynote Address at the International Congress, *De Hestia a Hermes: Da Casa À Simbólica Do Caminho*, “Hermes and Hestia: In Search of an Unstable Equilibrium between the Inner and Outer,” University of Coimbra, Portugal, March 20-23, 2019.
- Organizing an International Seminar in Philosophy and Education, *Capability and Fragility: The Attributes of l’homme capable*, and presenting a paper, “The Trust in the Uncertain as the Condition of the Ethical Life: Thinking with Martha Craven Nussbaum,” University of Warsaw, November 22, 2018.
- Organizing an International Conference, *Fragility of Understanding: The Pathways to an Enlarged Self* and presenting a paper, “The Perplexities of a Wounded Self: Vulnerability and the Courage to Embrace the Necessary,” Arizona State University, Phoenix, USA, November 14, 2018.
- Organizing a Satellite Session, *The Hermeneutics of Capability: The Impermissibility of Political and Social Disengagement* and presenting a paper “(In)Capability of Being a Human Being: The Inevitability of the Tension between Being and Acting?” at the 2018 Meeting of the American Catholic Philosophical Association, San Diego, USA, November 8-11, 2018.
- Organizing a Satellite Session, *The Hermeneutics of Dis-ability: Dis-advantage, De-privation, De-fect, and Dis-crimination* and presenting a paper, “*Transformative Experience of Dis-ability: Dis-advantage versus Pro-vocation for Enhancing Life*” at the 57th Meeting of the Society for Phenomenology and Existential Philosophy, October 18-20, 2018, Pen State University, USA.
- Presenting a paper, “Learning toward Understanding the Tradition that We Are: Hermeneutic Reading of the Greek” at an International Conference, *Europe at the Crossroads of Contemporary World: 100 Years after the Great War*, Villa Vigoni, Italy, September 6-9, 2018.
- A Co-chair Chair of the 45th Section, “Philosophical Hermeneutics,” at the XXIV World Congress of Philosophy, “Learning to be Human,” Peking University, Beijing, China, August 13-20, 2018.
- Co-organizing an International Conference, *The Politics of Reconciliation: Phronetic Education, Law, and Medicine*, and presenting a paper, “The Phronimos: The Inexhaustibility of Interpretation.” Jagiellonian University, Kraków, Poland, June 2, 2018.
- Organizing the International Summer School in Philosophy and Education, *Tolerance, Solidarity, and Respect: Questioning the Principles of Social Order and Education* and presenting a paper, “*The Indispensability of Tolerance, Solidarity, and Respect for the Integrity of Our Self-understanding in Our Being-with-others (Mitsein)*.” Kraków, May 21-25, 2018.
- Co-organizing a Conference, *Hermeneutyka-Literatura-Edukacja*, [Hermeneutics-Literature-

Education] and presenting a paper “*Benedicere-ostendere-convertere: Hermeneutyka jako sposób bycia,*” [*Benedicere-ostendere-convertere: Hermeneutics as a Mode of Being*], Adam Mickiewicz University in Poznań, Poland, March 1, 2018.

- “Wege des Verstehens: Das Miteinandersein im Gespräch.” An address to the Diplomatic Corps, Polish Embassy, Vienna, December 14, 2017.

- Presenting a paper, “Edukacja hermeneutyczna jako konwersacja,” [Hermeneutic Education as Conversation] at a Conference, *Dialog jako wymóg/wyzwanie intersubiektywności i transparentności doświadczenia edukacyjnego, społecznego i kulturowego,* [*Dialog as a Challenge to Intersubjectivity and Transparency of an Educative, Social, and Kultural Experience*] at The Maria Grzegorzewska Pedagogical University, Warsaw, Poland, December 1, 2017.

- Organizing a Satellite Session, “A Human Person as A Soul of Hermeneutics” and presenting a paper “What Does It Mean to be a Human Being: Hermeneutic Insights” at the 2017 Meeting of the American Catholic Philosophical Association, Dallas, USA, November 16-19, 2017.

- Organizing a Satellite Session, “Philosophy and Education: Political Culture at the Core of Thinking about Education” and presenting a paper, “A Liberating Education as an Incomplete Project; From Plato’s Cave to the Pedagogy of the Oppressed” at the 56th Meeting of the Society for Phenomenology and Existential Philosophy, Memphis, USA, October 19-21, 2017.

- A Keynote Address at *Zlot Filozoficzny*, [Philosophical Meeting], “Hermeneutyka edukacji jako sztuka bycia w świecie: Radykalna otwartość i odpowiedzialność,” [Hermeneutics of Education as an Art of Being in the World: Radical Openness and Responsibility], University of Wrocław, Poland, July 6-8, 2017.

- Co-organizing an *International Summer School in Philosophy, Politics and the Phenomenological Tradition, MESSP 2017*, and presenting a paper, “The Self-Understanding of a Human Being in a *piazza globale*: Politics, Phenomenology, and the Interpretive Turn.” KU Leuven, Belgium, June 6-9, 2017.

- Co-organizing an International Conference, *Hermeneutics of Hospitality in a Destitute Time*, and presenting a paper, “The Imperative of Hospitality: Between Openness and Commitment.” Jagiellonian University, Kraków, Poland, May 20, 2017.

- Organizing the International Summer School in Philosophy and Education, *Difficult Memory, Forgiving and Forgetting: Education toward Hospitality, Acknowledging, and Respecting*, and presenting a paper, “Incommensurability and Incomparability: Philosophy of Education and the Task of Thinking.” Kraków, Poland, May 15-19, 2017.

- “Hermeneutik als Kunst des Verstehens.” An Invited Open Lecture at the University of Augsburg, Augsburg, Germany, December 20, 2016.

- “Hermeneutik der Medizin.” An Invited Open Lecture at the University of Augsburg, Augsburg, Germany, December 19, 2016.

- “Architecture as the Art of Dwelling.” An Invited Open Lecture at the University of Augsburg, Augsburg, Germany, December 16, 2016.
- “Homo dialogicus: Bildung im Gespräch.” An Invited Open Lecture at the University of Augsburg, Germany, December 12, 2016.
- Organizing a Satellite Session, “Hermeneutic Approach to the Education for Justice and Democracy” and presenting a paper “The Paradoxes of Democratic Education: The Capacity of Beginning Afresh” at the 2016 Meeting of the American Catholic Philosophical Association, San Francisco, CA, USA, November 3-6, 2016.
- “The Hermeneutics of Discernment: The Kairological Aspect of Education.” An Invited Open Lecture for the Gonzaga Socratic Club, Gonzaga University, Spokane, WA, USA, October 24, 2016.
- Organizing a Satellite Session, “The Hermeneutics of Reformation: Martin Luther’s De(con)struction of Metaphysics and Retrieval of Primordial Christianity” and presenting a paper, “Young Heidegger and Luther” at the 55th Meeting of the Society for Phenomenology and Existential Philosophy, Salt Lake City, Utah, USA, October 20-22, 2016.
- Organizing an International Conference in Hermeneutics and Education, *Eumeneis Elenchoi: Hermeneutics, Listening, and Conversation*, and presenting a paper, “Learning *from* the Other and *with* the Other: Hermeneutic Openness, Humility, and Respect for the Other,” Albert-Ludwigs-Universität Freiburg, Germany, June 24-25, 2016.
- Co-organizing an International Conference, *Thinking the Other*, and presenting a paper, “Passion for the Other: Education and the Challenge of Vulnerability.” Jagiellonian University, Kraków, Poland, May 28, 2016.
- Organizing the International Summer School in Philosophy and Education, *Education and the Hermeneutics of the Self* and presenting a paper, “On Discovering the Truth about Oneself: Re-reading of Michel Foucault’s Autocritique of the Beginnings of the Hermeneutics of the Self.” Kraków, Poland, May 23-27, 2016.
- Co-organizing a Conference, *On Adolescence*, and presenting a paper, “The Hermeneutics of Adolescence: Deconstructing Conflict, Adjustment, and Identity Formation.” University of Warsaw, Poland, May 18, 2016.
- Organizing an International Seminar in Philosophy of Education, *Education as Self-Education: The Unity of Who We Are and What We Know* and presenting a paper, “The Need for Bildung: The Necessity for Continual Self-(In)Formation.” University of Warsaw, Poland, May 16, 2016.
- An Invited Lecture, “Education and the Art of Conversation: The Hermeneutic Imperative” at the International Symposium, *A Crisis of Humanity? Humanism, Transhumanism and Posthumanism*, Kraków, Poland, May 11, 2016.

- “Hermeneutyka edukacji: pomiędzy filozofią a edukacją,” [Hermeneutics of Education: Between Philosophy and Education]. A Keynote Address at a Conference, *Etyka (w) szkole, Filozofia (w) edukacji*, [Ethics (in) Schools, Philosophy (in) Education]. Dąbrowa Górnicza, Poland, April 18-19, 2016.
- “Sztuka rozmowy,” [The Art of Conversation]. A Keynote Address at a Medical Conference, “Spotkania Zamkowe,” [The Castle Meetings], Castle Brzeźno, Poland, January 8, 2016.
- “Rethinking Education by Undoing Ethics: Martin Heidegger and ‘The Self-Assertion of the German University.’” A paper at the International Conference *Ethics and Education* at the University of Warsaw, Poland, November 20-21, 2015.
- Organizing a Satellite Session, “The Hermeneutics of Lived Time,” and presenting a paper, “On Desire: Education of Truth and Truth of Education,” at the 54th Meeting of the Society for Phenomenology and Existential Philosophy, Atlanta, GA, USA, October 8-10, 2015.
- Co-organizing an International Conference, *Questioning the Secular*, and presenting a paper, “Education as Transformation in a Secular Context,” at the Albert-Ludwigs-Universität Freiburg, Germany, June 17-18, 2015.
- Co-organizing an International Conference, *Hermeneutics and European Culture: Crisis as A Challenge*, at the Institute of European Studies, Jagiellonian University, Kraków, Poland, and presenting a paper “The Crisis of European Thinking: ‘An Age of Unsettled Beliefs and Enfeebled Tradition’ (T. S. Eliot),” May 23, 2015.
- Co-organizing an International Conference, *Hermeneutics and Education*, and presenting a paper “Teaching as a Vocation” and “Freud’s and Lacan’s Psychoanalysis as Inspiration for Contemporary Pedagogy” at the Jesuit University in Kraków, Poland, May 22, 2015.
- Co-organizing an International Congress, “The Polyphony of Text and Life: Phenomenological Hermeneutics Ten Years after the Death of Paul Ricoeur,” and presenting a paper, “Distorted Temporalities, Remembrance, and Irreversible Forgetfulness: Interpreting Change, Mutability, and the Passing of Time by Us as the Readers and Writers of Our Own Life.” Kraków, Poland, May 19-22, 2015.
- “Ecclesiological Hermeneutics of Dogmatic Theology.” An Invited Lecture at the University of Białystok, Poland, April 17, 2015.
- “The Courage of Being-in-the-World: The Ethical Dimension of Human Existence.” An Invited Lecture at the University of Warsaw, Poland, March 25, 2015.
- “On the Frail Condition of the Human Self: The Disease of the Soul.” A Public Lecture at St Augustine College of South Africa, Johannesburg, South Africa, February 4, 2015.

- “Learning as Commemorating: A Passionate Response to the Call of Life.” An Invited Lecture at St Augustine College of South Africa, Johannesburg, South Africa, February 2, 2015.
- “Hermeneutic Existence as Phronetic Existence,” an Invited Lecture and a Seminar “Hermeneutics and Education,” at Dolnośląska Szkoła Wyższa, Wrocław, Poland, November 27, 2014.
- “A Critical Assessment and A Constructive Analysis of the Facticity of Religious Life: A Hermeneutic Philosophy of Religion.” A paper at the Forschungskolloquium/Seminar, “Jean Greischs hermeneutische Religionsphilosophie vor dem Hintergrund der gegenwärtigen Religionsphilosophie in Frankreich,” Albert-Ludwigs-Universität Freiburg, Germany, November 21-22, 2014.
- Organizing a Satellite Session, “The Hermeneutics of Lived Time” and presenting a paper, “Hermeneutics of Aging: The Aesthetics of the Passing of Time” at the 53rd Meeting of the Society for Phenomenology and Existential Philosophy, New Orleans, USA, October 23-25, 2014.
- Organizing a Satellite Session, “Engaging the Inexplicability: The Wirkungsgeschichte of Søren Kierkegaard” and presenting a paper “The Task of Living Life: The Socratic in Kierkegaard” at the 2014 Meeting of the American Catholic Philosophical Association, Washington, D.C., USA, October 9-12, 2014.
- “Victor Frankl’s ‘Spiritual Unconscious’: Discovering the Dynamics of the Core Self by Acting (Living One’s Life),” a paper at the Seminar, “Der unbewusste Gott. Das ‘Wissen’ der menschlichen Seele von Gott nach der Existenzanalyse und Logotherapie Viktor E. Frankls,” Albert-Ludwigs-Universität Freiburg, Germany, July 4-5, 2014.
- Co-organizing an International Workshop in Continental Philosophy of Religion, “Questioning the Secular,” and presenting a paper, “A Difficult Beauty of the Passing of Time: How Transcendence Comes into the Hermeneutics of Aging,” Albert-Ludwigs-Universität Freiburg, Germany, June 20, 2014.
- “Schellings tautegorische Hermeneutik.” A paper at the International Schelling Conference, “Erzählende Philosophie und Mythologie: Narrative und geschichtsphilosophische Strategien zur Erschließung der Zeitlichkeit ausgehend von Schelling,” Budapest, Hungary, June 19-22, 2014.
- “Education as the Journey to the Self: A Hermeneutic Reading of Herman Hesse and Carl Gustav Jung.” A paper at the International Conference, *Ethics and Education* at the University of Warsaw, Poland, November 8-9, 2013.
- Organizing and moderating a Satellite Session, “Philosophical Christology” at the 2013 Meeting of the American Catholic Philosophical Association and presenting a paper “The Christ Event: Challenges of Philosophical Christology,” Indianapolis, IN, USA, November 1-3, 2013.
- Organizing and moderating a panel, “Carnal Hermeneutics,” at the 52nd Annual SPEP Conference, Eugene, OR, USA, October 24-26, 2013.

- Organizing and moderating a session, “The Late Schelling and Continental Philosophy,” at the 52nd Annual SPEP Conference and presenting a paper, “Schelling’s Positive Philosophy as the Justification of Revelation,” Eugene, OR, USA, October 24-26, 2013.

- “Niewyczerpalność rozumienia: Od verbum interius do verbum entis,” [The Inexhaustibility of Understanding: From verbum interius to verbum entis]. A paper at the Conference “Słowo wobec doświadczenia tajemnicy,” [The Word and the Experience of Mystery], Uniwersytet Śląski, Katowice, Poland, October 17-18, 2013.

- “Questioning the Limits of Interpretation? The Intrinsic Challenges to Hermeneutics and Psychoanalysis.” A paper: “Meaning and Nonsense: The Limits of Interpretation in Hermeneutics and Psychoanalysis,” at the I Symposium in Poland of *Hermeneutics and Psychoanalysis*, a joint German-Polish research program sponsored by *Deutsche Forschungsgemeinschaft*, Kraków, Poland, October 10-13, 2013.

- “A Hermeneutics of Education.” A paper presented at VIII Zjazd Pedagogiczny, *Różnice – edukacja – inkluzja*, [National Conference on Education: Differences – Education – Inclusion], University of Gdańsk, Poland, September 19-21, 2013.

- A Keynote Address, “Incarnation and the Mystery of Language: The Claims to Universality of Hermeneutics and Poetry,” at The Power of the Word International Conference, *Poetry: Word Made Flesh: Flesh Made Word*, Organized jointly by Heythrop College, University of London; the Institute of English Studies, School of Advanced Study, University of London; and the Faculty of Languages of the University of Gdańsk. University of Gdańsk, Poland, 12-14 September 2013.

- “New Thinking beyond the Metaphysics of the Subject: Tracing Time back to Eternity as God’s Path to Consciousness in Schelling’s ‘Ages of the World.’” A paper at *The Futures of Schelling*, the 2nd Annual Meeting of The North American Schelling Society, Western University London, ON, Canada, August 29- September 1, 2013.
- A Keynote Address, “Hermeneutic Notion of a Human Being as an Acting and Suffering Person” at the European Conference on Theory of Action: *Reasons for Action and Praxiology – Broadening the Borders*, ECTA 2013, Adam Mickiewicz University of Poznań, Poland, June 12-14, 2013.

- Co-organizing an Interdisciplinary Conference, “Hermeneutic Challenges for Theology” and presenting a paper “Hermeneutics between Philosophy and Theology,” at the University of Białystok, Poland, May 18, 2013.

- “Hermeneutics of Medicine: The Phronetic Dimension of Medical Ethics.” A Keynote Address at the BioMedTech Conference, University of Rzeszów, Poland, March 15-16, 2013.

- “Reading Western Philosophical Classics in a Globalized World.” A paper for the International Conference, *Hermeneutics of Interpreting Philosophical Classics*, at the University of Hawaii at Manoa, USA, February 21-25, 2013.

- “Hermeneutics of Education - Understanding as Dasein’s Mode of Being-in-the-World.” An Invited Lecture at the University of Warsaw, Poland, February 19, 2013.
- A Keynote Address, “Hermeneutyczne pytanie o sens: Myślenie i odpowiedzialność,” [Hermeneutic Question of Meaning: Thinking and Responsibility] at the Conference, *Hermeneutyki sensu: Język, etyka, doświadczenie*, [Hermeneutics of Meaning: Language, Ethics, and Experience] at Adam Mickiewicz University, Poznań, Poland, January 24, 2013.
- A paper, “Hermeneutyka cielesności: Eucharystia jako kom-unia,” [Carnal Hermeneutics: Eucharist as a Comm-union] and a workshop on the hermeneutics of translation, *Paul Celan’s “Tenebrae”* at the Department of Literature, Adam Mickiewicz University, Poznań, Poland, January 23, 2013.
- Organizing and moderating a Satellite Session, “St Augustine’s Civitas Terrena et Civitas Dei” at the 2012 Meeting of the American Catholic Philosophical Association and presenting a paper “Sensitivity and Receptivity of the Teacher: St Augustine’s Notion of Pedagogical Practice as the Response to the Call of the Students.” Los Angeles, CA, USA, November 3-4, 2012.
- Organizing a Satellite Session, “Carnal Hermeneutics,” and presenting a paper “A Hermeneutic Reading of In-carnation and Eucharist: Paul Celan’s ‘Tenebrae’ and the Interpretive Nature of Comm-union via Body, Blood, and Image” at the 51st Meeting of the Society for Phenomenology and Existential Philosophy, Rochester, NY, USA, November 1-3, 2012.
- “On Bildung as Ereignis: The Transformative Character of Education.” A Paper at the Annual Congress of the XI International Meetings of Philosophy, University of Santiago de Compostela, Spain, September 13-14, 2012.
- “The Restoration of the Unity between Nature and Spirit: Schelling’s Eschatology in *Stuttgart Private Lectures*.” A Paper at the Annual Congress of the Schelling Society of North America, University of Seattle, USA, August 30-September 2, 2012.
- “Begegnung im Gespräch: Die sprachliche Verfaßtheit des menschlichen Lebens.” An Invited Public Lecture at the University of Regensburg (Gastredner der Ringvorlesung *Philosophisches Café*), Germany, July 16, 2012.
- “Radical Responsiveness To the Call of Being: Hermeneutic Re-reading of Heidegger’s ‘Origin Of the Work of Art.’” An Invited Advanced Seminar at Arizona State University, Phoenix, Arizona, USA, June 1, 2012.
- “Learning as the Memory of Understanding: Toward a Hermeneutics of Education.” An Invited Lecture at Arizona State University, Phoenix, Arizona, USA, April 23, 2012.
- “The Interpretive Nature of the Experience of Truth.” An Invited Lecture at Uniwersytet Stefana Kardynała Wyszyńskiego, Warsaw, Poland, March 6, 2012.

- “Gespräch als die Fleischwerdung des Wortes: Unterwegs zum (un)möglichen Verstehen.” An Invited Public Lecture at the Wissenschaftlicher Katholischer Studentenverein Unitas, Freiburg i.Br., Germany, December 15, 2011.
- Organizing a Satellite Session, “Hermeneutics of Education,” and presenting a paper “Education as an Event: Hermeneutic Ethics and Narrative Education” at the 50th Anniversary SPEP Conference in Philadelphia, PA, USA, October 19-24, 2011.
- Organizing the International Congress on Hermeneutics in Warsaw, *Hermeneutics–Ethics–Education – Media*, and presenting a paper “Educative Encounter as a Meeting of People in Need,” Warsaw, Poland, September 5-8, 2011.
- “Das hermeneutische Primat des Gesprächs: Die Grenzen des Verstehens.” An Invited Public Lecture at the University of Regensburg, Germany, July 5, 2011.
- Co-organizing a Second International Conference in Hermeneutics in/and Literary Studies, *The Disease of the Soul: Melancholia, Unhappy Consciousness, Depression* and presenting a paper “The Dis-ease of the Soul: Oppression, Repression, and Depression” at the Department of Theory and Anthropology of Literature, John Paul II Catholic University of Lublin, Poland, May 26, 2011.
- “An Enemy of Despair and A Friend of Hope: Philosophical Aspects of Czesław Miłosz’s Literary Work.” An Invited Lecture at the Department of Philosophy of Uniwersytet Adama Mickiewicza, Poznań, Poland, May 16, 2011.
- “Hermeneutics as the Art of Being: Education and Communication.” An Invited Seminar at the Department of Philosophy, Uniwersytet Adama Mickiewicza, Poznań, Poland, May 13, 2011.
- “Czesław Miłosz and the Limits of Limitedness: ‘I Always Feel Amazed.’” An Invited Seminar at the Department of Literature, Uniwersytet Opolski, Opole, Poland, May 12, 2011.
- “Docility, The Three Wise Men on the Journey of A Lifetime, and The Task of Education.” An Opening Lecture at the International Conference for Professional Philosophical Education, *Children Philosophize*, Poznań, Poland, May 9-11, 2011.
- “The Hermeneutics of Media Coverage.” An Invited Lecture at the Department of Journalism, Catholic University of Lublin, Poland. March 30, 2011.
- “Hermeneutic Ethics and the Recovery of Phronesis.” An Invited Lecture at the Hermeneutic Conference, *Hermeneutic Heritage in Ethics* at the Uniwersytet Mikołaja Kopernika, Toruń, December 15, 2010.
- Organizing a Satellite Session, “Is There A Limit for Phenomenology? Incarnation, Death, and the Confines of Thinking” at the 2010 Meeting of the American Catholic Philosophical Association and presenting a paper “Thinking Limits: Language and the Event of Incarnation.” Baltimore, Maryland, USA, November 5-7, 2010.

- “Paul Ricoeur’s Hermeneutic Anthropology of the Capable Person.” An Invited Lecture at the hermeneutic Conference, *Homo interpretativus*, 2. *Hermeneutisches Colloquium at the Adam Mickiewicz University*, Poznań, Poland, October 14-15, 2010.
- Co-organizing an International Congress, “Reading Ricoeur Once Again: Hermeneutics and Practical Philosophy” and presenting a keynote address “A Healing Journey toward Oneself: Paul Ricoeur’s Narrative Turn in the Hermeneutics of Education,” Universidade Nova de Lisboa, Lisbon, July 7-10, 2010.
- “In Praise of Hermeneutics: Rediscovering Medicine as the Art of Healing.” A Seminar on the hermeneutics of medicine at the Department of Philosophy, Memorial University of Newfoundland, St. John’s, NF, Canada, March 19, 2010.
- “The Hermeneutics of Education: Bildung as Return to Oneself.” An Invited Lecture at the Department of Philosophy, Memorial University of Newfoundland, St. John’s, NF, Canada, March 17, 2010.
- “Hermeneutic Theology: Between Description and Interpretation of the Depositum Fidei.” An Invited Lecture at the Department of Theology, Catholic University of Lublin, Lublin, Poland, January 25, 2010.
- Organizing a Satellite Session, “The Relationship of Faith and Reason in Recent Thinking: Challenge and Opportunity for Philosophy” at the 2009 Meeting of the American Catholic Philosophical Association and presenting a paper “Faith and Reason: Mutual Learning and Enrichment.” New Orleans, Louisiana, USA, November 14, 2009.
- Organizing a Satellite Session, “Schelling on Life, Health, and Freedom,” and presenting a paper “Oscillating between Being and Non-Being: Schelling’s Notion of Illness as an Illusion of Life” at the 48th Annual SPEP Conference in Arlington, Virginia, USA, October 29-31, 2009.
- Co-organizing an International Colloquium, “The Hermeneutic Rationality” and presenting a paper “Phronesis as the Mediation between Logos and Ethos: Rationality and Responsibility” at the University of Coimbra, Portugal, October 1-2, 2009.
- “Hermeneutics of Medicine: The Art of Healing.” A paper at the 2009 Conference of the Society for European Philosophy, University of Cardiff, Wales, August 27-29, 2009.
- “The Historicity and Linguality of Understanding: The Philosophical Hermeneutics of Martin Heidegger and Hans-Georg Gadamer.” A paper at the Segundo Coloquio Internacional sobre Hermenéutica Turística y Jurídica, Instituto Politécnico Nacional, Mexico City, Mexico, June 10, 2009.
- “The Hermeneutics of Paul Ricoeur and the Conditions of the Possibility of Analytic Experience.” An Invited Seminar at the Colegio de Filosofía de la Facultad de Filosofía y Letras de la Universidad Nacional Autónoma de México, Mexico City, Mexico, April 16, 2009.

- Conferencia magistral, “The Lingual Mediation of Being and the Infinite Process of Understanding: Gadamer’s Radicalization of Heidegger’s Question of Being” at the Colegio de Filosofía de la Facultad de Filosofía y Letras de la Universidad Nacional Autónoma de México, Mexico City, Mexico, April 15, 2009.
- “Hermeneutics in Action: Understanding as the Basic Mode of Human Experience.” A hermeneutic Seminar for scholars of literary studies held at the Zakład Semiotyki Literatry Instytutu Filologii Polskiej, Uniwersytet Adama Mickiewicza, Poznań, Poland, February 12, 2009.
- “Hermeneutik der Verantwortung - Verantwortung der Hermeneutik.” A paper presented at the Internationale Tagung, “Hermeneutik angesichts der ethischen Probleme der Gegenwart” at Uniwersytet Adama Mickiewicza, Poznań, Poland, October 3-4, 2008.
- “Depression und die Gabe der Heilung.” A contribution to the Conference *Depression: Klinik, Ursachen, Therapie*, organized by Das Institut für Psychotherapie und Medizinische Psychologie der Universität Würzburg, Germany, July 11-12, 2008.
- “Symbol, Myth, and the Unconscious in Hegel: Philosophical Background of Freud and Jung.” A paper presented in the session “Hegel and Schelling on the Role of the Symbol in the Life of the Spirit: Prefiguring the Freud-Jung Conflict” at the Conference on *Contemporary Symbols of Personal, Cultural, and National Identity: Historical and Psychological Perspectives*, organized by the International Association for Analytical Psychology and the International Association for Jungian Studies, Zürich, Switzerland, July 3-5, 2008.
- “Verwirrung der Stimmen: Das Dichtersein und die (Irr)Wege des Verstehens.” A paper and a Seminar at Suso-Haus Überlingen, Germany, Verein des Gedenkens an den Mystiker und Dichter vom Bodensee Heinrich Seuse e.V., June 27-28, 2008.
- “Heideggers Rekurs auf Aristoteles: Radikale Freimachung von der griechisch-christlichen Begrifflichkeit und der theologischen Vorprägung der christlichen Dogmatik.” A paper presented at the Conference *Heidegger und Religion*, Schloss Meßkirch, Germany, June 4-7, 2008.
- Organizing an International Conference “Hermeneutics in/and Literary Studies,” and presenting a paper “Understanding Ourselves as the Task of Interpretation: Dismantling the Postulate of the Presuppositionless Access to the Text” at the Department of Theory and Anthropology of Literature, John Paul II Catholic University of Lublin, Poland, April 2-3, 2008.
- Co-organizing an International Conference, “Hermeneutics and the Humanities,” and presenting a paper “Paul Ricoeur’s Indirect Path to Understanding” at the Centre for Advanced Studies in the Humanities, Jagiellonian University, Kraków, Poland, March 27-28, 2008.
- “The Hermeneutic Rehabilitation of the Call to Care: Revisiting Values in Patient Care.” An Invited Seminar/Colloquium in the hermeneutics of medicine at the Universitat Internacional de Catalunya, Barcelona, Spain, January 24, 2008.

- “Drogi i bezdroża neuromarketingu: Technologia medyczna w służbie uzdrawiania czy uzależniania?” A presentation at the Conference, *Neuromarketing: Interdyscyplinarne spojrzenie na klienta*, Poznań, Poland, December 11, 2007.
- “Hermeneutic Reading: Understanding Differently as the Imperative of Interpretation.” An Invited Lecture at the Department of Philosophy, University of Hawaii at Manoa, Hawaii, USA, November 30, 2007.
- “Challenges of the Text-Oriented Hermeneutics.” An Invited Seminar in hermeneutics at the Department of Philosophy, University of Hawaii at Manoa, Hawaii, USA, November 20, 2007.
- Organizing and moderating a panel, “The Theological Background of German Idealism” and presenting a paper “Approaching Transcendence: Boehme and Hegel and Negative Theology” at the 2007 Annual Meeting of the American Catholic Philosophical Association, Marquette University, Milwaukee, Wisconsin, USA, November 9-11, 2007.
- Organizing and moderating a panel, “The Hermeneutics of Becoming: Nature as Revelation” and presenting a paper “Heidegger and the Truth of Physis” at the 46th Annual SPEP Conference Chicago, Illinois, USA, November 8-10, 2007.
- Organizing and moderating a panel, “The Religious Heidegger” at the 2006 Annual Meeting of the American Catholic Philosophical Association, Denison University, Ohio, USA, October 27-29, 2006.
- Chairing a session, and presenting a paper, “Hegels und Heideggers theologische Jugendschriften: Einige entwicklungsgeschichtliche Bemerkungen” at XXVI. Internationaler Hegel Kongress in Poznań, Poland, September 19-23, 2006.
- Co-organizing an International Interdisciplinary Workshop in the Hermeneutics of Religion, *Questioning the Absolute: New Readings of Traditional Arguments for God’s Existence*, and presenting a paper “Infinity and the Challenge of Thinking: Bernhard Welte and the Question of God.” Mount Allison University, Sackville, New Brunswick, Canada, August 18-22, 2006.
- Organizing, introducing, and chairing a panel, “‘Sprache ist Gespräch’: Gadamer’s Understanding of Language as Conversation” at *Between Three: Arts, Media, Politics*, 30th Anniversary Conference, IAPL, Albert-Ludwigs-Universität Freiburg, Germany, June 5-10, 2006.
- An Invited Poetry Reading at the Conference *Heidegger und die Dichtung*, Schloss Meßkirch, Germany, May 24-28, 2006.
- “‘Seiendes versagt sich uns’: Die offenbarende Macht der Dichtung.” A paper presented at the Conference *Heidegger und die Dichtung*, Schloss Meßkirch, Germany, May 24-28, 2006.
- “Gadamer and Theology: From the Work of Art to Faith, or Distance with Respect.” An Invited Gadamer-Lecture at Uniwersytet Adama Mickiewicza, Poznań, Poland, May 15, 2006.

- Organizing and moderating a panel, “The Philosophical Dimension of the Theology of Hans Urs von Balthasar” at the 2005 Annual Meeting of the American Catholic Philosophical Association, University of Notre Dame, South Bend, Indiana, USA, October 28-30, 2005, and presenting a paper “Receptivity and Creativity: The Indispensability of Philosophy in Hans Urs von Balthasar’s Theology.”

- Organizing and moderating a panel, “Between Description and Interpretation: The Hermeneutic Turn in Phenomenology” at the 44th Annual SPEP Conference, Salt Lake City, Utah, USA, October 20-22, 2005, and presenting a paper “Hermeneutic Conversion: Through Phenomenology Back to Hermeneutics?”

- “Hermeneutik der Gabe: Die Wechselwirkung von Philosophie und Theologie bei Hans Urs von Balthasar.” A paper presented at the International Conference, *Die Herrlichkeit der Gestalt des Christlichen*,” Symposium zur Theologie Hans Urs von Balthasars (1905-1988) anlässlich seines 100. Geburtstages, September 22-25, 2005, Freiburg i.Br., Germany.

- “Between Familiarity and Strangeness: Gadamerian and Derridian Hermeneutics of Friendship.” A paper presented at the session “Derrida’s Hermeneutic Interludes,” co-organized by the Canadian Society for Continental Philosophy and the International Institute for Hermeneutics, May 20, 2005, University of Western Ontario, London, Ontario, Canada.

- “Hermeneutic Truth in Hans-Georg Gadamer and Paul Ricoeur.” A paper presented at the Symposium “The Interpretation of the Truth: Fusing Continental and Analytical Hermeneutics,” organized by the Canadian Philosophical Association, May 29, 2005, University of Western Ontario, London, Ontario, Canada.

- “Overcoming Technical Thinking: Gadamerian Dialogical Hermeneutics and the Interpretative Structure of Medical Practice.” An Invited Lecture at Universidade Fernando Pessoa, Porto, Portugal, April 22, 2005.

- “The Hermeneutics of Selfhood: The Infinite Task of Self-Interpretation.” An Invited Lecture at Faculdade de Letras, Universidade do Porto, Porto, Portugal, April 21, 2005.

- “Imprisoned in Calculative Thinking: The Hermeneutic Critique of Technology.” An Invited Seminar for the Research Unit, “Language, Interpretation and Philosophy,” Research project, “Body, Health and Public Space,” Faculdade de Letras, Universidade de Coimbra, Coimbra, Portugal, April 19, 2005.

- “Hermeneutic Legacy: Hermeneutics as the Theory and Practice of Interpretation.” An Invited Lecture at Faculdade de Letras, Universidade de Coimbra, Coimbra, Portugal, April 18, 2005.

- “The Hermeneutics of Paul Ricoeur: Between Philosophy and Theology.” An Invited Lecture at Phoenix Colloquium, Mount Allison University, New Brunswick, Canada, November 19, 2004.

- Chairing a panel, “Hermeneutic Reading of Thomas Aquinas” and presenting a paper “‘Thomas a Creatore’: Gustav Siewerth’s Hegelian and Heideggerian Re-Reading of Thomism” at the

Annual Meeting of the American Catholic Philosophical Association in Miami, Florida, USA, November 5-7, 2004.

- Moderating a panel, "The Young Heidegger's Phenomenology of Religion" at the 43rd Annual Meeting of the Society for Phenomenology and Existential Philosophy, Memphis, Tennessee, USA, October 28-30, 2004.

- "The Mediating Mediation: The Centrality of Verbum in Bernard Lonergan and Gustav Siewerth." A presentation at the Second International Lonergan Workshop, *Ongoing Collaboration in Lonergan's 100th Birth Year*, Regis College, University of Toronto, Toronto, Canada, August 1-6, 2004.

- Chairing a panel, "The Hermeneutic Voice in the Dialogue Between Science and Religion" and presenting a paper "Between Theoria and Techne: Rediscovering Contemplative Being" at the VI World Congress of the International Christian Studies Association, *Science and Religion: The Missing Link*, Pepperdine University, Malibu, California, USA, July 30 - August 1, 2004.

- "Verbum as a Figure for Insight: Bernard Lonergan's and Hans-Georg Gadamer's Hermeneutics of the Word." A presentation at the 19th Annual Fallon Memorial Lonergan Symposium, April 16, 2004, Loyola Marymount University, Los Angeles, California, USA, *Lonergan's Insight after 50 Years: Its Origins, Its Meaning, Its Reception, and Its Prospects*.

- "La responsabilidad no-calculativa: Martin Heidegger y Paul Ricoeur." A presentation at the International Symposium, *Herméutica y responsabilidad: Homenaje a Paul Ricoeur*, Santiago de Compostela, Spain, November 20, 2003.

- "Hermeneutics of Tradition." A lecture at the Universidad Pompeu Fabra, Barcelona, Spain, November 17, 2003.

- "Paul Ricoeur's Hermeneutics of Responsibility." A presentation at the 42nd Annual Meeting of the Society for Phenomenology and Existential Philosophy, Boston, Massachusetts, USA, November 6, 2003.

- "New Horizons in Hermeneutics." An Invited Lecture at Uniwersytet Stefana Kardynała Wyszyńskiego, Warsaw, Poland, October 13, 2003.

- "Disciples of the Text: Paul Ricoeur's Theological Hermeneutics." An Invited Lecture at Uniwersytet Adama Mickiewicza, Poznań, Poland, October 6, 2003.

- "Einheit des Denkens und der Sprache in der Hermeneutik Gadamers." A paper at the International Conference, *Dziedzictwo Gadamera/Gadamers Erbe*, Poznań, Poland. October 4, 2003.

- "Das Schicksal der Metaphysik und das Problem der Transzendenzbegründung." A presentation at the symposium on *Gustav Siewerth's Philosophy*, to commemorate the 100th anniversary of Siewerth's birth, Freiburg i. Br., Germany, June 18-21, 2003.

- “Die Heidegger-Rezeption bei Gustav Siewerth und Bernhard Welte - Gemeinsamkeiten und Differenzen.” A presentation at Bernhard Welte Congress in Freiburg i. Br., Germany, May 14-18, 2003.
- “Essere Poetici: Linguaggio e Responsabilità del Poeta.” An Invited Seminar at the University of Rome La Sapienza, and Roma Tre, Roma, Italy, April 9, 2003.
- “Continuare l’eredità di Gadamer.” An Invited Seminar at the Federico II University of Naples, Naples, Italy, April 7, 2003.
- Academic organization of the International Congress on Hermeneutics at St. Bonaventure University, *Between the Human and the Divine: Philosophical and Theological Hermeneutics*, St. Bonaventure, New York, USA, May 5-10, 2002.
- Inaugurational Address, “Verbum Interius: The Universality of the Hermeneutic Dimension,” *Between the Human and the Divine: Philosophical and Theological Hermeneutics*, International Congress on Hermeneutics at St. Bonaventure University, St. Bonaventure, New York, USA, May 5, 2002.
- “Siewerth und der transzendente Thomismus.” A paper presented at *Das Schicksal der Metaphysik*, a symposium on Gustav Siewerth’s Philosophy at the Erbacher Hof, Mainz, Germany, October 21, 2000.
- “Hermeneutic Interpretation of the Post-Critical Retrieval of Thomistic Ontology.” An Invited Public Lecture at St. Bonaventure University, St. Bonaventure, New York, USA, September 12, 2000.
- “The Medieval Paradigm in Gustav Siewerth’s Metaphysics.” An Invited Public Lecture at the Pontifical Institute of Mediaeval Studies, Toronto, Canada, April 5, 1999.

PROFESSIONAL SERVICE MEMBERSHIPS AND AWARDS

- President-Founder of the *International Institute for Hermeneutics*
- President-Founder of the *Agora Hermeneutica*
- Member of the Humboldt Family, Alexander von Humboldt Foundation
- Founding Member of the *North American Schelling Society*
- Editor-in-Chief of the Journal, *Analecta Hermeneutica*
- Editor of the International Series - *Hermeneutics in Enactment: International Research in Hermeneutics and Phenomenology* for Brill

- Editor of *The Hermeneutic Series* for *The Hermeneutic Press*
- Editor of *International Studies in Hermeneutics and Phenomenology* for *LIT Verlag* (Berlin-Münster-Wien-Zürich-London)
- Member of the Scientific Committee of REDIPE - Iberoamerican Network of Pedagogy
- Member of the Academic Advisory Board of a book series *Philosophy/Communication: Studies in Hermeneutics, Ethics, and Critical Theory*, The Duquesne University Press
- Member of the Academic Advisory Board of the *Interuniversity Society of Philosophy*, Universidade de Santiago de Compostela
- Member of the Academic Advisory Board of the *Seminario de Hermenéutica* del Instituto de Investigaciones Filológicas, Universidad Nacional Autónoma de México, Mexico City
- Member of the Academic Advisory Board of the *Centro de Investigación y Docencia en Humanidades*, Instituto Politécnico Nacional, Mexico City
- Member of the Academic Advisory Board of *Hermes Analógica: Revista Interdisciplinar sobre Hermenéutica Analógica*
- Co-founding Member of the *Humanities Forum*
- Member of the Academic Advisory Board of *Gustav-Siewerth-Gesellschaft*
- Member of the Academic Advisory Board of *Jahrbuch für Religionsphilosophie/Philosophy of Religion Annual*
- Member of the Academic Advisory Board of *Labyrinth: An International Journal for Philosophy, Value Theory and Sociocultural Hermeneutics*
- Member of the Academic Advisory Board of the *Ethics in Progress Quarterly*
- Member of the Academic Advisory Board of *Ruch Filozoficzny (The Philosophical Movement)*
- Member of the Academic Advisory Board of *Niepełnosprawność i Rehabilitacja (Disability and Rehabilitation)*
- Member of the Academic Advisory Board of *Studia z Filozofii Boga, religii i człowieka (Studies in the Philosophy of God, Religion, and Human Being)*
- Member of the Academic Advisory Board of *Phainomena*
- Member of the Academic Advisory Board of *Episteme*

- Member of the Academic Advisory Board of *Zeszyty Naukowe*, Centrum Badan im. Edyty Stein, UAM, Poznań
- Member of the Academic Advisory Board of *The North American Society for Philosophical Hermeneutics*
- Member of *The Society for Phenomenology and Existential Philosophy* (SPEP)
- Member of the *Canadian Philosophical Association/Association canadienne de philosophie*
- Member of the *International Academy for Philosophy and Literature*
- Member of the *International Journalists' Association*
- Member of the *Association of Polish Writers*
- Member of the *PEN-Club Canada*
- Józef-Czechowicz-Prize (Lublin 1989) for Poetry
- Kazimiera-Iłakowiczówna-Prize (Poznań 1989) for Poetry

PARTICIPATION IN THE INTERNATIONAL RESEARCH PROJECTS AS AN INVESTIGATOR AND COLLABORATOR

- *The Hermeneutics of Architecture: Dwelling in the Horizon of Finitude*, Andrzej Wiercinski (PI), Luis Umbeliino (PI), University of Coimbra, Justin Snell (C), University of Cape Town, South Africa, A Collaboration with the University of Coimbra, Ministry in Portugal (2022-2025).
- *Philosophy, Education, Power, and Violence*, An International Collaborative Project on *The Dialectic of Power*, University of Coimbra, Arizona State University, University of Scranton, The Chinese University of Hong Kong, the Faculty of Social Sciences at the Christian Theological Academy, Warsaw (Bogusław Milerski, PI), and The Faculty of *Artes Liberales*, University of Warsaw, (Andrzej Wierciński, PI), (2021-2023).
- *The Sedimented Consciousness: Phenomenology, Hermeneutics, and Deconstruction*, Saulius Geniusas, (PI), Chinese University of Hong Kong, Andrzej Wiercinski (C), Nicole Anderson (C), Arizona State University, Nicolas de Warren (C), Penn State University, A Collaboration with the Chinese University of Hong Kong, Research Grants Council, Hong Kong, (2021-2024).

- *Subject, Identity, and Care: Educational (Dis)closures*, a research project sponsored by the International Institute for Hermeneutics and University of British Columbia, Vancouver, Canada, 2021-2023.
- *The Beauty and Challenge of Thinking: Gadamer, Ricoeur, and the Inexhaustibility of the Hermeneutic Horizons*, a research project sponsored by the International Institute for Hermeneutics and Faculdade de Letras, Universidade de Coimbra, Portugal, 2020-2023.
- *Conviction: Finitude, Freedom, and the Hermeneutics of Selfhood*, a research project sponsored by the International Institute for Hermeneutics and Faculdade de Letras, Universidade de Coimbra, Portugal, 2019-2022.
- *Odnowa metodologiczna teologii dogmatycznej*, [Methodological Renewal of Dogmatic Theology], project sponsored by Narodowe Centrum Nauki, [National Science Center], 2018-2019.
- *Hermeneutics and Psychoanalysis*, a joint German-Polish project sponsored by *Deutsche Forschungsgemeinschaft* dedicated to the comparison of various concepts of language, understanding, interpretation, and the question of foundations of human identity in these two traditions.
- *Hermeneutics-Ethics-Education*, a research project sponsored by the International Institute for Hermeneutics, 2011-2014.
- *Heidegger and Hermeneutics*, a research project sponsored by the International Institute for Hermeneutics and *Studia Philosophiae Christianae*, 2011-2014.
- *The Hermeneutic Rationality/La rationalité herméneutique*, a research project sponsored by the International Institute for Hermeneutics and Faculdade de Letras, Universidade de Coimbra, Portugal, 2011-2013.
- *The Disease of the Soul: Melancholia, Unhappy Consciousness, Depression*, a research project sponsored by the International Institute for Hermeneutics and at the Department of the Theory and Anthropology of Literature, John Paul II Catholic University of Lublin, 2011-2014.
- *Gadamer's Hermeneutics and the Art of Conversation*, a research project sponsored by the International Institute for Hermeneutics, 2010-2012.
- *Interpreting the Self: Hermeneutics, Psychoanalysis, and Literary Studies*, a research project sponsored by the International Institute for Hermeneutics and Department of the Theory and Anthropology of Literature, John Paul II Catholic University of Lublin, 2009-2011.
- *Racionalidade Hermenêutica: Entre Efectividade e Norma* (2007-2010), a research project sponsored by the Unidade de Investigação "Linguagem, Interpretação e Filosofia," Faculdade de Letras, Universidade de Coimbra, Portugal.

- *Questioning the Absolute: New Readings of Traditional Arguments for God's Existence*, a research project sponsored by Mount Allison University, Sackville, New Brunswick, Canada, 2006.
- *Corpo, Saúde e Espaço Público* (2003-2006), a research project sponsored by the Unidade de Investigação "Linguagem, Interpretação e Filosofia," Faculdade de Letras, Universidade de Coimbra, Portugal.
- *Filozofia wobec tajemnic wiecznych*, a research project sponsored by the International Institute for Hermeneutics and *Studia z Filozofii Boga, religii i człowieka*, 2004-2005.
- *Between Description and Interpretation: The Hermeneutic Turn in Phenomenology*, a research project sponsored by the International Institute for Hermeneutics, 2004-2005.
- *Between Friends: The Hans Urs von Balthasar and Gustav Siewerth Correspondence (1954-1963): A Bilingual Edition*, a research project sponsored by the International Institute for Hermeneutics, 2003-2005.
- *Between Suspicion and Sympathy: Paul Ricoeur's Unstable Equilibrium*, a research project sponsored by the International Institute for Hermeneutics 2002-2003.
- *Between the Human and the Divine: Philosophical and Theological Hermeneutics*, a research project sponsored by St. Bonaventure University, 2002.

CURRENT HIGHER-DEGREE RESEARCH SUPERVISION AND ACADEMIC MENTORING

Opened Doctoral Procedures

- Dr. Francesco Forlin, supervision of a dissertation in Philosophy of Education, *The Primacy of Relation: The Centrality of Educational Engagement in Giovanni Gentile's Philosophy of Education*.
- Dr. Grzegorz Barth, *Childhood-Time-Thinking: Walter Kohan's Philosophy of Education through the Voices of Childhood*.
- Dr. Justin Snell, *The Cultivation (Bildung) of Care (Sorge): Forgiveness, Forgetting, and Testimony in the Horizon of Dwelling*.
- Jafe Arnold, M.A., *Heidegger's Ins and Outs of Plato's Cave: The Mythical Liberation of Education in Martin Heidegger's "On the Essence of Truth (1933-34)."*

PostDocs

Dr. Kamila Drapała, *Philosophy and Literature: The (Para)Doxical Nature of Desire and Will*

In-Tension, 2021-2022.

Dr. Andrej Božič, *The Transference of the Untransferable: Paul Celan and Martin Heidegger in Conversation*, 2021-2022.

Dr. Alenka Koželj, *The Hermeneutics of Translation: Practicing Translation as the Contemplation of In-Compatibility*, 2020-2022.

Dr. Evangelos Tsempelis, *Jungian Analytical Psychology*, 2020-2022.

COMPLETED HIGHER DEGREE RESEARCH SUPERVISION AND ACADEMIC MENTORING

Doctorates

- Jafe Arnold, M.A., *Heidegger's Ins and Outs of Plato's Cave: The Mythical Liberation of Education in Heidegger's "On the Essence of Truth."* Completed at the Faculty of Education, September 24, 2024, University of Warsaw.

- Mirosław Woźnica, M.A., *The Practice of Education and the Politics of Culture: Richard Rorty's Pragmatic and Cultural Landscapes.* Completed at the Faculty of Education, June 28, 2022, University of Warsaw.

- Evangelos Tsempelis, supervision of a dissertation, *Repositioning Jung's Analytical Psychology: A Paradigm Shift from a Critical Science to an Inter-subjective Practice in the Education of the Individual in Late Modernity.* Completed at the Faculty of Education, February 26, 2019, University of Warsaw.

- Dr. Sean McGrath, supervision of a dissertation in Systematic Theology (Dr. theol.), *The Ecstasy of Reason: The Philosophical Theology of the Late Schelling.* Completed at Christian Academy for Theology, Warsaw, December 7, 2017. Published as *The Late Schelling and the End of Christianity* (Edinburgh: Edinburgh University Press, 2019).

- Balthasar Rengga Ado, M.A., co-supervision (*Zweitbetreuer*) of a doctoral dissertation in Theology (Dr. theol.), *Religion: Eine Projektion menschlicher Sehnsüchte, ein Produkt menschlichen Denkens, eine Illusion? Die Religionskritik von Feuerbach, Marx und Freud als Herausforderung und Chance für den heutigen christlichen Glauben,* completed at the University of Freiburg, March 2015. Published as *Religion: Eine Projektion menschlicher Sehnsüchte, ein Produkt menschlichen Denkens, eine Illusion? Die Religionskritik von Feuerbach, Marx und Freud als Herausforderung und Chance für den heutigen christlichen Glauben* (Frankfurt a.M.: Peter Lang Verlag, 2017).

Post-Docs

Dr. Andrej Božič, *The Encountering of One's Self: Education through Philosophy and Literature,*

2019-2020.

- Dr. René Armand Dentz, Jesuit Faculty of Philosophy and Theology of Belo Horizonte, Brazil, supervision of PostDoc project in Philosophy of Education, *Paul Ricoeur and Paulo Freire: Forgiveness, Vulnerability, and the Pedagogy of the Oppressed*, 2019-2020.

- Dr. Tyler Tritten, supervision of a PostDoc, *Realism after German Idealism: Alternatives to the Kantian Paradigm*.

- Dr. Małgorzata Hołda, supervision of a project, *Hermeneutics of Reconciliation: Memory, Time, and Love*.

- Prof. Dr. Michał Januszkiewicz, Adam Mickiewicz University of Poznań, Poland, academic mentoring of the project *The Modern Self and the Other in Contemporary Hermeneutics and Literature*, 2014-2016.

- Dr. Grzegorz Barth, Catholic University of Lublin, academic mentoring of the project *Hermeneutics of Education and Imagination*, 2014-2016.

- Dr. Francesca Brencio, University of Western Sydney, supervision of a PostDoc, *Sufferance, Meaning, Freedom: Viktor Frankl's Logotherapy and Martin Heidegger's Daseinsanalyse*.

- Dr. Małgorzata Przanowska, University of Warsaw, Poland, supervision of a PostDoc, *Education as the Hermeneutics of Listening*.

- Dr. Tyler Tritten, supervision of a PostDoc, Alexander-von-Humboldt Foundation, fully funded for two years to work with me on a book, *The Contingency of Necessity: Schelling on the Facticity of Reason*, 2015-2016. Published as *The Contingency of Necessity: Reason and God as Matters of Fact* (Edinburgh: Edinburgh University Press, 2017).

- Dr. Francesco Forlin, supervision of a PostDoc, *Hermeneutics of the Educational Process: Bildung as Collective Intentionality*, 2013-2016.

- Dr. René Armand Dentz, Jesuit Faculty of Philosophy and Theology of Belo Horizonte, Brazil, *Freedom, Culpability, and Forgiveness: A Theological Approach in Ricoeur's Philosophy*, 2015-2016.

- Dr. Urszula Zbrzeźniak, supervision of a PostDoc, *Political Implications of Gianni Vattimo's Hermeneutics*, 2015-2016.

- Dr. Francesca Brencio, University of Western Sydney, supervision of a PostDoc, *Hermeneutics and Psychiatry*, 2014-2016.

- Dr. Małgorzata Hołda, supervision of a PostDoc, *Hermeneutics of Creativity: The Cultural Phenomenon of Creative Writing School at East Anglia University as the British Postmodern Literary Itinerarium*, 2014-2016.

- Benjamin Zenk, M.A., University of Hawai at Mānoa, academic mentor of a project in Philosophy, *Dispute, Dogmatism, and Misunderstanding: On Disagreement in Nāgārjuna, Haribhadra, and Gadamer*, 2014-2015.

SELECTED APPOINTMENTS AS A REFEREE FOR ACADEMIC PROMOTIONS

Professorial Promotions

Full Professor

- External Reviewer for Prof. Dr. Jerzy Eugeniusz Kochanowicz, Academia WSB, Poland, 2022.
- External Reviewer for Prof. Dr. Daniel O’Dea Bradley’s Full Professorship in Philosophy, Department of Philosophy, Gonzaga University, USA, August 2020.
- External Reviewer for Prof. Dr. Henry Isaac Venema’s Full Professorship in Philosophy, Department of Philosophy, Brandon University, Canada, December 2019.
- External Reviewer for Prof. Dr. Golfo Maggini’s Full Professorship in Philosophy (Phenomenology and Hermeneutics), Department of Philosophy, Education & Psychology, University of Ioannina, Greece, January 2017.
- External Reviewer for Prof. Dr. Rony Miron’s Full Professorship in the Program for Hermeneutics and Cultural Studies in the Interdisciplinary Unit, Bar Ilan University, Israel, November 2016.

Associate Professor

- External Reviewer for Dr. Tyler Tritten’s tenure appointment and promotion in the Department of Philosophy, Gonzaga University, Spokane, WA, USA, May 2020.
- External Reviewer for Prof. Dr. Barbara Weber’s tenure and promotion at the Faculty of Education, Department of Educational and Counselling Psychology, and Special Education, University of British Columbia, Vancouver, Canada, October 2015.
- External Reviewer for Prof. Dr. Seamus O’Neill’s tenure and promotion at the Department of Philosophy, Memorial University of Newfoundland, Canada, October 2014.

Assistant Professor

- External Reviewer for Dr. Tyler Tritten’s appointment in the Department of Philosophy, Gonzaga University, Spokane, WA, USA, December 2015.
- External Reviewer of Dr. Alon Chasid’s dossier for his appointment in the Department of Philosophy at Bar-Ilan University, Israel, April 30, 2012.

Habilitations

Dr. Dr. Małgorzata Hołda, External Reviewer of a Habilitation, University of Łódź, Department of British Literature and Culture, 2022. The *Habilitationsschrift, On Beauty and Being: Hans-Georg Gadamer's and Virginia Woolf's Hermeneutics of the Beautiful*, *Transatlantic Studies in British and North American Culture* 33 (Frankfurt a.M.: Peter Lang, 2021).

- Dr. Małgorzata Przanowska, External Reviewer of a Habilitation, University of Warsaw, Department of Education, 2019. The *Habilitationsschrift, Listening and Acuological Education* (Warszawa: Wydawnictwa Uniwersytetu Warszawskiego, 2019).

- Dr. Urszula Zbrzeźniak, External Reviewer of the *Habilitationsschrift, Historia i emancypacja, [History and Emancipation]*, University of Warsaw, Department of Philosophy, January 2018. Published as *Genealogia i emancypacja: Studia nad myślą emancypacyjną, [Genealogy and Emancipation: Studies on Emancipatory Thinking]* (Warszawa: Wydawnictwa Uniwersytetu Warszawskiego, 2018).

- Dr. Ireneusz Piekarski, External Reviewer of the *Habilitationsschrift, Strategie lektury podejrzliwej [Strategies of Suspicious Reading]*, Faculty of Humanities, Catholic University of Lublin, Poland, November 2016. Published as *Strategie lektury podejrzliwej [Strategies of Suspicious Reading]* (Lublin: Wydawnictwo KUL, 2016).

- Dr. Paulina Sosnowska, External Reviewer of a Habilitation, *Arendt i Heidegger: Pedagogiczna obietnica filozofii, [Arendt and Heidegger: Pedagogical Promise of Philosophy]*, University of Warsaw, Department of Education, 2015-2016. Published as *Arendt i Heidegger: Pedagogiczna obietnica filozofii, [Arendt and Heidegger: Pedagogical Promise of Philosophy]* (Kraków: Universitas, 2015).

Doctorates

- Philosophy: Klementyna Chrzanowska-Dodds, External Reviewer of a doctoral dissertation, *The Bond of Words: The Speaking Self in the Philosophies of Paul Ricoeur, Stanley Cavell, and Charles Taylor*, Jagiellonian University, Kraków, Poland, 2024.

- Philosophy: Karolina Napiwodzka, M.A., External Reviewer of a doctoral dissertation, *Działanie komunikacyjne i podejście dyskursywne w relacji lekarz-pacjent [Communicative Action and Discursive Approach in Doctor-Patient Relationship]*, Department of Philosophy, Adam Mickiewicz University in Poznań, 2022.

- Literaturte: Błażej Szymankiewicz, M.A., External Reviewer of a doctoral dissertation, *Outsider i solipsystyczny marzyciel. Dwie postawy wobec nowoczesności w twórczości Henryego Millera i Charlesa Bukowskiego [An Outsider and a Solipsistic Dreamer: Two Approaches to Modernity in Henry Miller's and Charles Bukowski's Writing]*, Department of Polish Literature, Adam Mickiewicz University in Poznań, 2022.

- Education: Farzaneh Salehi Kahrizsangi, M.A., External Examiner and Reviewer of a doctoral dissertation, *Simorgh: A Sufi-Hermeneutic Horizon to Essential Existential Understanding of L2 Metaphors*, Department of Education, University of Ottawa, Canada, 2021.

- Literature: Patryk Szaj, M.A., External Reviewer of a doctoral dissertation, *Hermeneutyka radykalna a powojenna poezja polska: Wat-Różewicz-Barańczak*, [Radical Hermeneutics and Polish After-II-World War Poetry: Wat-Różewicz-Barańczak], Department of Polish Literature, Adam Mickiewicz University in Poznań, February 2018. Published as Patryk Szaj, *Wierność trudności. Hermeneutyka radykalna Johna D. Caputo a poezja Aleksandra Wata, Tadeusza Różewicza i Stanisława Barańczaka* (Kraków: Universitas, 2019).

- Philosophy: Dr. Małgorzata Hołda, External Reviewer of a doctoral dissertation, *Paul Ricoeur's Concept of Subjectivity and the Postmodern Claim of the Death of Subject*, Department of Philosophy, Pontifical University John Paul II, Kraków, May 2017. Published as Małgorzata Hołda, *Paul Ricoeur's Concept of Subjectivity and the Postmodern Claim of the Death of the Subject* (Kraków: Ignatianum University Press, 2018).

- Education: Marta Jadwiga Pietrusińska, M.A., External Reviewer of a doctoral dissertation, *Postawy obywatelskie młodych muzułmanów z Polski, Turcji i Wielkiej Brytanii*, [Active Citizenship of Jung Muslims from Poland, Turkey, and Great Britain], University of Warsaw, November 20, 2015.

Books

- Józef Bremer, SJ, *Życie jest warte przeżycia: z Koheletem w drodze* (*Life is Worth Living: On the Road with Kohelet*) (Kraków: Wydawnictwo M, 2023).

- Jan Sochoń, *Człowiek i twórczość. Szkice z filozofii kultury*, [A Human Being and Creativity: Essays in Philosophy of Culture] (Lublin: Polskie Towarzystwo Tomasza z Akwinu, 2016).

- Monika Szymczyk and Robert Grzywacz, ed., *W trosce o człowieka. Paradygmaty stare i nowe*, [Caring for a Human Being: Old and New Paradigms]. A review of a manuscript for Ignatianum University Press, 2016.

- Piotr Domeracki, *Rozstaje samotności. Studium filozoficzne*, [The Crossroads of Loneliness: A Philosophical Study]. A review of a manuscript for Zakład Wydawniczy Nomos, 2016.

- Frederick G. Lawrence, *The Fragility of Consciousness: Faith, Reason, and the Human Good*, ed. Randall S. Rosenberg and Kevin M. Vander Schel. Reader's Report for the University of Toronto Press, 2016.

- External Reviewer for Klaudia Węc's Nomination for a Reward of The Prime Minister of Poland for the Habilitation, January 2015.

- *Studia z Filozofii Boga, religii i człowieka* (2014).

- Babette Babich and Dimitri Ginev, ed. *The Multidimensionality of Hermeneutic Phenomenology, Contributions to Phenomenology*, vol. 70, Dordrecht, 2013.
- Jacek Grzybowski, ed. *Philosophical and Religious Sources of Modern Culture*. A review of a manuscript for Peter Lang Publisher, Frankfurt a.M. 2012.
- Andrzej Gielarowski and Robert Grzywacz, ed. *Między przedmiotowością a podmiotowością: Intencjonalność w fenomenologii francuskiej - Entre l'objectivité et la subjectivité: L'intentionnalité dans la phénoménologie française*. A review of a manuscript (Polish/French) for Wydawnictwo WAM, 2011.
- Michał Januszkiewicz, *Etyka, tożsamość, rozumienie*. A review of a manuscript for Wydawnictwo Poznańskie, 2011.
- Edward Fiała, ed., *Prawda w literaturze*. A review of a manuscript for Redakcja Wydawnictw KUL, 2010.
- Henryk Mruk, ed., *Rozdroże*. A review of a manuscript for Passat Publishing House. Poznań, 2008.
- John Arthos, *The Double Turning of the Word: Hermeneutics and the Verbum Interius*. A review of a manuscript for the University of Notre Dame Press, 2007.
- Jan Sochoń, *Ponowoczesne losy religii*, [The Postmodern Fate of Religion] (Warszawa: Adam, 2004).

Solicited Reviews for the Research Projects/PostDocs (Horizon, etc.)

- 9 Post-Doc projects for Aarhus Institute of Advanced Studies, Aarhus University, Denmark
- Continuous Reviews for Interdisciplinary Doctoral Programs at the University of British Columbia, Vancouver, Canada (SSHRC, CIHR, AFF).

Solicited Reviews for the Journals

Analecta Hermeneutica

Archiwum historii filozofii i myśli społecznej/Archive of the History of Philosophy and Social Thought

Białostockie Studia Prawnicze (Białystok Legal Studies)

Dialogue and Universalism: Journal of the International Society for Universal Dialogue

Eidos: A Journal for Philosophy of Culture

Ethics in Progress Quarterly

Paedagogia Christiana

Phainomena: Journal of Phenomenology and Hermeneutics

Principia: Innovative Papers in Philosophy and Social Sciences

Przestrzenie Teorii

Kultura Pedagogiczna: Międzynarodowe pismo pedagogiczne/Pedagogical Culture: An International Journal of Education

Kwartalnik Pedagogiczny/Pedagogical Quarterly

Roczniki Teologiczne/Annals of Theology

Roczniki Humanistyczne/Annals of Arts

Studia Paedagogica Ignatiana

Studia Philosophiae Christianae

Studia z filozofii Boga, religii i człowieka/Studies in the Philosophy of God, Religion, and Human Being

Theological Research: The Journal of Systematic Theology

Open Theology, <https://www.degruyter.com/view/journals/opth/opth-overview.xml>

INTERNATIONAL SUMMER SCHOOL IN PHILOSOPHY, ARCHITECTURE, EDUCATION, AND LEGISLATION

2022 – Hermeneutics of Space: Dwelling in the Horizon of Finitude, Online.

2021 - Hermeneutics as Education and Translation, Online.

2020 - Hermeneutics as Education and Translation, Zakopane, *Postponed for 2021*.

2019 - Fragility as A Mode of Being-in-the-World: Hermeneutic Ethics of Capability, Zakopane, May 20-24, 2019.

2018 - Tolerance, Solidarity, and Respect: Questioning the Principles of Social Order and Education, Hosted by Jesuit University Ignatianum, Kraków, Poland, May 28-June 1, 2018.

2017 - Politics and the Phenomenological Tradition, Hosted by the University of Leuven, June 6-9, 2017.

2017 - Education As A Hermeneutics of Hospitality: The Unconditionality of the Ethics of Welcoming the Stranger and the Strange. Hosted by the University of Warsaw, Poland, May 22-26, 2017.

2017 - Difficult Memory, Forgiving and Forgetting: Education toward Hospitality, Acknowledging, and Respecting. Hosted by Jesuit University Ignatianum, Kraków, Poland. May 15-19, 2017.

2016 - Education and the Hermeneutics of the Self. Hosted by Jesuit University Ignatianum, Kraków, Poland

2015 – Questioning the Secular II. Hosted by Albert-Ludwigs-Universität Freiburg

2014 - Questioning the Secular I. Hosted by Albert-Ludwigs-Universität Freiburg

Teaching Experience

COURSES TAUGHT

WS 2024/2025, Hermeneutics and Psychoanalysis: Freud, Ricoeur, and the Task of Interpretation at the Faculty of *Artes Liberales*, University of Warsaw

What is common to Hermeneutics and Psychoanalysis is their primary task: To help a human being deal with life. Psychoanalysis shares with hermeneutics the fundamental understanding of being a human being in the world with Others. They are concerned with uncovering the meaning of life.

Ricoeur's hermeneutics as "the art of deciphering indirect meaning" originates and culminates in the thesis that human existence is itself a mode of interpretation. He discovers the semantic potential of the indirect language characteristic of mythical/symbolic discourse. He develops a mode of interpretation for the empirical and descriptive analysis of symbols and myths, which is the indirect way to understand oneself. Thinking from the symbol is the path to understanding. There is no self-understanding possible without mediation through signs, symbols, narratives, and texts, which are cultural media that require our interpretation to understand their meanings. The notion of interpretation/understanding is perceived as work in the sense of working through (*Durcharbeiten*). With reference to Freud, working through refers to a task of understanding/translating as appropriating alien meanings as one's own. Ricoeur's hermeneutics of appropriation through the analogical relation of *oneself as an other* is the lingual medium through which we understand ourselves.

In *The Interpretation of Dreams*, Freud's analysis of dream reports aims not to achieve the correct interpretation of particular dreams but to uncover the hidden dimensions of human speech

and thus elaborate a genuine notion of interpretation. Freud's theory of interpretation expresses his suspicion about deciphering the dream reports. The distorted language of dream reports covers the material repressed by the unconscious. The task of the patient is to disclose with the help of the analyst what is hidden from the conscious mind. However, according to Freud, the language of the unconscious programmatically hides the truth about the self. The psychoanalyst's attempt to uncover what intentionally wishes to remain hidden is a violation of the language of the unconscious.

WS 2024/2025, The Parable of the Sower: A Hermeneutic Reading of the Text and the Painting (Van Gogh) at the Faculty of *Artes Liberales*, University of Warsaw

To understand is *to understand oneself in front of the text*. It is not a question of imposing upon the text our finite capacity of understanding but exposing ourselves to the text and receiving from it an enlarged self (*un soi élargi*).

Every reading of the text is conditioned by our previous understanding. Therefore, there is no reading without doing certain violence to the text in terms of imposing our own horizons of understanding on it. However, hermeneutic experience considers those fore-understandings and prejudices and invites new horizons of meaning by exposing the reader to yet unknown dimensions of understanding. This unconditional openness of the reader toward the unknown contributes to the multifaceted growth in understanding the matter of the text, which, in turn, leads to an enlarged self of the reader. This enlarged self is the self-transgressing of one's own particularities to understanding without expecting the final overcoming of them from oneself. It always welcomes the new and unexpected in one's own horizons of understanding.

Understanding oneself "happens" through the reception of the world of the text. The text is the medium through which we understand ourselves. There is a reciprocal relationship between the text and the reader. The reader understands him/herself better when he/she better understands the text. To understand oneself, therefore, is to confront the self with a lingual expression that discloses new possibilities for existence. The journey to self-understanding is a detour of interpretation. This interpretation involves the various signs, symbols, and texts which disclose the character of human life and its world. Understanding of the textual meaning leads to self-understanding.

The parable of the sower is available in the Synoptic Gospels (Mt 13:1-23, Mk 4:1-20, and Lk 8: 4-15). St. Matthew masterfully tells the short story of the sower with powerful suspense. After the invitation to think through, to work through (*Durcharbeiten*), the reader is suspended. The prophetic admonition follows: Who has ears, let him hear (*Hörenlassen*).

The parable of the sower is about the agent of this action, about sowing, caring for the seed, and recognizing the stages and conditions of growth. It is a story about the sower's care for himself, his responsibility for being in the world with Others, for the world as our ecosystem (οἶκος), and for the sustainable development of our lifeworld. It is oikopo(i)etics in the strict sense of the word as the po(i)etic way of dwelling between the sky and the earth, humans, and divinities. It is about being together in the world (*Miteinandersein*) when togetherness is perceived as gathering.

Like in many of Vincent van Gogh's paintings, the sower's generous sharing and spreading conveys not only his professional dedication but the very giving of himself. This is a lyrical and expressional movement, like in a dance, lingering at the threshold where and when something is happening, wondering and marveling (θαυμάζω) about the mystery of the beginning (ἀρχή, *Anfang*), how it really works, the movement back and forth, the explosiveness of the seed. It depicts

the parabolic journey, an interpretive pathway toward understanding the mystery of life and death.

The symbolic figure of the sower indicates the circle of life. Van Gogh was obsessed with the rich entanglements between the sower and sowing, reflecting constantly on his personal vocation as a painter. To understand his life and the work of art, van Gogh brings the beginning (ἀρχή) and the eschatological future (ἔσχατον) to his painting. It is precisely the condensation of meaning that is happening on the canvas. The circle of life is depicted in this opportune moment (καιρός) of sowing, and yet this moment itself (*Augenblick*) is long gone or has not come yet. Hence, van Gogh's technique: rapid strokes to catch the moment. Like the sower breathes (*in-spiro, einhaucht*) new life into the seed, encourages and promises (*zuspricht und verspricht*), the painter dwells in the realm of hope to reveal himself on the canvas while dedicatingly standing in service to the Witness of Painting.

SS 2023/2024, Picasso and the Space of Art at the Faculty of *Artes Liberales*, University of Warsaw

Reading Pablo Picasso's paintings unveils the complexity of his creative process of searching for meaning in his life. His disjunctive modes of contemplation express what Heidegger calls contemplative thinking (*besinnliches Nachdenken*) and calls for constantly new departures for rethinking thinking. By turning to Picasso's paintings, we read the past through the present and continually assign new meanings.

Pablo Picasso became a synonym for art's ability to disrupt and challenge the expectations of the artist and spectators. Dealing with the powerful mystery of what it means to be a painter, Picasso discloses the limits and limitations of the work of art and the possibility of the artist to position and reposition oneself and the art objects within the picture plain. His ability and disability to construct and deconstruct the world call for the highest concentration of artistic creativity to respond to his passion for the world and art. In his enormously productive life, Picasso patiently shows us how a work of art liberates itself from the uniqueness and contingency of the circumstances in which it was created. To engage Picasso means to find a way to converse with his paintings and other works of art that are interrogative by nature. Together with him, we can make ourselves on the way through a (disc)losure of meaning by finding ourselves in the realm of art and its enchanting power of revealing and concealing.

SS 2023/2024, The Fragility of the Earth, the Hope for the Future, and the Legacy of the Climate Crisis at the Faculty of *Artes Liberales*, University of Warsaw

Thinking about the climate crisis calls us to get existentially engaged with the world we live in to be responsible cohabitants of the earth.

We discuss the familiar notion of living on earth and living in the world, nature and culture, power, and violence. One of the essential aspects of being a human being in the world with others is gratefulness toward the earth and toward other inhabitants of the planet. The experience of the fragility of the earth calls for our increasing responsibility. Gratitude for being in the world makes us sensitive to environmental issues. The prophet Jeremiah powerfully expresses the future of human life in the world: "For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you a hope and a future" (Jer 29:11). To live responsibly, we need an ethical orientation that can help us respond to global environmental issues.

Practicing the close reading of Richard Powers, *Bewilderment* (2021) from the perspective of parents and children, educators, and students helps to disclose the meaning of face-to-face engagement with the natural world. Similarly to the father-son experience during a camping trip, we will examine not only what is happening in the world in the time of climate crisis but will critically address our response to environmental issues.

David Attenborough's, *A Life on Our Planet* (2020) serves as an example of a productive and ethically sensitive life of environmental consciousness. We will discuss this unique feature documentary to understand the meaning of personal responsibility toward the living world and the necessity to give our personal witness statement to other cohabitants of the earth. The experience of the fragility of the earth and the challenges of the climate crisis can help us to see and be the hope for the future.

WS 2023/2024, The Return of *Antigone* in the Time of Election: Moral Choices, Politics, and Personal Responsibility at the Faculty of *Artes Liberales*, University of Warsaw

Reading *Antigone* can help us to distinguish between what is required by the law and what makes us responsible citizens as acting agents.

Our close reading of *Antigone* will be a patient exercise in understanding what we can learn from engaging in an ancient work of literature. Sophocles offers us a profound insight into the complexity of human convictions, the conflict between secular and religious law, and the dynamics of gender and conflict. Analyzing the private and public spheres of Sophocles's heroes sheds light on the perplexities of understanding the individuals and communities caught up in conflict.

Patience (ὕπομονή) should help us to practice endurance and steadfastness, especially in difficult existential situations and tribulations, and can serve as the antidote to the vices of pride (ὑβρις, superbia, pride is the beginning of all sin, Sir 10:15). By refusing to listen to those who question him, Creon's makes himself deaf and blind. We will try to translate the meaning of deafness and blindness into the vocabulary of the political order and the citizen's personal responsibility by welcoming the confusion of voices instead of trying to eliminate and suffocate them.

Listening is the mode of our being in the world with others. Ivo van Hove offers us a reinterpretation of Sophocles that is centered around the event of conversation. Juliette Binoche's agreeable reading of *Antigone* and her struggles with Creon assists us in our internal path through the conflicts that threaten our identity. Watching together the movie *Antigone at the Barbican* opens up toward the possible advantages of experiencing the work of art in a community of inquirers versus engaging it on our own. The choice of the movie is precisely because of its great potential for sharing the responsibilities of democracy. We might be, at times, critical of the movie, but learning to see the conflicting interpretations and live with them is at the core of our being in the (imperfect) world. Realizing that mitigating action needs to be taken in a timely fashion, we will sensitize ourselves to be responsible citizens, especially when we are called to act.

WS 2023/2024, The Painting that Captivates US: Caravaggio and the Art of Disclosure at the Faculty of *Artes Liberales*, University of Warsaw

What does it mean to read a painting? Interpreting painting is not a matter of reproducing the artist's movements with certain similarities and transparency in our own lives. It is rather a search for what is happening between the work of art and us who are addressed and called for a response.

Experiencing Caravaggio means that we get engaged in a mysterious positioning and repositioning ourselves with the artist and the artwork. His painting captivates us by inviting us to enter the canvas and search together with him for our home. This homeseeking is the fundamental experience in our being in the world with others. Painting, like other great expressions of art, is predominantly a communally constituted event (*Ereignis*). Participation in this event always has a formative and transformative character.

Reading Caravaggio's paintings reminds us that every interpretation is an application (*Anwendung*) of the work of art to the uniqueness of the hermeneutic situation of the viewer. However, as the German word, *Anwendung* emphasizes, this application is the turning toward that (*Wendung*) which calls for understanding (*die Sache des Denkens*). Thus, the reception of a work of art is always a form of practice. It is an enactment (*Vollzug*) of the work of art in the sense of bringing it to completion. The work of art exists to be completed in the interpreter's reception. The interpreter does not decrease the alterity of the other. On the contrary, to be captivated by the work of art means that it questions me while simultaneously promising me the possibility of transformation by participating in the unfolding of the event of art. The work of art has the ability to build bridges that reach beyond the enclosure and space in which it originated. Reading Caravaggio discloses new horizons of understanding ourselves in the world with others that creates a community of learners willing to appropriate (in the sense of *Anwendung*) what is meaningful and insightful about the condition of aesthetic experience.

SS 2022/2023, Attunement to Place: The Mode of Place-Oriented Thinking at the Faculty of *Artes Liberales*, University of Warsaw

The notion of place is fundamental to Heidegger's philosophy and facilitates a critical inquiry into our Being in the world by thinking together Being, place, and time. As attuned to place, we can live our hermeneutic existence in radical responsiveness to Being.

Recent philosophical research (Jeff Malpas, Günter Figal) emphasizes the centrality of place in Martin Heidegger's thinking. Understanding ourselves as being situated in the world in our thrownness (*Geworfenheit*), we discover our relationship to Being. Being thrown into a particular concrete environment, we search for an authentic mode of Being in the world. Our explicit engagement with place and spatiality is one of the decisive aspects of the hermeneutics of facticity (*Hermeneutik der Faktizität*). Being, place, and time are inextricably bound together.

Instead of understanding buildings as architectural products, we would like to encourage thinking about buildings as places for coming together of people wishing to experience their belonging together (*Mitsein*) in their liberating/captivating relationship to Being. Thus, a building has the potential of being a meeting place (*occurrere*- to meet) and can decisively contribute to the culture of dialogue.

SS 2022/2023, Reading Van Gogh at the Faculty of *Artes Liberales*, University of Warsaw

Van Gogh's aim in painting was to express the truth and be honest before nature. Exploring truth and truthfulness in figurative or representational painting, we realize that honesty before nature is not a photographic representation of nature but results from values, beliefs, and perspectives shaping the painting.

Van Gogh's lifelong attempt to express existential truth in painting (*la vérité en peinture*) involves a relentless search for the adequate relationship between sets of forms and colors to

communicate the truth about appearances with immediacy, intelligibility, and power. In the productive decade of his life, Vincent discovered painting's poetics of the possible. He indefatigably worked on his technique to express his feelings about the subject that mattered to him. Vincent's spontaneous and intuitive style required working with great speed and intensity to capture an effect or a mood. Squeezing his tubes of oil paint directly on the canvas gave him free rein to follow his poetic vision. Reading Vincent requires a hermeneutic eye attuned to the painting and the concentration of attention taken to the highest degree, like in a prayer.

Van Gogh's letters, along with his drawings and paintings, open up access to a visual artist in love with the Bible, Japanese art, English literature, woman, and nature. His attempt to create a *Gesamtkunstwerk* à la Wagner needed to be moderately shaped due to his short period of artistic productivity. However, we can trust that with him, "we may succeed in creating a more exciting and comforting nature than we can discern with a single glimpse of reality."

WS 2022/2023, Philosophical Understanding of Architecture at the Faculty of *Artes Liberales*, University of Warsaw

If the main task of architecture is interpretation, the language of architecture sits at the core of the hermeneutics of architecture. Philosophical understanding of architecture concerns architecture's self-understanding as expressed in the creative process. This process includes designing architectural projects and interpreting them by the theorist and practitioners of architecture, as well as an understanding that is happening within the broader community of benefactors of architectural endeavors.

Understanding of architecture is an existential enterprise since in its very depths engages the way we are in the world with Others. Dwelling in the fourfold of earth, sky, divinities, and mortals, a human being learns to appreciate the world's blessings and blights while "awaiting the divinities as divinities." Dwelling is a form of thinking that engages the whole of being a human being in making ourselves at home by remembering that the built environment cannot be isolated from the political, social, and cultural fabric.

Juhani Pallasmaa's work powerfully demonstrates existential and embodied wisdom in architecture in its artistic expressions. "All images have to be embodied and internalized in order to obtain their poetic magic; the poetic image must become part of ourselves. Emotions, thoughts, and experiences are hiding as images in words, forms, pictures, and spaces. Images are not only perceived. They are felt, lived, and identified with." Reflecting on our senses, we touch upon our responsibility, vulnerability, and fundamental openness to the world with Others.

Philosophical understanding of architecture brings together reflection on our exposure of the flesh in relation to other sensory responses to our dwelling in the world. The inseparability of thinking about architecture from our self-understanding underlines our ability to experience and negotiate the passion of existence with others. Thus, our aesthetic and ethical capacities, emotions, intuitions, and imaginations inform and transform our being in the world.

Philosophical understanding of architecture is hermeneutics in its proper sense: Understanding and imagining our being in the world and negotiating conflicting interpretations remind us that we are hermeneutic existence exposed to the infinite task of interpretation. Since we always understand differently if we understand at all (Gadamer), taking into account the alternative choices makes it possible to act ethically. This ethical responsibility is inevitably also political.

WS 2022/2023, Architectural Discourse as Hermeneutics at the Faculty of *Artes Liberales*,
University of Warsaw

Understanding architecture is essential for our self-understanding and architecture itself. We can, therefore, consider architectural discourse as hermeneutics. Being in the world with Others discloses the centrality of understanding in our life. Understanding our situatedness in the world brings together thinking, dwelling, and building.

A critical review of the history of architecture confronts us with the way human beings related to their environments. The coexistence of historical horizons and our belonging to this multifaceted heritage allows us to experience the horizon of history. This horizon is not added to our experience but grows out of it and co-creates it.

One of the essential aspects of architecture is to respond to human desires and the need for a home. Homelessness and homecoming (*Heimkunft*) are widespread phenomena we experience in our contemporary culture that provoke our preoccupations with nihilism and modern technology. Following Heidegger's engagement with technology, we can move beyond his notion of homecoming as related to the reawakening of the German spirit and see the potential of the homecoming of humanity at large. Finding a home describes a dynamic of human life built upon love. As Alberto Perez-Gomez postulates, architecture must continue to be built upon love by responding "to a desire for an eloquent place to dwell, one that lovingly provides a sense of order resonant with our dreams, a gift contributing to our self-understanding as humans inhabiting a mortal world."

Architecture, situated between poetics and ethics, is a hermeneutic enterprise. Every human activity is an ethical endeavor. Any architectural work is an ethical work: Ethical consideration is not added to architectural discourse, but rather, instead, being goal-oriented is a good-oriented human undertaking. There is a powerful connection between being an architect and being a human being in the world with Others. The architects, builders, and beneficiaries of their work are all actual participants in critical care for our broken planet (Angelika Fitz and Elke Krasny). Love and care are at the very core of architecture itself. They also inform and transform our way of being in the world as the creators and custodians of Being (Heidegger's *Wächter des Seins*).

SS 2021/2022, Hermeneutics of Space: Dwelling in the Horizon of Finitude at the University of Warsaw

This lecture-course addresses the hermeneutics of architecture raising key interrelated topics such as dwelling, ontology, phenomenology, language, dialectic and dialogue, understanding and the nature of urban order. The significance of architecture in respect of philosophical hermeneutics arose through the work of Heidegger, Gadamer, and Ricoeur.

Within the evolution of contemporary phenomenology, the question of dwelling and its relation to technology was brought to prominence by Heidegger with *Bauen Wohnen Denken* (1954; 1971) and *Die Frage nach der Technik* (1954, 1972), which established the terms of reference for both philosophy and architecture itself. Heidegger's fundamental ontology, framed in terms of understanding itself, was brought into relation with the hermeneutic tradition by Gadamer. For Gadamer, the historical and lingually constituted nature of understanding provides the ground, setting, and articulation through which culture (*Bildung*) is itself made possible. Alongside Gadamer, Ricoeur's investigations into the ontological foundations or ground of morality used memory and mimesis to demonstrate how architecture is key to selfhood and

individual and public narrative identity formation. The ontological bias of Heidegger's interpretation of dwelling was contested by figures such as Löwith and Levinas, in turn, engaged by Derrida. Building upon and engaging with this tradition, architectural hermeneutics emerged as a critical field of study through the work of Norberg-Shultz, Harries, Vesely, Carl, and other scholars. The broad scope and application of hermeneutics to architecture ranged from representation and its ethical function to dwelling, politics, recovery of meaning, the cultural significance of architecture, and the nature of urban order. Studies in hermeneutics and phenomenology by Wrathall, Malpas, and others have opened new dimensions regarding truth, disclosure of meaning, and the phenomenon of understanding. The series of papers in this volume seeks to bring key philosophical studies on phenomenology and dwelling into dialogue with work by contemporary scholars to elucidate the ongoing significance of hermeneutics of architecture for both disciplines.

WS 2021/2022, Desiring Education and Educating the Desiring: A Hermeneutic Reading of St Augustine *Confessions* at the University of Warsaw

St Augustine is well aware that being a human being in the world means dwelling between the human and the divine. In his *Confessions*, he is involved in an intense conversation (*soliloquium*) with himself while believing that this possibility comes in the form of divine empowerment [*Ermächtigung*]. The story of his spiritual conversion is structured by “the lust of the flesh, the lust of the eyes, and the pride of life” (*concupiscentia carnis et concupiscentia oculorum et ambitione saeculi*). It is a long journey between transforming and transgressing the *cupiditas* or *libido* into *dilectio* or *caritas*. Augustine works carefully through (*Durcharbeiten*) his desire to arrive at the place where personal conviction regarding the reason for his restlessness can be resolved, reminding us that as factual beings, we are called to question our own existence in its facticity.

Since desire connects the autobiographical and speculative dimensions of St Augustine's *Confessions*, our hermeneutic reading will address the fundamental question of the meaning of human life and desire. Augustine does not undertake his soul search for the sake of self-betterment: “*In [tuis] oculis mihi quaestio factus sum* – in your eyes I have become a question to myself.” His main task is not to promote an “inquietude” (*Beunruhigung*) about one's own Dasein to preserve its original drive to philosophize. It is a call to reawaken the foolishness of the prevalent scientific urge toward the certainty of self-knowledge. He is clear about not understanding himself: “I do not understand all that I am,” (*nec ego ipse capio totum quod sum*). He admits that his reality transcends him and sends him back to something beyond him by pointing toward his own self-understanding. In his existential torment (*molestia*), he recognizes that a human being is not transparent to him/herself; only God sees everything. This awareness is the source of existential anxiety: “I am terrified of my secrets which your eyes see and mine not” (*multum timeo occulta mea, quae norunt oculi tui, mei autem non*). As contemporary readers of the *Confessions*, we wish to address critically the Heideggerian proposal regarding Augustine's attempted “escape” from this reality. Is Augustine truly an existential coward when he admits: “You yourself make it blissful to bless you. You have created us as directed toward you. And our heart is not quiet until it rests in you.” (*tu excitas ut laudare te delectet, quia fecisti nos ad te et inquietum est cor nostrum donec requiescat in te*)? Our hermeneutic reading might help us to understand that the experience of truth happens as an experience of interpretation as the way of our being in the world. No experience of truth does not have an interpretative character.

WS 2021/2022, Education as the Way of Discerning the Passages to Freedom: A Hermeneutics of Promise and Temptation in Dante's *Divine Comedy* at the University of Warsaw

The invaluable treasure of understanding a human being as a free being within the horizon of responsibility is, at the same time, a profound obligation toward the infinite quest for a hermeneutic eye and ear in order to be able to discern our passages to freedom. Dante's harsh criticism of those who in their mission of proclaiming the reigning of God (Βασιλεία τοῦ Θεοῦ) were more concerned with their own good than representing the personified source of their vocation is as relevant today in a world shaken by the global pandemic as it was in Dante's lifetime.

To commemorate the seventh century of the death of Dante Alighieri, we will read his *Divine Comedy*. Heidegger reminds us that "we honor a thinker when we think." We can add, in the spirit of Hannah Arendt, that "Heidegger never thinks *of* something, he thinks *something*." Our task is to think our own passages to freedom and nurture our personal sovereignty in responding to the essential call to be a human being in the world. A hermeneutic reading of the *Divine Comedy* cannot be reduced to reconstruct the meaning of the text, yet alone the author's intention (*mens auctoris*). Still, it invites us or rather takes us on our own existential-hermeneutic journey to freedom. Interpretation is not an undertaking toward discovering some hidden meaning but a mode of being a human being, which belongs to life's own basic movements. Understanding ourselves as pilgrims (*status viatoris*), and thus participants in a hermeneutic conversation, we experience our hermeneutic conversion. We reinterpret our attachment to the things of this world within the actual horizon of ultimate philosophical and theological questions. Asking them, we find ourselves, as *existentia hermeneutica*, in permanent wonderment on the path of the belonging together of Beauty, Truth, and Being.

SS 2021, Education toward Moral Decision-Making Maturity: *Antigone* and the Hermeneutic Conflict of Interpretation at the University of Warsaw

If wisdom is the ultimate expression of happiness, then searching for understanding and achieving wisdom perfectly describes our *itinerarium ad beatitudinem* (path to the happiness), which is the *itinerarium ad veritatem* (path to the truth). Marcus Aurelius is known for saying that "the happiness of your life depends on the quality of your thoughts." (*Meditations*) The tension between our reasoning ability and well-being is particularly productive in the realm of wise reasoning (φρόνησις). As the *existentia hermeneutica*, understanding is the mode of Being in the world. A happy life is a life of exploring and experiencing wise reasoning.

In the final stanza of *Antigone*, the chorus representing the people of Thebes (most probably the old men as the young have died in the battle) praises wisdom on the way to happiness: "There is no happiness where there is no wisdom: πολλῶ το φρονεῖν εὐδαιμονίας πρότον ὑπάρχει. In the pursuit of wisdom, a human being is questioning the capacity of reasoning and experiences different conflicts, particularly at a time of crisis (Karl Jaspers' *Grenzsituationen* in his *Psychologie der Weltanschauungen*). Our hermeneutic reading of Sophocles' *Antigone* addresses a series of accounts of social and religious conflicts (the Athenian culture clash between the laws of the state and their religious convictions) without falling victim to the moralistic interpretation of *Antigone* as the ultimate figure of ethical resistance. By considering the perspectives of people involved in the conflict, we recognize uncertainty, the limits of knowledge, and the importance of

wise judgment and personal integrity. Despite the differences in understanding the continuity between life and after-death, personal identity and the general transmutation present the fundamental task for thinking. Understanding the moral imperative of facing tragic conflicts of goods and values cannot be separated from the existential question of the (in)capability of love and the fragility of goodness.

WS 2020/2021, Sharing the World: Education toward Living and Surviving in a Time of Crisis at the University of Warsaw

If human existence is a hermeneutic existence, we cannot “fly from thinking” (Heidegger’s “flight from thinking,” from his *Discourse on Thinking*). We need to face life and attempt to make sense of health, illness, and disease. Education as a mode of being a human being in the world is a passionate engagement with the world. By sharing the world, we share what is most precious to us, our own lives.

Following Gadamer, we understand that any communication between differently situated consciousnesses occurs within the fusion of their horizons. In our attempt to understand what is happening in and to us, especially in times of crisis, we remind ourselves of our situatedness between familiarity and strangeness. In the process of convergence of those distant *and* familiar horizons, we discover the complexity of being a human being in the world. As such, we are never fully transparent to ourselves, nor is the world fully transparent to us, nor we to the world. Reading Camus’s, *The Plague* can open the world of the text into different possible interpretations for us, as the text meets the world of the reader. When Ricoeur claims that “time becomes human to the extent that it is articulated through a narrative, and narrative attains its full meaning when it becomes a condition of temporal existence,” he encourages us not to separate our own existence from the account we give of ourselves by telling our life story. A careful reading of Camus’s narration on suffering, madness, and compassion invites us to revisit our fears of death and our wishes for quick eradication of the pandemic to re-turn to the normality of previous life. We can read the text as a re-collection of what this pandemic means for humanity. By turning to the problem, we can learn from the pandemic something essential about ourselves, fundamental human fragility, and vulnerability, and not just how to overcome the intricacies of the current crisis. The pandemic is a phenomenal educational event, something that happens in and to us. It will not leave us unaffected but hopefully provide us with an identity like every great narration.

WS 2020/2021, Learning as Reading toward Narrating: The Art of Education as the Art of Storytelling at the University of Warsaw

Lingually oriented phenomenological hermeneutics reminds us that human life is a hermeneutic existence: *existentia hermeneutica*. To be means to interpret. And what needs to be understood is a particular written expression and the totality of human life. The art of education is the art of telling our story on the way to ourselves.

In our attempt to understand the totality of human experience, we recognize that we are a narrative identity. In a time of crisis, the search for our identity is critical. The narrative constructs the dynamic identity of the character. As Ricoeur says, “the identity of the story makes the identity of the character.” Living our life, we learn to narrate our own story and dis-cover, re-figure, and trans-figure what is happening in and to us. Hearing the old question, “Adam, where are you,” we can responsibly say, “Here I am.” We can easily recognize that the narrative has a clear ethical

claim, and our narrative identity comes to life in the narrative. The way we tell our story is open for interpretation and reinterpretation. Precisely because “we understand each time differently, when we understand at all” (Gadamer), each one of us is called to a radical responsibility for telling our story and for reading it just this.

On the way toward ourselves, in searching for our identity, particularly during this crisis, we sensitize ourselves toward this radical responsibility of narrating and interpreting. With this radical responsibility, we recognize that the current pandemic is much more than a medical condition. Without rushing into premature interpretative conclusions, we rather thematize what is happening to and in us to understand the threats lurking in a purely disciplinarian society and false hopes in a magic cure for the susceptibilities and vulnerabilities unique to the human condition.

SS 2020, Lecture Course, *Education as a Horizon of Freedom: Hermeneutic Commitment to Thinking* at the University of Warsaw

In the hermeneutic spirit of commitment to cultivating lifelong critical thinking habits, we will focus on understanding education as a commitment to thinking. A close reading of Martin Heidegger’s *Discourse on Thinking* should help us understand the vocation of human beings as the call to “piety of thinking” (*Frömmigkeit des Denkens*).

We offer a careful reading of voices that illuminate rich cultural diversity with the profound hope of nurturing the full flourishing of human beings. As dynamic participants in our education, we are the primary subjects and the integral part of the learning process. Through the long history of dealing with questions of ultimate meaning, we arrive with an unforced certitude at the conclusion that we desperately need a corrective for a system of education that has become fragmented and overly specialized. As educators, we have a mission to serve human beings.

We discover that being human beings, we ask questions. Questioning is the art of mastering (and not domesticating) idiosyncrasies of description and the interpretation of life. The more analytic steps we undertake and the more possibilities of understanding we entertain, the more adequately we address what we see on our horizon. What we discover might be fascinating, rambling, and gripping but also disturbing and discouraging. It can disclose an insight into a world, which we might never like to see. To understand a human being means understanding the idiosyncratic meanings and the specific contexts of one’s life while considering one’s interrelatedness, solidarity, and commitment. Our undertaking is to discover the meaning of everything, especially when this meaning is hidden beyond an apparent lack of sense, intelligibility, and faith in life and one’s active powers.

WS 2019/2020, Lecture Course, *Education and the Experience of Time: Αἰὼν, χρόνος, and καιρός* at the University of Warsaw

This lecture course on the hermeneutics of education and the experience of time thematizes the phenomenon of education concerning the understanding of time as αἰὼν, χρόνος, and καιρός.

Our lecture course on the hermeneutics of education and the experience of time thematizes the phenomenon of education concerning the understanding of time as αἰὼν, χρόνος, and καιρός. Interpreting Heraclitus’s Fragment B 52, αἰὼν παῖς ἐστὶ παίζων, πεσσεύων· παιδὸς ἢ βασιλῆϊ, we will explore childlike experiences of time. For Heraclitus, a child experiences time more as αἰὼν than χρόνος. The aionic notion of time influences our understanding of education as an internal process of formation in need of permanent development. A more holistic qualitative and non-

quantifiable experience of time stimulates an approach to education to share the experience of being a human being in the world. The childlike experience of the world can inspire thinking in education and promote an understanding of education as the culture of questioning.

WS 2019/2020, Lecture Course, *Phronetic Education: Crisis of Thinking in Education* at the University of Warsaw

Our lecture course on phronetic education addresses the problem of the crisis of thinking in education. In his essay, "Philosophy as a Strict Science," in the volume, *The Crisis of European Sciences and Transcendental Phenomenology*, Husserl examines science's openness to life based on his phenomenological analyses of intentionality that lead him toward the notion of the "Lebenswelt." Thematizing the crisis, we will concentrate on the phenomenon of thinking, which is reduced to the intellectual activity dominated by the hegemonic idea of instrumental rationality. Following Gadamer's reading of Plato and Aristotle on φρόνησις (practical wisdom), we will elaborate on hermeneutic understanding as an art of applying that which needs to be understood to the factic life of its interpreter. Every application is a phronetic application since it cannot be performed as a technique guided by a set of established rules. Far more, it requires that the general principles in the particularity of the factic life experience be reciprocally illuminated. By enriching our understanding of rationality, we will argue for overcoming the divide between thinking, feeling, and embodiment to promote a notion of phronetic rationality, which will allow for a more complex understanding of education when guided by anticipations, expectations, and questions.

SS 2019, Lecture Course, *Education as the Liberation toward Self-Understanding: Between Capability and Vulnerability* at the University of Warsaw

Understanding ourselves means that we understand ourselves as the tradition that we are. We do not have the toolbox to access this understanding, not because we cannot arrange for it, but because such a toolbox is not possible and, in fact, not desirable. Instead, when we understand ourselves today at the crossroads, we need to thematize what it means to us to be at the crossroads. Instead of the toolbox, we need the readiness for new experiences. As Gadamer says, an experienced person is not someone who cumulated most of the experience but someone who is genuinely ready for a new experience.

If we understand that the task we have to deal with at the crossroads is a cultural and educational problem, we need to thematize what culture and education mean for us. We will turn back to Heidegger, who was unequivocal about his time's cultural, political, educational, and social situation. He sensed the greatest danger in the calculative way we live our lives. In *Gelassenheit*, he criticizes instrumental rationality. His distinction between contemplative thinking (*besinnliches Denken*) that gives sense to being and action, and calculative thinking (*berechnendes Denken*), which is the technical exploitation of the knowledge we possess, becomes fundamental for an understanding of human existence. The modern human being avoids thinking by following safe paths and not noticing that they do not engage one's thinking.

On the contrary, absorbed in the calculation, we are fascinated with our instrumental, technical thinking, as it is easily verifiable and, in consequence, brings quickly tangible benefits. Heidegger draws attention to the fact that a human being is the greatest enemy of oneself. Calculative thinking alienates a human being from oneself and obscures one's self-understanding. The drama of alienation is magnified because danger gets its best chance to come into being in a

world for which instrumental rationality, effectiveness in action, and social verification are the decisive aspects of valuing human activity. Distancing oneself from the world and its expectations does not mean a withdrawal from any kind of activity. It is not an escape *from* the world but a meditative involvement *in* matters of the world.

WS 2018/2019, Lecture Course, *Hermeneutics of Vulnerability: What Can We Learn from Adversities?* at the University of Warsaw

Our lecture course on the hermeneutics of vulnerability reexamines an approach to philosophy as the art of living by posing a fundamental question, “what can we learn from adversities”? Inspired by Martha Nussbaum and Paul Ricoeur, we will address the human condition not as the self-enclosed ego but as a hermeneutically examined life, achieved by embracing the truth of lived experience without silencing what seems to be incomprehensible, unpredictable, and inexplicable. Ricoeur’s anthropological shift from *l’homme fallible* (fallible man) to *l’homme capable* (capable human being) inspires us to see the coexistence of human weakness and strength. The demystification of our illusions is just as crucial as the affirmation of our existence if we wish to disclose the truth and meaning of being a human being in the world and confront the ambiguities of living with diversity but also with adversities. With Martha Nussbaum, we can say that “To be a good human being is to have a kind of openness to the world, an ability to trust uncertain things beyond our own control.”

WS 2018/2019, Lecture Course, *Phenomenological Hermeneutics of l’homme capable: An Educational Subject as an Acting and Suffering Person (l’homme agissant et souffrant)* at the University of Warsaw

This lecture course addresses the phenomenological hermeneutics of *l’homme capable* and thematizes the educational subject as an acting and suffering person (*l’homme agissant et souffrant*). Ricoeur’s phenomenological hermeneutics can be understood as the anthropological hermeneutics of *l’homme capable*: As a human person, I can speak, I can narrate, I can act, and I can feel responsible. The fundamental capabilities/incapabilities of the human person are linked to their corresponding vulnerabilities. As existing and inhabiting the world, the human person is also *l’homme fallible* by virtue of the very nature of being a human being. The fallibility, weakness, and suffering describe the inabilities of the capable person. Ricoeur’s anthropology develops as a transition from the phenomenology of a suffering human being toward the phenomenological hermeneutics of the capable person. Any human person's account will always be provisional, partial, and incomplete because we are finite human beings. Living life with our human fragility means embracing incompleteness not as a defeat in our life but as an inspiration, a learning experience, and an opportunity to arrive at a more thriving and subtler grasp of our own inner world.

SS 2018, Lecture Course, *Bildung in the Anthropocene: Cultivating the Relationship of Human Beings with Nature* (as a Guest Professor, University of Augsburg)

1. Responsibility for the Future of the Earth: Re-Interpreting the Task of Education in The Midst of Planetary Transformation
2. Re-Shaping the Socio-Ecological Transformation: The Future of the Human Being and the

Future of the Biosphere

3. Education toward Ecological Stewardship: An Educational Challenge and a Historical Opportunity
4. The hermeneutics of Education: Culture as the Basic Mode of Being in the World as a Human Being
5. The Hermeneutic Teacher: Between Pro-visionality and Decisiveness
6. The Future of Bildung: The Academic Curriculum versus *Currere* As A Conversation with Oneself (Hans-Georg Gadamer and William Pinar)

SS 2018, Lecture Course, *Exploring and Experiencing: The Unpredictability of Education* at the University of Warsaw

This lecture course attempts to rethink the unpredictability of education by promoting the culture of questioning. The courage to ask questions, overcome the hesitation to ask questions, and linger with a question rather than to provide hasty answers is valuable in itself; its intrinsic meaning is independent of any didactic, moral, or utilitarian function it may have. Far from being yet another methodological assumption, asking questions, instead of being just *l'art pour l'art*, is a true expression of the inquisitiveness and restlessness of the human mind that marvels at the beauty and complexity of being a human being in the world as a condition of living in the fourfold of earth, sky, divinities, and mortals. The experience of dwelling in the fourfold situates us in a relationship concerning ourselves, others, and the world. And this relationship nurtures us while transforming both us and the world in which we live. With Heidegger, we can say that “the basic character of dwelling is to spare, to preserve... dwelling itself is always a staying with things. Dwelling, as preserving, keeps the fourfold in that with which mortals stay: In things.” (Martin Heidegger, “Building Dwelling Thinking.”) The culture of questioning is the culture of dealing with reality, which always requires being close to what is there. Education is a matter of learning to see what is there and to wonder, θαυμάζειν, to discover the origin of thinking in the basic disposition of the human being, which is, to ask questions.

WS 2017/2018, Lecture Course, “Questioning Educational Rights: Challenges to, and Opportunities of, the Politics of Education,” at the University of Warsaw

In the current context of political and societal transformation, we wish to address the question of what kind of education is needed for the 21st century. John Dewey’s educational philosophy emphasizes that education is “entirely consistent with the basic human practice of making ourselves at home in the world through understanding.” Thus, learning itself is acculturative. Bildung is “the conscious and deliberate formation of a human personality through the assimilation of the spiritual products of the past.” Education cannot be reduced to its instrumental value. Rethinking the notion of education invites deliberation on the fundamental question regarding educational rights. Is education a fundamental human right and essential for exercising other human rights? What are the challenges and opportunities of contemporary politics concerning education? If the world undergoes a profound transformation, education needs to rethink its own understanding and embrace its transformative character. As a vision for the future, education is called to being conscious of and attentive to its own vocation.

WS 2017/2018, Lecture Course, *Rethinking Democratic Education* at the University of Warsaw

Our task was to rethink democratic education regarding teaching and learning without reducing it to mere social or moral teaching. Thomas Jefferson wrote in 1816 that “if a nation expects to be ignorant and free, in a state of civilization, it expects what never was and what never will be.” The individual and society's responsibility to guard against ignorance, promote personal freedom, and create an opportunity to live a good life in a democratic society is as essential to our present well-being and for our future as it was 200 years ago. The main task of democratic education is to endorse reciprocity among people, understood to be free and equal individuals. Democracy is thus the necessary basis for education. The reciprocal relationship between democracy and education means that education can contribute to reinterpreting democracy, and democracy can challenge education in its own understanding of being a transformative experience. Education is necessary to a functioning democracy, and a functioning democracy fosters an understanding of democratic practices among its citizens.

SS 2017, Lecture Course, *Cultivating Thinking: Revisiting John Dewey's Democracy and Education* at the University of Warsaw

John Dewey's Copernican revolution in the philosophy of education recognizes the students' experience as the new center of gravity. With this repositioning (neither subject-centered nor student-centered), Dewey goes beyond progressivism and conservatism and thus overcomes the binary opposition between theory and praxis or educational thinking and policy. Dewey summarizes this experience as “primarily an active-passive affair; It is not primarily cognitive.” He further emphasizes that “the measure of the value of an experience lies in the perception of relationships or continuities to which it leads up.” In discussion with Martin Heidegger and Hans-Georg Gadamer, we will address Dewey's notion of experience and thinking to better understand his experimental model of education. Regarding different approaches to democratic education, we will think about the future of education for democratic citizenship.

WS 2016/2017, *The Anthropocene: Philosophical Considerations*, A Seminar at the University of Augsburg, together with Prof. Dr. Sean McGrath (Memorial University Newfoundland) and Prof. Dr. Uwe Voigt (Augsburg University)

We studied a selection of texts from several significant authors in Continental Philosophy (Heidegger, Latour, Morton, and Žižek) in light of the widespread notion that the current epoch of the earth is one in which the human being has become a geological force. The Anthropocene ostensibly spells the end of the Holocene and the collapse of the traditional distinction between natural and human history. We drew on philosophy to inquire into the coherence of the notion and its significance for ontology, ethics, and politics. The seminar was in both German and English and was concentrated on: “Anthropocene as Death of Nature,” Slavoj Žižek, “Unbehagen in der Natur,” Timothy Morton, *The Ecological Thought* (selection), “Anthropocene as Herrschaft der Technik,” Martin Heidegger, “Die Frage nach der Technik” --- “Bauen Wohnen Denken,” Martin Heidegger, and “Anthropocene as the End of the Nature/Culture Dichotomy.”

WS 2016/2017, Lecture Course, *Hans-Georg Gadamer's Hermeneutics of Education: The Task of Thinking at the Heart of Education* at the University of Warsaw

The main objective of this lecture course is to thematize Hans-Georg Gadamer's hermeneutics of education. Gadamer emphasizes that to understand someone else is to see the truth of the other's position. The willingness to do justice to the other's position transforms us. Our task is to attempt to do and grant justice to Gadamer's understanding of education as self-education in the hope that we will undergo the formation and thus the transformation of our very being.

If the soul of Gadamer's hermeneutics is to see the truth of the other's position, we will carefully look at Gadamer's understanding of education as the way of being in the world. Gadamer's primary concern is to elaborate on the understanding of understanding. Understanding is essentially a way of being, the way of being which belongs to human existence, which discloses the world. Regarding education, he is concentrated on what is happening to us when we teach and learn beyond our wanting to do it and doing so. What is particularly important here is to understand that understanding influences and shapes how we approach and practice education. Since Gadamerian hermeneutics is hermeneutics in enactment (*Hermeneutik im Vollzug*), the hermeneutics of education is not just yet another theory of education but the very practice of teaching and learning.

Together, we read Gadamer's selected essays on a broad spectrum of educational issues, including the training of teachers, the role of the humanities in an increasingly multicultural world, and some interviews with Gadamer, in which he addresses education.

SS 2016 Doktorandenkolloquium (2 SWS), Albert-Ludwigs-Universität Freiburg, Germany

SS 2016, Lecture Course, *Hermeneutics of Education: Learning as a Way of Being* at the University of Warsaw

The main objective of this lecture course is to situate the hermeneutic praxis of education within the context of a general philosophical hermeneutics of education. We will go beyond hermeneutics as a theory or an academic discipline to the practice of hermeneutics and interpreting learning as a way of being. Instead of being overwhelmed by the instability of our educational system, we will reflect upon learning as an ongoing and lifelong process that takes place on a constant basis in the midst of living.

WS 2015/2016 Erasmus Exchange Program, Friedrich-Wilhelms-Universität Bonn, Germany, Lecture Course and Seminar, *Die Zentralität des Gesprächs in der Hermeneutik*

The experience of conversation is at the center of Gadamer's philosophical hermeneutics. Its decisive element is opening toward and listening to the Other. A conversation focused on what needs to be understood happens in the dialectics of question and answer, and is transformed along with the partners in the conversation. A hermeneutic conversation can be understood as perichoresis. It makes us realize that conversation is the art of living and hermeneutic hospitality is essential. We find numerous valuable intuitions concerning the hermeneutic conversation in Plato's works and Schleiermacher's "Christmas Eve: Dialogue on the Incarnation." Searching for a proper word that could reach our interlocutor's ear, we experience the inevitability of death. This remains as a brutal dividing line that, at the same time, breaks the conversation. The horizon of death is the horizon of the hermeneutic conversation.

WS 2015/2016, Lecture Course, *Welcoming Risk As A Condition for Personal Growth and Development: Transformative Aspects of the Hermeneutics of Education* at the University of Warsaw

Since education, as an experience of reality, concerns the whole person, it involves a risk. The risk in education constitutes a challenging and essential experience that can actually transform our educational practice. As the dynamics of our being-in-the-world, education is a relationship, which calls for an unconditional openness to new experiences. Instead of applying security measures that transfer, mitigate or eliminate risk, education radically welcomes risk to understand the potential threats and vulnerabilities of educational processes.

Education always involves a risk. As an encounter between human beings, it requires action and responsibility. Following Hannah Arendt, we know that “to remain unique masters of what we do” is impossible and that “plurality is the condition of human action.” Therefore, we are committed to a world in which everyone has the opportunity to act and exist as a subject and is consequently responsible for his/her own action. This calls for radical responsibility and willingness to risk failure to fulfill our calling as human beings-in-the-world. As subjects of action and responsibility, students and educators take risks in designing “the art of learning” instead of being enslaved to an educational technology preoccupied with achievements and measurable results. Since education deals with real human beings, insecurity, unpredictability, and risk, these risks are not problems to be (re)solved, in educational practice but challenges to be seen to and welcomed. With Gert Biesta, we can say that educational concern “lies in the transformation of what is desired into what is desirable.”

WS 2015/2016 Doktorandenkolloquium (2 SWS) (zusammen mit Prof. Dr. Dr. Markus Enders)

SS 2015 Doktorandenkolloquium (2 SWS) (zusammen mit Prof. Dr. Dr. Markus Enders)

WS 2014/2015, *Jean Greischs hermeneutische Religionsphilosophie vor dem Hintergrund der gegenwärtigen Religionsphilosophie in Frankreich* (zusammen mit Prof. Dr. Dr. Markus Enders)

Dieses Forschungskolloquium und Hauptseminar wurde der Rezeption und Diskussion der hermeneutischen Religionsphilosophie Jean Greischs gewidmet. Jean Greisch, dessen religionsphilosophischer Entwurf zweifellos zu den bedeutendsten Positionen gegenwärtiger Religionsphilosophie in Frankreich (und weit darüber hinaus) gehört, war er bei diesem Kolloquium persönlich anwesend. Er hat seinen religionsphilosophischen Ansatz selbst vorgestellt und im lebendigen Gespräch erörtert.

SS 2014 *Der unbewusste Gott: Das ‘Wissen’ der menschlichen Seele von Gott nach der Existenzanalyse und Logotherapie Viktor E. Frankls* (zusammen mit Prof. Dr. Dr. Markus Enders)

In diesem Blockseminar wurde dem ‘Wissen’ der menschlichen Seele von Gott nach Auskunft der Existenzanalyse und Logotherapie Viktor E. Frankls nachgegangen, und zwar sowohl durch eine gemeinsame Analyse der diesbezüglich maßgeblichen Schrift von Frankl (und Referaten zu weiteren Quellentexten) als auch durch die Befragung und dem Gespräch mit einem Kenner der Logotherapie. Im Einzelnen wurde in einem ersten Schritt das Wesen der Analyse der geistigen

Existenz des Menschen nach Frankl erarbeitet. In einem zweiten Schritt wurde Frankls Theorie des “geistig Unbewußten” als der unbewußten, geistigen “Tiefenperson” des Menschen rekonstruiert. Daran schloß sich eine Auseinandersetzung an, mit Frankls Existenzanalyse des Gewissens als eines prä-moralischen, intuitiven Wertverständnisses, das ebenso im Unbewußten wurzelt wie das Erotische und das Pathische im Menschen. Am Gewissensphänomen zeigt Frankl dessen Transzendenz auf, auch dessen Ausgerichtetsein auf Über- und Außermenschliches, und dessen Empfänglichkeit für ein absolutes Sollen. Schließlich entfaltet Frankl die Grundzüge dessen, was er die “unbewußte Religiosität” des Menschen nennt, dessen unbewußte, aber intentionale Beziehung zu einem ihm “unbewußten Gott”. Diese “unbewußte Religiosität” des Menschen sei nichts Psychophysisches, sie sei nicht angeboren und habe keinen Triebcharakter; sie selbst sei, entgegen Freud, auch keine seelische Erkrankung; sie könne aber durch eine Störung ihres Transzendenz-Bezugs zu einer Neurose degenerieren. Demgegenüber sei echte, wahre Religiosität durch Existenzialität und Spontaneität, durch den Willen zu einem letzten Sinn gekennzeichnet, der nur gefunden und nicht erzeugt werden könne. Drei Wege zu echten Sinnerfahrungen unterscheidet Frankl: Die Arbeit, die Liebe und die innere Einstellung des Menschen. Schließlich kam sowohl das Religionsverständnis (als Erfüllung eines Willens zum letzten Sinn) als auch das operationale Gottesverständnis Frankls (“Gott ist der Partner unserer intimsten Selbstgespräche”) zur Sprache und zur Diskussion.

SS 2014 Doktorandenkolloquium (2 SWS) (zusammen mit Prof. Dr. Dr. Markus Enders)

WS 2013/2014: Hauptseminar (2 SWS), *Schellings Begründung der positiven Philosophie* (zusammen mit Prof. Dr. Dr. Markus Enders, Prof. Dr. Lore Hühn, Prof. Dr. Sean McGrath)

In diesem Blockseminar wurde die Vollendung von Schellings eigener Philosophie und der des Deutschen Idealismus (W. Schulz) in seiner späten *Philosophie der Offenbarung* vorgestellt. Diese basiert auf dem Gegensatz zwischen “negativer” und “positiver” Philosophie, zwischen apriorischer Vernunft- und aposteriorischer Erfahrungserkenntnis. Sie baut auf dem Grundgedanken auf, dass die Vernunft die Erkenntnisfähigkeit ist, die das Mögliche erfasst, d. h. das Wesen des Seienden, nicht dessen (wirkliche) Existenz. Der Erfahrung kommt es dagegen zu, davon zu zeugen, inwiefern dieses Mögliche wirklich ist. Der höchste Punkt, zu dem die negative Philosophie gelangt, ist der Begriff Gottes als eines notwendig Seienden. Von diesem zeigt erst die “positive” Philosophie, dass es unendliches Seinkönnendes ist, welches in freier Tat eine Welt hervorbringen kann, die sich im Selbstbewusstwerdungsprozess des Menschen als seines Bildes in Christus vollendet.

In diesem Seminar beschäftigten wir uns mit dem wohl konzentriertesten Text, in dem Schelling seine “positive Philosophie” vorstellt, und zwar seiner Berliner Vorlesung über “Einleitung in die Philosophie der Offenbarung oder Begründung der positiven Philosophie”.

WS 2013/2014: Doktorandenkolloquium (2 SWS) (zusammen mit Prof. Dr. Dr. Markus Enders)

SS 2013: Doktorandenkolloquium (2 SWS) (zusammen mit Prof. Dr. Dr. Markus Enders)

WS 2012/2013: Hauptseminar (2 SWS), *Der Aufstieg zum Sinn des Seins in der Philosophie Edith Steins (1891–1942)* (zusammen mit Prof. Dr. Dr. Markus Enders)

Am Beginn dieses Seminars stand eine Beschäftigung mit Edith Steins (1891–1942) ausdrücklicher Auseinandersetzung mit Martin Heideggers fundamentalontologischer Sinnbestimmung des Seins in dessen frühem Hauptwerk *Sein und Zeit*, die zeigt, inwiefern und warum Stein eine andere Fundamentalontologie und Sinnbestimmung des Seins vornimmt als diejenige Heideggers. Diese hat Stein in ihrem zwischen 1935 und 1937 entstandenen philosophischen Hauptwerk *Endliches und ewiges Sein* entworfen, das eine Synthese zwischen der aristotelisch-thomanischen Metaphysik, einer ontologischen Phänomenologie (im Ausgang von Hedwig Conrad-Martius' phänomenologischer Realontologie) und dem jüdisch-christlichen Denken herzustellen versucht. Darin versucht sie über eine umfassende Bestimmung des Seienden und seines Seinssinns das Grundgesetz einer Seinsverwandtschaft (*Analogia entis*) aufzudecken, das alles Seiende – Gott, Welt und Mensch – miteinander verbindet und in dem die grundsätzliche Erkennbarkeit des Seienden begründet ist.

In der Einleitung (Kap. I) ihres Hauptwerks erläutert Stein die leitende Fragestellung nach dem Sinn des Seins. In den Kapiteln II–V entfaltet sie von drei verschiedenen Seiten aus die Idee des unendlichen, erfüllten, einfachen und reinen Seins, und zwar im Ausgang von Akt und Potenz als Seinsweisen des endlichen Seins (Kap. II); des weiteren im Ausgang von einer Analyse von wesenhaftem und wirklichem Sein, genauer von Wesenheiten als unterschiedlichen Sinneinheiten, die sie als die schöpferischen Urbilder aller Geschöpfe im göttlichen Geist versteht und aus deren Wirksamkeit sie die konkreten Entitäten hervorgehen sieht (Kap. III); ferner im Ausgang von einer Analyse der Konstitutionsbedingungen des wirklichen Seins, d. h. des Verhältnisses zwischen dem aus Materie und Form zusammengesetzten Wesen als der Substanz und dem Existenz-Akt eines Seienden (Kap. IV). Im fünften Kapitel werden die sog. Transzendentalien als die formalontologischen Bestimmungen entfaltet, die den Sinn von Sein als Einheit (Identität mit sich selbst), als Wahrheit (Offenbarkeit für den Geist), als Gutsein (erstrebare Vollkommenheit der eigenen Gestalt) und als Schönsein (Selbstübereinstimmung, Ordnungs- und Ganzheitscharakter) hervortreten lassen. Der Sinn des endlichen Seins wird dann genauer als Sein in Entfaltung, als entfaltetes, konkretisiertes, geteiltes vollkommenes, unendliches Sein gedeutet und diese Verhältnisbestimmung auch auf das endliche Personsein als Entfaltung bzw. Bild der drei göttlichen Personen bezogen (Kap. VI). Im Ausgang davon skizziert Stein eine trinitarische Ontologie, die in ihrem Verständnis der menschlichen Person als einem dreieinigen Bild des dreifaltigen göttlichen Urbildes kulminiert (Kap. VII). Schließlich wird der Sinn des Einzel- und Einsseins alles Seienden, insbesondere der menschlichen Individualität, aufgewiesen und gezeigt, dass und wie in einem einzelnen Menschen die vollkommene Fülle des Menschseins sowie die Einheit des Menschengeschlechts verwirklicht sein kann (Kap. VIII, mit den Grundzügen einer philosophischen Christologie).

Die inhaltlichen Grundlinien der Kapitel I bis V wurden in Form von knappen, auf die wesentlichen Gedankengänge konzentrierten Überblicksreferaten präsentiert. Die zentralen Abschnitte aus den Kapiteln VI bis VIII wurden durch gemeinsame Lektüre angeeignet und besprochen.

WS 2011/2012 Vorlesung, *Einführung in die philosophische Gotteslehre: Auf den Spuren des Absoluten in der Gegenwartsphilosophie: Gott mit oder ohne Sein im Denken Martin Heideggers (1889 – 1976), Ludwig Wittgensteins (1889 – 1951) und Jean-Luc Marions (*1946)*

Die Frage nach Gott hat auch in unserer Gegenwart nichts von Ihrer Aktualität eingebüßt, auch wenn sie von dem postmodernen und dem postsäkularen Menschen anders gestellt wird. Dabei

zeichnet sich die Einsicht in die Notwendigkeit einer Suche nach der Möglichkeit einer Sprache von Gott ab, welche die Schwierigkeiten sowohl des religiösen Glaubens als auch des Nichtglaubens des heutigen Menschen ernst nimmt, ohne allzu schnelle Synthesen anzubieten, die aber dennoch eine Perspektive eröffnet, die Existenz des Absoluten thematisieren zu können. Am Beispiel der drei in der Gegenwartsphilosophie höchst einflussreichen Denker, Martin Heidegger, Ludwig Wittgenstein und Jean-Luc Marion, soll diese Spurensuche des Absoluten nachgezeichnet werden. Ausgehend von Martin Heideggers Bruch mit dem "System des Katholizismus" (1919) wird seine Gottesfrage als Provokation interpretiert: Heidegger verwirft den Gott der christlichen Theologie ebenso wie den Atheismus und fasst seine Philosophie als ein Warten auf Gott zusammen (1948). Ludwig Wittgenstein versuchte zunächst zu zeigen, dass man von Gott nicht reden kann (*Tractatus Logico-Philosophicus*), um schließlich doch die Möglichkeit eines Sprechens von Gott aufzugreifen: "Den Sinn des Lebens, d.i. den Sinn der Welt, können wir Gott nennen. Und das Gleichnis von Gott als einem Vater daran knüpfen." Schließlich exponiert der katholische Philosoph Jean-Luc Marion in seinem Buch "Dieu sans l'être" ("Gott ohne Sein") einen von metaphysischen und ontologischen Bestimmungen freien Gottesbegriff.

WS 2011/2012 Hauptseminar, *Einführung in die Religionsphilosophie: Zur Wiederkehr der Religion in der Postmoderne: Die religionsphilosophischen Ansätze von Jacques Derrida (1930 – 2004), Gianni Vattimo (*1936), Jean-Luc Marion (*1946) und Richard Kearney (*1954)*

Die zunehmende Intensität der philosophischen Reflexion über den Stellenwert der Religion, insbesondere der christlichen Religion, in der zeitgenössischen Gesellschaft ist nicht zu übersehen. Religion bietet im postsäkularen Zeitalter Sinnstiftung und moralische Orientierung und wird auch interdisziplinär eingehend behandelt. Dabei werden der Religion oft pragmatisch nützliche gesellschaftsstabilisierende Funktionen zugeschrieben. Anhand der führenden postmodernen Religionsphilosophen Jacques Derrida, Gianni Vattimo, Jan-Luc Marion und Richard Kearney soll in diesem Seminar die Frage thematisiert werden, ob es sich bei dieser Entwicklung um einen "höchst eigentümlichen Drang nach Transzendenz" oder eher um ein diffuses Gefühl für das Heilige in einer globalen Zivilisation handelt. Jedenfalls ist die vielberedete Rückkehr der Religion kein zufälliges Phänomen, sondern ein wesentlicher Aspekt der religiösen Erfahrung in unserer Zeit. Mit Vattimo kann man konstatieren, dass auch die konkreten Formen dieser Wiederkehr, wie wir sie in unserer besonderen geschichtlichen Situation erleben, nicht als rein kontingent zu betrachten sind. Dabei gehört es zu den Aufgaben gegenwärtiger Religionsphilosophie, die Bedeutung der Religion für den heutigen Menschen in einer globalisierten Welt zu beschreiben und verständlich zu machen, dass das Religiöse als der bevorzugte Ort des Einbruchs eines Anderen in unsere Welt offen sein und bleiben muss für die Dimension des Unableitbaren.

WS 2011/2012 Hauptseminar, *Die Personswerdung Gottes und der Schöpfungsgedanke bei Schelling: "Die Weltalter"*

Zwischen den Jahren 1810 und 1815 war Schelling bemüht, ein System zu entwickeln, das eine Alternative zu Hegels Gleichsetzung von Zeit und Geist und seiner Auffassung von Zeit als der Entfaltung des absoluten Geistes bieten könnte. Erst durch die Schöpfung kann der unbewusste Gott sich selber als Person bewusst werden, indem er seine Ewigkeit als Vergangenheit, sein persönliches kompliziertes Verhältnis zum Geschöpf als Gegenwart, und die Wiedervereinigung von Zeit und Ewigkeit sowie dem kontingenten und ewigen Sein als die Zukunft erfasst. Das

System der Weltalter wurde von Schelling nie abgeschlossen, jedoch seine drei Entwürfe künden ein endgültiges Ende des deutschen Idealismus an und schaffen einen fruchtbaren Boden für die Entstehung von Marxismus und Psychoanalyse. Das Seminar soll eine kritische Würdigung des dritten Entwurfs von Schellings *Die Weltalter* fördern und auf seine Wirkungsgeschichte in der gegenwärtigen Philosophie aufmerksam machen.

SS 2011, *Die Entdeckung des Unbewussten: Philosophische und psychoanalytische Theorien des Unbewussten* (zusammen mit Prof. Dr. Dr. Markus Enders und Prof. Dr. Sean McGrath)

In diesem Seminar wurde die Entdeckungsgeschichte des Unbewussten in der menschlichen Seele seit der frühen Neuzeit nachgezeichnet und die wichtigsten Konzeptionen des Unbewussten innerhalb dieser Geschichte erläutert. Diese beginnt mit den naturmystischen Quellen der Entdeckung des Unbewussten in der Alchemie des Paracelsus (1493-1541) sowie dessen theosophischen Wurzeln in der Psychologie von Jakob Böhme (1575-1624). Erstmals philosophisch prominent thematisiert wird das Unbewusste in der Naturphilosophie des frühen Schelling (1775-1854) und eingehend behandelt auch in seinen sog. Stuttgarter Privatvorlesungen. Im Anschluss daran wurde die romantische Psychologie des Unbewussten in der Schule Schellings (bei G.H. von Schubert, K.F. Burdach, C.G. Carus) unter den Stichworten des Mesmerismus und des Magnetismus behandelt. In einem weiteren Schritt wurde Arthur Schopenhauers Säkularisierung von Böhmes Natur-Verständnis thematisiert. Im zweiten Teil des Seminars wurden die bedeutendsten psychoanalytischen Theorien des Unbewussten bei Sigmund Freud (1856-1939), Carl Gustav Jung (1875-1961) und Jacques Lacan (1901-1981) vorgestellt und besprochen und dann die Ergebnisse zusammengefasst und gemeinsam diskutiert.

WS 2010/2011, Hauptseminar (2 SWS), *Schicksal oder Schickung? Philosophische, religiöse, christlich-theologische und medizin-hermeneutische Zugänge* (zusammen mit Prof. Dr. Dr. Markus Enders)

Dieses Blockseminar zu religiösen, philosophischen, christlich-theologischen und medizinhermeneutischen Zugängen zur Frage, ob es überhaupt ein Schicksal für jeden Menschen gibt und worin dessen allgemeine Bestimmung aus der Sicht der genannten unterschiedlichen Fächer liegen könnte, verfolgt im Wesentlichen zwei Ziele: Zum einen gibt es einen Überblick über kulturgeschichtlich bedeutsam gewordene philosophische, religiöse, christlich-theologische und medizin-hermeneutische Auffassungen vom Wesen des sog. Schicksals für den Menschen. Dabei wurde deutlich, dass in vielen traditionellen Kulturen das Schicksal als eine unausweichliche Bestimmung des Menschen und seines Lebensganges galt. Dieser Schicksalsglaube hat nicht nur in der homerischen Religion der alten Griechen, sondern mehr noch in der hellenistischen und römischen Stoa seine sachlich und wirkungsgeschichtlich bedeutendste Ausprägung erfahren. Diese nicht nur in den alten Kulturen, sondern auch im unreflektierten, alltäglichen Selbstverständnis des Menschen zu allen Zeiten, auch des heutigen Menschen, weit verbreitete Schicksalsgläubigkeit wurde von den monotheistischen Religionen, insbesondere den monotheistischen Weltreligionen, neu gedeutet: Als Ausdruck eines intuitiven Wissens des Menschen von der lenkenden und leitenden Macht einer ihn liebenden und für ihn sorgenden Gottheit. Durch diese Integration eines religiös unspezifischen Schicksalsglaubens in einen religiösen Glauben an eine göttliche Vorsehung hat dieser Schicksalsglaube eine signifikante Umdeutung von einem dunklen Fatalismus zur Überzeugung von einer göttlichen Führung des

menschlichen Lebens erfahren, die die relative Freiheit des Menschen achtet, wahrt und vollendet. Geistesgeschichtlich gesehen verdient die Wiederentdeckung des Schicksals in der Romantik und im deutschen Idealismus eine besondere Aufmerksamkeit, ebenso in der Seinsphilosophie des späten Heidegger. In gegenwärtigen Strömungen der neuen esoterischen Religiosität erhält der vor-monotheistische Schicksalsglaube, der aus der monotheistischen Volksfrömmigkeit nie ganz verschwunden ist, wieder eine gesteigerte Aufmerksamkeit und Bedeutung.

Neben den philosophischen, religiösen und christlich-theologischen Auffassungen der Deutungskategorie des Schicksals war diese aus medizin-hermeneutischer Sicht auch auf das Spannungsfeld zwischen der Gesundheit und der Krankheit, sowie zwischen dem Angeborenen und dem in diesem irdischen Leben neu Erworbenen des Menschen bezogen, und in ihrer Erschließungskraft hinterfragt. Dabei wurde deutlich, dass in medizinischer Hinsicht das Schicksal nicht nach Art eines mechanischen Gesetzes als eine anthropologische Deutungskategorie zu begreifen ist, die den Menschen in den unabänderlich vorgegebenen Bedingtheiten seines je eigenen, individuellen Daseins zu verstehen sucht. Aus diesen Vorgaben ergaben sich folgende systematische Fragen, die im Seminar erörtert wurden: Wie lässt sich die Schicksalsgläubigkeit des Alltagsbewußtseins vieler Menschen phänomenologisch genau bestimmen? Wie verhält sich diese zum monotheistischen Gedanken einer göttlichen Vorsehung? Welche Gründe lassen sich dafür anführen, dass es ein individuelles Schicksal für jeden Menschen gibt? Oder sollte diese alte Deutungskategorie bestimmter Kontingenzen des menschlichen Lebens abgeschafft werden, wie nicht wenige moderne Mediziner, Naturwissenschaftler, aber auch Philosophen etc. meinen? Welche menschlichen Verhaltensweisen sind dem unverfügbar und insofern schicksalhaft Gegebenen im menschlichen Leben angemessen? Denn der Umgang mit dem je eigenen Schicksal ist für das Gelingen menschlichen Lebens von maßgeblicher Bedeutung.

SS 2010, Hauptseminar (2 SWS), Franz von Baaders (1765 – 1841) religiöse Philosophie des Christentums (zusammen mit Prof. Dr. Dr. Markus Enders)

In diesem Seminar wurden die Grundzüge der sogenannten “religiösen Philosophie” Franz von Baaders dargestellt und erörtert, als deren Ziel er die Versöhnung von Wissenschaft und Religion bezeichnet hat. Im Ausgang von der Menschwerdung Gottes als der “Centraldoktrin” “aller religiösen Wissenschaft” nimmt Baader an, dass das menschliche Denken ein “Nachdenken” des göttlichen Denkens sei. Dementsprechend faßt Baader in bewußter Entgegensetzung zu Descartes das Selbstbewußtsein des endlichen Geistes als ein Sich-gewußt-Wissen vom absoluten Geist auf. Das spekulative Zentrum der religiösen Philosophie Baaders ist seine Lehre von der immanenten Selbstmanifestation Gottes im Vollzug seiner (als genetisch konzipierten) trinitarischen Selbsterkenntnis; diese Selbstoffenbarung Gottes in sich selbst, die Baader im Ausgang von Jakob Böhme entwickelt, unterscheidet er strikt von der (idealistischen) Annahme einer Genese des göttlichen Selbstbewußtseins, die er bekämpft. Sie stellt vielmehr einen raum- und zeitfreien Prozeß dar und ist für ihn zugleich die notwendige Voraussetzung der Manifestation Gottes im menschlichen Geist als seinem Bildnis. Baader kritisiert sowohl eine Trennung als auch eine Vermischung des göttlichen und des geschöpflichen Handelns, das er im göttlichen Handeln begründet, von diesem begleitet und durch es gestärkt sieht. Ferner wurden Baaders erkenntnistheoretische Theorie der göttlichen Erleuchtung, seine religiös begründete Vorstellung (gelingender) menschlicher Gemeinschaft sowie des Gebetes, und auch sein Verständnis des Bösen behandelt.

WS 2009/2010, Proseminar (2 SWS), *Das Verhältnis von Philosophie und Theologie nach Martin Heidegger*

Heideggers Destruktion der Metaphysik der Gegenwart hat nicht nur die Onto-theologie kritisiert. Sie gab auch Anlass zu einem Neubedenken der christlichen Theologie. Dabei entdeckte sie, dass der Logos der biblischen Theologie und der Logos der griechischen Philosophie und des modernen Rationalismus radikal voneinander verschieden sind. Heideggers Bemühungen, die ursprüngliche Feindseligkeit zwischen der echten christlichen Religiosität und der Ontologie wieder aufleben zu lassen, brachten keinen Erfolg. Seine eigene Arbeit trägt die Handschrift christlicher Intentionen; die religiösen Themen erfahren wechselnde Veränderungen, sind aber in ihrer Essenz unverrückbar christlich.

In diesem Proseminar wurde versucht, Heideggers Aufruf zu einer radikalen Trennung zwischen Philosophie und Theologie zu bedenken. Ist eine solche Trennung hermeneutisch haltbar? Unabhängig davon, wie strikt die beiden Disziplinen ihren Abstand voneinander zu pflegen versuchen, kann der gegenseitige Einfluss nicht vermieden werden. Er ist eine geschichtliche Tatsache. Hermeneutik ruft zum Neu- und Wieder-Bedenken auf, und zwar auf verschiedenen Ebenen des problematischen Verhältnisses von Philosophie und Theologie.

SS 2009, Hauptseminar (2 SWS), *Schellings Theorie der menschlichen Freiheit* (zusammen mit Prof. Dr. Dr. Markus Enders)

In diesem Seminar wurde Schellings umfassende Theorie der menschlichen Freiheit erörtert, die Schelling in seiner berühmten Freiheitsschrift, seinen *Philosophischen Untersuchungen über das Wesen der menschlichen Freiheit und den damit zusammenhängenden Gegenständen* (aus dem Jahre 1809), entwickelt hat. Das religionsphilosophisch Interessante an dieser Freiheitstheorie Schellings ist vor allem deren Grundlegung der endlichen Freiheit des Menschen in einer Theorie der absoluten Freiheit Gottes. Zudem bezieht Schelling in seine Freiheitstheorie die theologisch einschlägigen Fragestellungen der Tradition, wie etwa das Theodizeeproblem, die Prädestinationslehre, die Schöpfungs-, Sünden- und Erlösungslehre, konstitutiv in seine eigene Theorie mit ein und entwickelt für viele ihrer Probleme eigene Lösungsvorschläge, die vorgestellt und auch problemorientiert diskutiert wurden.

SS 2009, Seminar (2 SWS), *The Early Heidegger's Phenomenological Hermeneutics* at the Universidad Nacional Autónoma de México

This seminar addressed five areas of early Heidegger:

- The Religious and Theological Origins of Heidegger's Thinking
- The Early Heidegger's Phenomenology as the Meta-Theology of Religious Experience
- Heidegger's Phenomenological Deconstruction of Theology
- Heidegger's Hermeneutics of Facticity as the Self-illumination of Existence
- The Theological Background of Being and Time

WS 2008/2009, Hauptseminar (2 SWS), *Derrida, Marion und die Sprache der Theologie*

Die französischen Philosophen Emmanuel Levinas, Jacques Derrida, Jean-Luc Marion, Jean-Louis Chrétien und Michel Henry haben die Landschaft der Phänomenologie, und insbesondere die der “kontinentalen Religionsphilosophie” wesentlich verändert. Dominique Janicaud äusserte sich kritisch über die “theologische Wende in der Philosophie” und inspirierte eine tiefgründige Debatte über das Selbstverständnis von Theologie und Philosophie und ihrer Beziehung zueinander. Derrida’s und Marion’s Auseinandersetzung, bei dem “Religion and Postmodernism Congress” an der Villanova University in 1997, ist in schriftlicher Form unter dem Titel “God, the Gift, and Postmodernism” zugänglich geworden. Im Zentrum der Debatte steht Marions Aufsatz “In the Name: How to Avoid Speaking of ‘Negative Theology’” mit einer Antwort von Derrida und einer Podiumsdiskussion zwischen Marion and Derrida, moderiert von Richard Kearney. Die Aufgabe dieses Hauptseminars war es, die wesentlichen Unterschiede zwischen Derrida und Marion auszuarbeiten, ausgehend von der Husserlschen Differenz zwischen Intention und Erfüllung (“Erfüllung in der Weise einer abzielenden Intention”). In diesem Kontext wurde die Sprache thematisiert, und zwar im Zusammenhang mit Derridas Auffassung vom Sprachspiel als einer Intention ohne Erfüllung. Es war notwendig auf Derridas frühere Kritik der Negativen Theologie (“How to Avoid Speaking: Denials”) zurückzugreifen, um den wichtigen Beitrag zur gegenwärtigen Religionsphilosophie und der Sprache der Theologie von Seite des “Apostels des Unmöglichen” (Caputo) zu würdigen und die zwei unterschiedlichen Konfessionen der christlichen Religion im Geiste des Postmodernismus kritisch zu thematisieren.

SS 2008, Hauptseminar (2 SWS), *Philosophische Theologie: Die Theologische Kehre in der kontinentalen Philosophie*

Das Thematisieren des Theologischen in der französischen Phänomenologie wurde sowohl von den Theologen als auch den Philosophen kritisch gewürdigt. Der berühmt gewordene Begriff der “theologischen Wende in der Phänomenologie” betont das zunehmende Interesse an phänomenologischer Erforschung von traditionell theologischen Themen, insbesondere der Analyse religiöser Erfahrung. Janicaud kritisiert weitgehend die fehlende methodologische Rechtfertigung des Einbeziehens von strikt theologischen Themen in philosophische Untersuchungen. Nach Janicaud entfernt sich Phänomenologie von ihrem Selbstverständnis als strenger Wissenschaft zu einer theologischen Meditation über Phänomene religiöser Erfahrung. Für Janicaud ist die Akzentverschiebung vom Philosophischen auf das Theologische ein methodologischer Fehler in den phänomenologischen Studien. Phänomenologie und Theologie müssen nach ihm separat bleiben, auch wenn sich die Phänomenologie dazu gedrängt und genötigt sieht, die Grenze des unmittelbar Erscheinenden zu überschreiten. Janicauds Kritik wurde kritisch untersucht, insbesondere durch das Einbeziehen der philosophischen Argumentation von Emmanuel Levinas, Jan-Luc Marion, Paul Ricoeur, Michel Henry, Jean-Louis Chrétien und Jean-François Courtine.

In diesem Hauptseminar wurden einige wesentliche hermeneutische Fragen aufgeworfen, um die Problematik einer theologischen Lektüre zeitgenössischer Philosophie zu erhellen. Ist christliche Philosophie tatsächlich ein “hölzernes Eisen und ein Mißverständnis”? Kann die gegenwärtige Religionsphilosophie der Phänomenologie etwas anbieten? Das Seminar war als ein Beitrag zu der theologisch-phänomenologischen Debatte um die Grenzen der wissenschaftlichen Forschung zu sehen und warf ein neues Licht auf eine kreative Beziehung zwischen zeitgenössischer Philosophie und Theologie.