

THE COLLEGIUM PHAENOMENOLOGICUM
THE FIRST TEN YEARS

The Collegium Phaenomenologicum
The First Ten Years

edited by
JOHN C. SALLIS, GIUSEPPINA MONETA
and JACQUES TAMINIAUX

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Preface

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It is our hope that this volume will serve to document both the history of the Collegium Phaenomenologicum during its first ten years as well as some of the philosophical work that has grown out of the annual gatherings in Perugia. The Introduction narrates the history and is supplemented by the Appendices, in which the programs and the participants for each of the ten years are listed. The essays, on the other hand, present in more finished form work that was developed in connection with courses, lectures, or seminars conducted during the first ten years of the Collegium.

Giuseppina Moneta
John Sallis
Jacques Taminiaux

Introduction

The Collegium Phaenomenologicum in Its First Ten Years

GIUSEPPINA C. MONETA

The idea of the Collegium Phaenomenologicum first took shape in a conversation that I had with Werner Marx at his home in Bollschweil in the Spring of 1975. Previously I had thought of the possibility of a gathering of phenomenologists somewhere in Italy during the summer months. And when I explained to Werner Marx that it would not be difficult to find accommodation for such a gathering in a Franciscan monastery in Umbria, he responded enthusiastically and assured me that such a project would have the support of the Husserl Archives in Leuven and in Freiburg.

During the following months I contacted Father Gianmaria Polidoro of the Franciscan monastery of Monteripido in Perugia and inquired about the possibility of accommodation for a small group of phenomenologists. In his generous response Father Polidoro explained that the ancient monastery had recently been renovated and the monks' cells provided with modern comforts. He assured me that the community would welcome a meeting of philosophers, provided, of course, that the guests were willing to conform to the daily rhythm of the monastery, as, for instance, in sharing meals with the monks in the common refectory.

In its early years the Collegium was to prove quite indebted to the enterprising spirit of Father Polidoro. He was himself a philosophy graduate and wanted the monastery to become progressively more open to cultural exchanges and international meetings. His hope was that it might regain something of the role it had had in the early Renaissance, when it served as a focal point for the growth of the Franciscan order and became the Studium Generalis for the entire region.

While still in Freiburg, I informed José Huertas-Jourda of my conversations with Werner Marx concerning the possibility of a meeting in Perugia. Professor Huertas-Jourda had established and was at that time in charge of the Centre for Advanced Research in Phenomenology, then located at the University of Waterloo in Canada. After my return to the United States, we continued to discuss the possible arrangement to convene a meeting at the

monastery for the summer of 1976. Indeed the Centre was to continue to sponsor the Collegium for the next three or four years. Also to be mentioned is the encouraging support that the Collegium received from the Husserl-Archief of Leuven (Belgium), The Centre d'Etudes Phenomenologiques at Louvain-la-Neuve (Belgium), and the Husserl-Archives in Freiburg. In the Spring of 1976, letters were sent out by José Huertas-Jourda to a number of phenomenologists in the United States and in Europe informing them of the meeting at the monastery, which was to begin on July 14 and to run to the end of the month. No program was announced, and since the letters had not been dispatched in time for prospective participants to respond, we simply had to wait and see who would appear. In fact, right up to the last minute the monks were skeptical whether an international gathering of philosophers would choose the austere atmosphere of a medieval monastery for their meeting.

But come they did. Those who arrived at Monteripido that summer were: Jeffner Allen, Richard Grathoff, Mrs. Aron Gurwitsch, José Huertas-Jourda, Samuel IJsseling, Bernd Jäger, Emmanuel Levinas, Werner Marx, Giuseppina Moneta, J.H. Nota, Reiner Schürmann, Thomas Sheehan, Carlo Sini, Jacques Taminiaux, Michael Zimmerman.

We were cordially welcomed by the monks, and in the beautiful surroundings provided by the monastery we set to work. Our immediate aim was to make the necessary preparations for such gatherings to continue in future summers on a regular basis. Each morning we convened in a room that had just been restored to its original thirteenth-century style, and there we tried to put together guidelines that would serve for future years. Although no minutes of those intensive meetings were taken, they are documented in the report that José Huertas-Jourda prepared of that first session. Let me cite at length from that report.

We worked long and hard, wrangling consensus from the clash of divergent ideals, temperaments, backgrounds, and disciplines. Each gave in where his or her position appeared too esoteric and extreme, but only when all efforts to convince the others had failed, or when the others' point of view eventually appeared the better. We found that by letting all air their views and by exploring each position fully, we could, as a matter of fact, reach one of what Aron Gurwitsch used to call 'the three unholy C's' (committee, compromise and consensus) without resorting to either of the other two. We achieved 'consensus' without 'compromise' and without the face-saving detour of the 'committee'. What we have achieved will doubtless need to be changed as we learn more and can attempt more. It is far short of some of the ideals towards which we turned ourselves in that initial meeting, in the Library of the Franciscan monastery at Monteripido. Intruders from another age, we so evidently disturbed its ancient elegance, its gilded fragility redolent with the pervasive smell of wax and book dust! Yet we were not unwelcome, and

the quietude of the place worked its enchantment upon us through its windows open on the luminous Umbrian night, as its high ceiling isolated our voices around the cartographer's table with a peculiar timelessness all its own. If walls can wait for centuries for men to bring to them the treasure of their hope, may not men learn from their patience, and, in order to improve it, to participate in, rather than reject out of hand, what they cannot totally commend?

The aim was to set up an international, multidisciplinary graduate and undergraduate seminar in phenomenology designed to introduce to the field selected students ranging from fourth-year undergraduate to post-doctoral professionals eager to fill a glaring professional lacuna. By the 'field' of phenomenology we meant not only the growing corpus of research claiming that methodological allegiance in the many disciplines in which it is now recognized but also the researchers themselves whose current activities illustrate and transform 'phenomenology'. True we were under no illusions that we might succeed in a summer, no matter how concentrated the work and illustrious the lecturers. And so we resolved not to attempt the impossible task of introducing the student to all phenomenology at once. Instead, we divided it into three 'concentrations' to each of which a summer would be devoted, a year apart and in succession: Husserlian, Heideggerian and 'further developments'. And we decided to devote some eighty hours of 'instruction' to each. Under each of these headings we resolved to show where the many ramifications take root which branch out as contributions to psychology, sociology, history, literary criticism, etc. The seminar would be named: *Collegium Phaenomenologicum* to make manifest its oecumenism . . . Let us say that what we attempted here is intended to help in this collective effort by instituting a forum designed to bring together all those who, across continents and across disciplines, work through phenomenology to the realization of this hope: 'Philosophie als strenge Wissenschaft, der Traum ist nicht ausgeträumt'.

The opening of the Collegium took place in the sixteenth-century library of the monastery on the evening of July 14th with an informal talk by Werner Marx. In the days that followed, morning and afternoon meetings were devoted to the organization of the future Collegium; in the evenings papers were presented and followed by lively discussions among the various participants.

Participants at this first session of the Collegium began also to discover the cultural richness of the Umbrian Region, visiting several Umbrian towns such as Assisi, Spoleto, Gubbio and Fonti del Clitunno. But, above all these, as José Huertas-Jourda expressed it above

even Perugia itself with its incredible vistas and architectural marvels, the warm hospitality of the good fathers, the quiet of their routine, Monteripido itself with its inner gardens, outer terraces and vineyards, its incomparable

distance from the frenetic rhythm within which we are normally caught, all conspired to instill us with the mood most propitious to work.

Even in later years, after the Collegium had left Monteripido, much of the spirit of what had been established there during that first summer remained: the quiet ambiance aloof from the frenetic world in which most of us otherwise lived; visits to other Umbrian towns and to favorite places in Perugia, to its old churches and art galleries, its museums and Etruscan tombs, even to the Communist bar and the swings in the luna-park, and, later, back to the monastery itself – all of these excursions experienced not as touristic events but rather as integral to participation in the Collegium.

The 1977 session, directed by José Huertas-Jourda, lasted for six weeks and was devoted to the study of Husserl's work. There were lectures and seminars, the latter conducted largely as workshops in which the ten students attending could actively participate. A formal lecture on the history of Perugia was delivered by a member of the Community, Father Ugolino Nicolini. On one memorable occasion we went off to a neighboring convent where Tom Clifton (piano) and Reg Lilly (guitar) provided us with musical entertainment. In this second session the number of faculty increased somewhat, even though – as was to remain the policy – faculty received no compensation whatsoever from the Collegium and were themselves responsible for their own expenses at the monastery. One result of this policy has been that the cost of tuition for students has been kept extremely low so as to allow as many qualified students as possible to attend. The policy has also helped to foster a spirit of community and collaboration among faculty and between faculty and students. Indeed, one of the most remarkable things about the Collegium has been the way in which personal associations formed there have in so many instances grown into enduring friendships and extended philosophical collaborations.

The 1978 session, directed by Thomas Sheehan, was devoted to the thought of Martin Heidegger. The number of faculty and students attending was nearly double that of the previous year, though communication about the Collegium continued to be largely by word of mouth rather than by the usual means of publicity. The five-week program was inaugurated by Werner Marx with a lecture 'Heidegger and the Task of Thought'. The series of morning courses and of evening lectures were supplemented by afternoon faculty seminars devoted to on-going discussion of *Being and Time*. One of the high points of the 1978 session was a spirited *Auseinandersetzung* between Werner Marx and Hans-Georg Gadamer. During this third session the Collegium was host to a special colloquium for which Carlo Sini, one of the Collegium's founders, invited to Monteripido the most prominent representatives of phenomenology in Italy.

The philosophy of Merleau-Ponty was the theme of the 1979 session, directed by Jacques Taminiaux, who was ably assisted by James Decker. This session

lasted for four weeks, as have all sessions of the Collegium in subsequent years. The session included a special day devoted to lectures on the philosophy of Aron Gurwitsch; Mrs. Gurwitsch was in attendance.

Each year brought the Collegium some scholars who had not previously attended, and several of these became regular participants: Hans-Georg Gadamer, William Richardson, and David Krell in 1978; John Sallis in 1979. There were also students, Reginald Lilly, Robert Crease, Thomas Thorpe, Marylou Sena, and others, who continued to return year after year, providing that continuity of spirit that has remained throughout all the philosophical, pedagogical, and organizational reorientations, and even the abrupt change of location.

It came quite unexpectedly. Early in 1980, the Father Superior at Monteripido informed me that the monastery would no longer be able to offer accommodations for the Collegium. The City Administration was demanding that the monastery have a regular permit in order to function as a guesthouse. Because of the length of time needed for obtaining such a permit, the monastery was being forced to cease offering accommodations. For us to find another location suitable for the Collegium appeared, at first, quite impossible; all guesthouses in Perugia and in the vicinity were booked for the coming summer. We were on the verge of cancelling the 1980 session when I contacted the Casa del Sacro Cuore just outside Perugia. They were willing to host our group.

Hence the 1980 session took place at the Casa del Sacro Cuore. It was directed by Jeffner Allen. Its theme was 'Studies in Hermeneutics and Interpretation'. The uncertainty that, with the need for a new location, had accompanied much of the planning was to a degree balanced by the major contribution made to the session by Hans-Georg Gadamer, who spent more than two weeks at the Collegium conducting several seminars and engaging almost continually in informal discussion with students. The 1980 Collegium was one of the most cosmopolitan, with participants from eleven countries, including Poland and Japan. Again a group of Italian scholars convened for a special colloquium. Professor Gadamer gave the opening address to more than a hundred participants.

Though the new location was quite different in character from the monastery, there was much to be said for it; there were to be interminable discussions of the relative merits of the two locations. The Casa del Sacro Cuore, a classic Italian villa, is perched high above the Tiber valley; as one looks out, one can see Assisi in the distance, just across the valley. The grounds of the Casa are quite extensive and include gardens, a playing field, and woods. In the Casa excellent local Umbrian cuisine is prepared and served by a staff that includes several Italian girls whose charm and fine spirits have won the hearts of all participants. In 1983 a second building with more comfortable facilities was completed; in the more recent sessions the courses and seminars have been

held in this building. The additional rooms that it provides have also allowed the Collegium recently to accommodate more participants.

The 1981 session was directed by John Sallis. Its theme was 'Phenomenology and Aesthetics'. In view of the steadily growing number of students attending the Collegium, certain pedagogical changes were introduced: courses and seminars were to be more explicitly oriented to presentation and discussion of specific texts, which all were encouraged to study in advance. An effort was also made to give greater unity to the program by correlating more closely the morning courses and the afternoon seminars. During this session participants had the opportunity of attending the Festival of the Two Worlds in Spoleto as well as several concerts at the Perugia Town Hall as guests of the President of the Perugia Music Association, Mrs. Alba Buitoni. Joan Stambaugh treated the participants to a piano recital at the Casa. Again the Collegium was host to an Italian colloquium. The three-day meeting, organized around three specific themes ('Signs, Language, and History', 'Art, World, and Values in the Post-Metaphysical Age', 'Politics, Reason, and Necessity') received considerable attention in the Italian press. Several who first attended the Collegium in 1981 were to return regularly in the years to follow: Robert Bernasconi, Walter Brogan, Michel Haar, Charles Scott. Among the founding members, Jacques Taminiaux and Samuel Ljsseling returned regularly; Thomas Sheehan also returned frequently.

John Sallis also directed the 1982 session, devoted to the theme 'Phenomenology and the Ends of Metaphysics'. In addition to the academic program, there was an organized visit to the Umbrian towns of Todi and Orvieto. A piano recital was presented at the Casa by Adriaan Peperzak, who was attending the Collegium for the first time; it was also the first time that Parvis Emad participated.

'Phenomenology and Language' was the theme of the 1983 session under the direction of Robert Bernasconi. At this time the Collegium received from the Assessorato alla Cultura of the Umbrian Regional Government a grant of two million lire, which was to be renewed in the following years. The grant made possible a number of fellowships for needy students. The Collegium was also awarded a travel grant by the Giunta Provinciale of Perugia, which financed an excursion to the Adriatic seashore as well as an all-day excursion to Siena with a memorable stopover at the Renaissance town of Pienza.

The 1984 session had as its theme 'Phenomenology and the Crisis of Reason'. It was directed by Parvis Emad. In addition to the regular program, regular elementary instruction in Italian language was introduced. The number of faculty and students interested in attending the Collegium had continued to increase rapidly.

The 1985 session, marking the tenth anniversary of the founding of the Collegium, was directed by Charles Scott. Its theme was 'Thinking after

Heidegger'. We celebrated the tenth anniversary with a four-day trip to Elea and Paestum in Southern Italy. On our way south from Perugia we stopped briefly at the park of the Royal Caserta Palace, then travelled on beyond Rome and Naples, arriving finally at the small town of Ascea Marina, where we were to stay. Our hotel was within sight of ancient Elea, the city of Xenophanes and Parmenides. The following day Kenneth Maly gave a lecture on Parmenides. Late in the afternoon we were given a tour of the archeological site. The immense wonder of the place stilled our voices, as we walked over the huge stones marking the area of the ancient school. Memorable also was the visit the next day to the Greek temples at Paestum, which were of special interest because of Heidegger's discussion in 'The Origin of the Work of Art'. Our visit to Paestum was followed by a lecture, 'The Place of the Work of Art', in which Edward Casey took up that discussion again. On the return trip to Perugia we stopped briefly in Naples for a visit, on invitation, at the Italian Institute for Philosophical Studies.

In its ten years the academic program of the Collegium has, of course, undergone many changes, not only changes in structure and in pedagogy but also changes that reflect contemporary developments in Continental philosophy at large. Whereas the earlier sessions were largely oriented to the classical phenomenological thinkers (Husserl, Heidegger, Merleau-Ponty), later sessions have focused attention also on the works of Nietzsche, Lacan, Derrida, and one of the most eminent founders of the Collegium, Emmanuel Levinas.

Throughout its ten-year history the Collegium has always, along with its academic program, also given some attention to the heritage of Umbria. There have been lectures on Umbrian history and on the civilization of the Etruscans. The interest in these pre-Roman inhabitants of the region has also been aroused by the fact that the Casa holds a small collection of gravestones from Etruscan times, all excavated in the immediate surroundings. Nor have we neglected to visit such examples of the contemporary cultural life of the region as the open-air 'Fuseum' of the Umbrian artist Brajio Fuso.

Especially in recent years the organizational structure of the Collegium has deliberately been kept quite minimal. An evening meeting of former directors and others long involved in the Collegium serves each year for choosing a new director and proposing a topic for the following year. Such tenuous organization has been successful only because of the dedication and hard work of those involved, especially the directors and their assistants. Though the Collegium has grown in size and complexity over the ten years, all have endeavored to maintain those delicate balances that have made the atmosphere of the Collegium so very exceptional.

Programs of the Collegium Phaenomenologicum
1976-1985

1976 ORGANIZATIONAL MEETING

Informal Talks

Emmanuel Levinas
Werner Marx

Seminars

Jeffner Allen
Samuel Usseling

Husserl's Philosophical Anthropology
Heidegger's *Die Grundprobleme der
Phänomenologie*

Bernd Jaeger
Giuseppina Moneta
J.H. Nota
Reiner Schürmann

Towards a Phenomenology of the Passions
The Teleology of Cognitive Experience
Max Scheler on His Phenomenological Method
The Ontological Difference and Political
Philosophy

Thomas Sheehan
Carlo Sini

Heidegger and *die Sache selbst*
Phenomenology and the Foundation of Human
Sciences

Jacques Taminiaux
Michael Zimmerman

Being in Husserl and Heidegger
Heidegger, Nietzsche and Authentic Temporality

1977

Topic: Husserl

Director: José Huertas-Jourda

Guest Lectures

Edward Ballard

The Relation between Lived Time and Objective
Time

Rudolf Berlinger Die philosophische Rehabilitation der Krankheit
 Emmanuel Levinas Phénoménologie et Eveil
 Thomas Sheehan Heidegger, Aristotle, and Phenomenology
 Stephan Strasser The Ideal of God in the Later Philosophy of
 Husserl

Courses

Jeffner Allen Workshop in Husserl
 Rudolf Bernet Husserl's Theory of Knowledge
 Richard Holmes Husserl's *Cartesian Meditations*
 Robert Jordan Transcendental Philosophy as the Ideal of
 Phenomenology
 Eduard Marbach The Method of Transcendental Phenomenology
 John Mayer Transcendental Philosophy as the Ideal of
 Phenomenology
 William McKenna Practice in Phenomenology
 Dallas Willard Husserl's Early Philosophy

Specially Arranged Lectures

William McKenna Phenomenological ἐποχή and the Neutrality
 Modification
 Carlo Sini Phenomenology in Italy Today
 Jacques Taminiaux Immanence and Transcendence in *The Idea of
 Phenomenology*

Informal Presentations

Samuel IJsseling Current Work at the *Husserl Archiv Leuven*
 Alexandre Métraux Gurwitsch's Social Theory

Seminars

Thomas Clifton The Notion of Temporal 'Intercut'
 José Huertas-Jourda On the Two 'Foundations' According to Husserl
 – the Epistemological or Legitimizing, and
 Occasional or Actualizing
 Samuel IJsseling Heidegger and Phenomenology
 Robert Jordan The Transcendental Ego as 'Being-in-the-World'
 J.N. Kaufman Phenomenology of Personal Identity
 Phenomenology of Pre-linguistic Experience
 Alexandre Métraux On the Early Husserl's Theory of the Sciences
 Giuseppina Moneta The Phenomenological Way to Cognitive
 Certainty

J.H. Nota The Unity of Life, Method and Doctrine in M.
 Scheler's Phenomenology
 John O'Neil The Mutuality of Accounts: On the Relationship
 between Common Sense and Scientific
 Knowledge of Society
 Tom Rockmore Fichte, Husserl and Philosophical Science
 Thomas Seeböhm The Problem of Human Studies in Husserl's Late
 Philosophy
 Herbert Spiegelberg The Significance of the Brentano-Husserl
 Correspondence
 Dallas Willard Husserl's Critique of Extensional Logic

1978

Topic: Heidegger
 Director: Thomas Sheehan

Lecture Courses

David Krell Logic, Language, Logos
 Reiner Schürmann Heidegger and the Destruction of the History of
 Ontology
 Jacques Taminiaux The Origin of the Work of Art
 Ernst Vollrath Time in the Tradition and Temporality in *Being
 and Time*

Guest Lectures

Jeffner Allen Madness and the Poet
 André de König Suspicion and Delusion
 Hans-Georg Gadamer On Phenomenology
 Samuel IJsseling Heidegger and the Question of Time
 Bernd Jaeger Diogenes and the World of Passion
 J. Kohn Heidegger, Hannah Arendt and the Will
 David Kolb Hegel and Heidegger as Critics
 David Krell The *Lichtung* in Transition
 Werner Marx Heidegger and the Task of Thought
 William Richardson, S.J. The Mirror Inside: The Problem of the Self
 (Heidegger and Lacan)
 G. Rota The Problem of Inductive Logic
 Reiner Schürmann Anti-Humanism: Marx, Nietzsche, Heidegger
 Hugh Silverman The Limits of Logocentrism (On the Way to
 Grammatology)

Special Seminars

| | |
|--------------------|-----------------------------------|
| David Krell | Heraclitus, Logos Fragment |
| Giuseppina Moneta | Heidegger's 'The Thing' |
| Gianmaria Polidoro | Language and the Body |
| Thomas Sheehan | <i>Being and Time</i> , section 7 |

Italian Colloquium

| | |
|--------------------|---|
| Alberto Caracciolo | Heidegger e il nichilismo (Heidegger and Nihilism) |
| Hans-Georg Gadamer | Heidegger e la fenomenologia (Heidegger and Phenomenology) |
| Carlo Sini | Heidegger e il problema del Segno (Heidegger and the Problem of Sign) |
| Gianni Vattimo | Il pensare e il fondamento (Thought and Ground) |
| V. Vitiello | Il problema del tempo in Heidegger e Hegel (The Problem of Time in Heidegger and Hegel) |

1979

Topic: Merleau-Ponty
Director: Jacques Taminiiaux

Lecture Courses

| | |
|-----------------|--|
| Thomas Busch | The Cogito in Merleau-Ponty's Philosophy |
| Amedeo Giorgi | The Psychology of Merleau-Ponty |
| David Krell | Language and 'Le chiasm' |
| Alphonso Lingis | Sensation in Merleau-Ponty |

Seminars

| | |
|---------------------|---|
| O. Davis | Merleau-Ponty and Metaphysics |
| John Heaton | Merleau-Ponty and Psychotherapy |
| Samuel IJsseling | Phenomenology and Structuralism |
| Tom Rockmore | Merleau-Ponty, Marx, and Marxism |
| John Sallis | The Thing and the Natural World |
| Hugh Silverman | The Interrogation of Language |
| Robert Solomon | Merleau-Ponty and the Relationship between Phenomenology and Anthropology |
| Stephan Strasser | The Otherness of the Other interpreted by Merleau-Ponty and Levinas |
| Bernhard Waldenfels | The Silent Cogito and the Speaking Subject |

Guest Lectures

| | |
|---------------------|--|
| Jeffner Allen | Through the Wild Region: An Essay in Phenomenological Feminism |
| Bernard Dauenhauer | Silence and Merleau-Ponty |
| John Heaton | The Phenomenology of Eyestrain |
| Stephan Strasser | Temporality in Levinas and Merleau-Ponty |
| Bernhard Waldenfels | Phenomenon and Structure in Merleau-Ponty |
| Stephen Watson | Pretexts: Language, Perception and the Cogito |

Gurwitsch Day Lectures

| | |
|---|---|
| Lester Embree (read by Alexandre Métraux) | How the Paths of Gurwitsch and Merleau-Ponty Intersected |
| Richard Grathoff and Wolters, P. | Gurwitsch's Notion of Milieu |
| William McKenna | Objects, Appearance, and Privileged Perception in Gurwitsch, Husserl, and Merleau-Ponty |

1980

Topic: Studies in Hermeneutics and Interpretation
Director: Jeffner Allen

Seminars

| | |
|--------------------|--|
| Anna Cazzullo | Ricoeur and Hermeneutics |
| André de Konig | On Interpretation in Psychotherapy |
| Thomas Flynn | Sartre |
| Hans-Georg Gadamer | Sprache, Schrift, Lesen |
| | Truth and Method |
| Michel Haar | The Heideggerian Critique of Husserlian Phenomenology |
| John Heaton | Freud's and Heidegger's Interpretation of Slips of the Tongue |
| K. Heiges | Understanding, Reciprocity, and Certainty in the Philosophy of W. Dilthey |
| S. Kvale | The Relevance of Hermeneutics for the Interpretation of Qualitative Research |
| | Interviews in Psychology |
| Giuseppina Moneta | The Object and the Thing: from Phenomenology to Thought |
| J.H. Nota | Max Scheler's Solidarism or Prophetic Socialism |

| | |
|-------------------------------------|--|
| Clyde Pax | Ricoeur's Philosophy of the Will: A Textual Exegesis |
| James Risser | Truth in Art: Gadamer's Criticism of Kant's Aesthetics |
| Karl Schuhmann | R. Boehm's <i>Kritik der Grundlagen des gegenwärtigen Zeitalters</i> |
| Reiner Schürmann | Phenomenology and Ethics |
| Thomas Seebohm | Issues in Hermeneutics |
| Christopher Smith | Gadamer's Hermeneutics and Moral Theory |
| Kathleen Wright | <i>Ein Gespräch sind wir . . .</i> : on Conversations |
| 1981 | |
| Topic: Phenomenology and Aesthetics | |
| Director: John Sallis | |
| <i>Courses</i> | |
| David Krell | Aesthetics Male and Female: Derrida on Heidegger on Nietzsche on Kant on the Beautiful |
| Hugh Silverman | Merleau-Ponty, <i>Eye and Mind</i> |
| Joan Stambaugh | Nietzsche, <i>The Birth of Tragedy</i> |
| Jacques Taminiaux | Heidegger, <i>The Origin of the Work of Art</i> |
| <i>Seminars</i> | |
| Anne Ashbaugh | Merleau-Ponty, Metaphysics and the Novel |
| Walter Brogan | Heidegger's Interpretation of Plato in <i>Nietzsche</i> |
| Martin Dillon | Merleau-Ponty, Indirect Language and the Voices of Silence |
| Veronique Fóti | Merleau-Ponty, The Visible and the Invisible |
| Michel Haar | Nietzsche, The Will to Power as Art |
| Samuel IJsseling | Philosophy as Work: A Reading of <i>The Origin of the Work of Art</i> |
| Theodore Kisiel | Heidegger's Overcoming of Aesthetics |
| Giuseppina Moneta | Intuition, Expression, Language in Croce's Aesthetics |
| William Richardson, S.J. | Heidegger, <i>On the Essence of Truth</i> |
| André Schuwer | Merleau-Ponty, Cezanne's Doubt |
| Charles Scott | Heidegger, Poetically Man Dwells |
| Thomas Sheehan | Heidegger, On the Being and Concept of <i>Physis</i> |
| Joan Stambaugh | Nietzsche, <i>Thus Spoke Zarathustra</i> |

| | |
|----------------|-----------------------------------|
| David Wood | Derrida, The Retrait of Metaphor |
| William Wurzer | Kant, <i>Critique of Judgment</i> |

1982

Topic: Phenomenology and the End of Metaphysics
 Director: John Sallis

Courses

| | |
|-------------------|---|
| Robert Bernasconi | The Ends of Metaphysics and Another Beginning |
| John Sallis | Phenomenology at the End of Metaphysics |
| Jacques Taminiaux | Heidegger and Hegel |
| David Wood | Writing at the Edge of Metaphysics |

Seminars

| | |
|--------------------|--|
| Anne Ashbaugh | Heidegger, <i>Plato's Doctrine of Truth</i> |
| Bernard Dauenhauer | Heidegger, The Thing |
| Parvis Emad | Hegel in Heidegger's <i>Being and Time</i> |
| Veronique Fóti | Heidegger, Recollection in Metaphysics |
| Samuel IJsseling | Heidegger and the Destruction of Ontology |
| David Kolb | Heidegger, <i>Letter on Humanism</i> |
| David Krell | Heidegger, The End of Metaphysics |
| Rudolf Makkreel | Temporality and History in Dilthey and Heidegger: Some Comments on Heidegger's <i>Being and Time</i> |
| Giuseppina Moneta | The End of Ratio |
| Adriaan Peperzak | Heidegger, Hegel and the Greeks |
| André Schuwer | Derrida and Hegel |

1983

Topic: Phenomenology and Language
 Director: Robert Bernasconi

Courses

| | |
|------------------|--|
| David Allison | Derrida's <i>Speech and Phenomena</i> |
| Rudolf Bernet | Husserl's first <i>Logical Investigation</i> |
| John Llewelyn | Derrida's 'Violence and Metaphysics' |
| Adriaan Peperzak | Levinas' <i>Otherwise than Being or Beyond Essence</i> |

Seminars

- Robert Bernasconi
Edward Casey
Pietro D'Oriano
Parvis Emad
- Levinas and the Silent World of the Evil Genius
Levinas 'On the Trail of the Other'
Representational Difference
Heidegger on Husserl on Signs: *Being and Time*,
section 17
- Veronique Fóti
Michel Haar
Samuel IJsseling
Giuseppina Moneta
André Schuwer
Charles Scott
- Derrida's 'Plato's Pharmacy'
Language and Silence in Heidegger
On Reading and Writing
Heidegger's Dialogue on Language
Derrida's 'Differance'
Heidegger's *Letter on Humanism*

1984

Topic: Phenomenology and the Crisis of Reason
Director: Parvis Emad

Courses

- Robert Bernasconi
David Krell
Charles Scott
Hugh Silverman
- Heidegger, Technology, the Danger and the
Turning
The Crisis of Reason in 19th Century Thought
Foucault: Reason in Question
Textuality and the Crisis of Reason

Seminars

- Rudolf Bernet
Steven Davis
Parvis Emad
Joseph Fell
Rodolphe Gasché
Samuel IJsseling
Giuseppina Moneta
Thomas Nenon
John Sallis
Thomas Sheehan
Jacques Taminiaux
- On Husserl's *Origin of Geometry*
Art and Reason in Foucault
Nietzsche on Truth and Lie
Heidegger's Dispute with Ernst Jünger
'Mise en Abyme': The Concept of Infinity in
Derrida and Hegel
Questions Concerning a Phenomenology of
Reading
The Limits of Reason in Husserl's *Crisis*
Philosophy as a Rigorous Science
Reason and Ek-sistence
Heidegger's Reading of LOGOS in Aristotle's
Peri Hermeneias
The Genesis of the Theoretical Attitude in the
Early Heidegger; The Issue of Perception

1985

Topic: Thinking after Heidegger
Director: Charles Scott

Courses

- Robert Bernasconi
William Richardson, S.J.
John Sallis
David Wood
- Levinas: Dwelling and the Face
Thought and Desire
The End of Philosophy and the Beginning of
Thought
Following Derrida

Seminars

- John D. Caputo
Edward Casey
Franco Ferrarotti
Eugene Gendlin
David Krell
Kenneth Maly
Mary Rawlinson
André Schuwer
Charles Scott
Hugh Silverman
Jacques Taminiaux
Mark Taylor
- Release and the End of Metaphysics
The Place of the Work of Art
Oriental Crisis in the Social Sciences
Non-logical Moves
Vorstellendes Denken: A Representation
Parmenides: Circle of Disclosure, Circle of
Possibility
Reading Derrida, Reading Metaphysics
Derrida's Reading of Freud
Destruction and the Middle Voice in *Being and
Time*
The Self-overcoming of Nietzsche's Thought
Derrida and the Theory of Textuality
Heidegger and the Greeks in the Early Period
Blanchot: Philosophy-Art/Time-Space

Participants in the Collegium Phaenomenologicum
1976–1985

| | |
|--------------------|--|
| Allen, Jeffner | Husserl's Philosophical Anthropology (Seminar, 1976) Workshop in Husserl (Course, 1977) Madness and the Poet (Guest Lecture, 1978) Through the Wild Region: An Essay in Phenomenological Feminism (Guest Lecture, 1979) |
| Allison, David | Derrida's <i>Speech and Phenomena</i> (Course, 1983) |
| Ashbaugh, Anne | Merleau-Ponty, Metaphysics and the Novel (Seminar, 1981) Heidegger, <i>Plato's Doctrine of Truth</i> (Seminar, 1982) |
| Ballard, Edward | The Relation between Lived Time and Objective Time (Guest Lecture, 1977) |
| Berlinger, Rudolf | Die philosophische Rehabilitation der Krankheit (Guest Lecture, 1977) |
| Bernasconi, Robert | The Ends of Metaphysics and Another Beginning (Course, 1982) Levinas and the Silent World of the Evil Genius (Seminar, 1983) Heidegger, Technology, the Danger and the Turning (Course, 1984) |
| Bernet, Rudolf | Levinas: Dwelling and the Face (Course, 1985) Husserl's Theory of Knowledge (Course, 1977) Husserl's first <i>Logical Investigation</i> (Course, 1983) |
| Brogan, Walter | On Husserl's <i>Origin of Geometry</i> (Seminar, 1984) Heidegger's Interpretation of Plato in <i>Nietzsche</i> (Seminar, 1981) |

- Busch, Thomas The Cogito in Merleau-Ponty's Philosophy (Lecture Course, 1979)
- Caputo, John D. Releasement and the End of Metaphysics (Seminar, 1985)
- Caracciolo, Alberto Heidegger e il nichilismo (Heidegger and Nihilism) (Italian Colloquium, 1978)
- Casey, Edward Levinas 'On the Trail of the Other' (Seminar, 1983)
The Place of the Work of Art (Seminar, 1985)
- Cazzullo, Anna Ricoeur and Hermeneutics (Seminar, 1980)
- Clifton, Thomas The Notion of Temporal 'Intercut' (Seminar, 1977)
- Dauenhauer, Bernard Silence and Merleau-Ponty (Guest Lecture, 1979)
Heidegger, The Thing (Seminar, 1982)
- Davis, O. Merleau-Ponty and Metaphysics (Seminar, 1979)
- Davis, Steven Art and Reason in Foucault (Seminar, 1984)
- de Konig, André Suspicion and Delusion (Guest Lecture, 1978)
On Interpretation in Psychotherapy (Seminar, 1980)
- Dillon, Martin Merleau-Ponty, Indirect Language and the Voices of Silence (Seminar, 1981)
- D'Oriano, Pietro Representational Difference (Seminar, 1983)
- Emad, Parvis Hegel in Heidegger's *Being and Time* (Seminar, 1982)
Heidegger on Husserl on Signs: *Being and Time*, section 17 (Seminar, 1983)
Nietzsche on Truth and Lie (Seminar, 1984)
- Embree, Lester (read by Alexandre Métraux) How the Paths of Gurwitsch and Merleau-Ponty Intersected (Gurwitsch Day Lecture, 1979)
- Fell, Joseph Heidegger's Dispute with Ernst Jünger (Seminar, 1984)
- Ferrarotti, Franco Orientational Crisis in the Social Sciences (Seminar, 1985)
- Flynn, Thomas Sartre (Seminar, 1980)
- Fóti, Veronique Merleau-Ponty, *The Visible and the Invisible* (Seminar, 1981)
Heidegger, Recollection in Metaphysics (Seminar, 1982)
Derrida's 'Plato's Pharmacy' (Seminar, 1983)
- Gadamer, Hans-Georg On Phenomenology (Guest Lecture, 1978)
Heidegger e la fenomenologia (Heidegger and Phenomenology) (Italian Colloquium, 1978)

- Sprache, Schrift, Lesen (Seminar, 1980)
Truth and Method (Seminar, 1980)
- Gasché, Rodolphe 'Mise en Abyme': The Concept of Infinity in Derrida and Hegel (Seminar, 1984)
- Gendlin, Eugene Non-logical Moves (Seminar, 1985)
- Giorgi, Amedeo The Psychology of Merleau-Ponty (Lecture Course, 1979)
- Grathoff, Richard and Wolters, P. Gurwitsch's Notion of Milieu (Gurwitsch Day Seminar, 1979)
- Haar, Michel The Heideggerian Critique of Husserlian Phenomenology (Seminar, 1980)
Nietzsche, The Will to Power as Art (Seminar, 1981)
Language and Silence in Heidegger (Seminar, 1983)
- Heaton, John Merleau-Ponty and Psychotherapy (Seminar, 1979)
The Phenomenology of Eyestrain (Guest Lecture, 1979)
Freud's and Heidegger's Interpretation of Slips of the Tongue (Seminar, 1980)
- Heiges, Kenneth Understanding, Reciprocity, and Certainty in the Philosophy of W. Dilthey (Seminar, 1980)
- Holmes, Richard Husserl's *Cartesian Meditations* (Course, 1977)
- Huertas-Jourda, José On the Two 'Foundations' According to Husserl - The Epistemological or Legitimizing, and Occasional or Actualizing (Seminar, 1977)
- Ijsseling, Samuel Heidegger's *Die Grundprobleme der Phänomenologie* (Seminar, 1976)
Current Work at the *Husserl Archief Leuven* (Informal Presentation, 1977)
Heidegger and Phenomenology (Seminar, 1977)
Heidegger and the Question of Time (Guest Lecture, 1978)
Phenomenology and Structuralism (Seminar, 1979)
Philosophy as Work: A Reading of *The Origin of the Work of Art* (Seminar, 1981)
Heidegger and the Destruction of Ontology (Seminar, 1982)
On Reading and Writing (Seminar, 1983)

- IJsseling, Samuel Questions Concerning a Phenomenology of Reading (Seminar, 1984)
- Jaeger, Bernd Towards a Phenomenology of the Passions (Seminar, 1976)
Dionysus and the World of Passion (Guest Lecture, 1978)
- Jordan, Robert W. Transcendental Philosophy as the Ideal of Phenomenology (Course, 1977)
The Transcendental Ego as 'Being-in-the-World' (Seminar, 1977)
- Kaufman, J.N. Phenomenology of Personal Identity (Seminar, 1977)
Phenomenology of Pre-linguistic Experience (Seminar, 1977)
- Kisiel, Theodore Heidegger's Overcoming of Aesthetics (Seminar, 1981)
- Kohn, J. Heidegger, Hannah Arendt and the Will (Guest Lecture, 1978)
- Kolb, David Hegel and Heidegger as Critics (Guest Lecture, 1978)
Heidegger, *Letter on Humanism* (Seminar, 1982)
- Krell, David Logic, Language, Logos (Lecture Course, 1978)
The *Lichtung* in Transition (Guest Lecture, 1978)
Heraclitus, Logos Fragment (Special Seminar, 1978)
Language and 'Le chiasm' (Lecture Course, 1979)
Aesthetics Male and Female: Derrida on Heidegger on Nietzsche on Kant on the Beautiful (Course, 1981)
Heidegger, The End of Metaphysics (Seminar, 1982)
The Crisis of Reason in 19th Century Thought (Course, 1984)
Vorstellendes Denken: A Representation (Seminar, 1985)
- Kvale, S. The Relevance of Hermeneutics for the Interpretation of Qualitative Research
Interviews in Psychology (Seminar, 1980)
- Levinas, Emmanuel Phénoménologie et Eveil (Guest Lecture, 1977)
- Lingis, Alphonso Sensation in Merleau-Ponty (Lecture Course, 1979)

- Llewelyn, John Derrida's 'Violence and Metaphysics' (Course, 1983)
- Makkreel, Rudolph Temporality and History in Dilthey and Heidegger: Some Comments on Heidegger's *Being and Time* (Seminar, 1982)
- Maly, Kenneth Parmenides: Circle of Disclosure, Circle of Possibility (Seminar, 1985)
- Marbach, Eduard The Method of Transcendental Phenomenology (Course, 1977)
- Marx, Werner Heidegger and the Task of Thought (Lecture, 1978)
- Mayer, John Transcendental Philosophy as the Ideal of Phenomenology (Course, 1977)
- McKenna, William Practice in Phenomenology (Course, 1977)
Phenomenological *εποχή* and the Neutrality Modification (Specially Arranged Lecture, 1977)
Objects, Appearance, and Privileged Perception in Gurwitsch, Husserl and Merleau-Ponty (Gurwitsch Day Lecture, 1979)
- Métraux, Alexandre Gurwitsch's Social Theory (Informal Presentation, 1977)
On the Early Husserl's Theory of the Sciences (Seminar, 1977)
- Moneta, Giuseppina The Teleology of Cognitive Experience (Seminar, 1976)
The Phenomenological Way to Cognitive Certainty (Seminar, 1977)
Heidegger's 'The Thing' (Special Seminar, 1978)
The Object and the Thing: from Phenomenology to Thought (Seminar, 1980)
Intuition, Expression, Language in Croce's Aesthetics (Seminar, 1981)
The End of Ratio (Seminar, 1982)
Heidegger's Dialogue on Language (Seminar, 1983)
The Limits of Reason in Husserl's *Crisis* (Seminar, 1984)
- Nenon, Thomas Philosophy as a Rigorous Science (Seminar, 1984)
- Nota, J.H. Max Scheler on His Phenomenological Method (Seminar, 1976)

O'Neil, John The Unity of Life, Method and Doctrine in M. Scheler's Phenomenology (Seminar, 1977)
Max Scheler's Solidarism or Prophetic Socialism (Seminar, 1980)

Pax, Clyde The Mutuality of Accounts: On the Relationship between Common Sense and Scientific Knowledge of Society (Seminar, 1977)

Peperzak, Adriaan Ricoeur's Philosophy of the Will: A Textual Exegesis (Seminar, 1980)

Polidoro, Gianmaria Heidegger, Hegel and the Greeks (Seminar, 1982)

Rawlinson, Mary Levinas' *Otherwise than Being or Beyond Essence* (Course, 1983)

Richardson, William, S.J. Language and the Body (Special Seminar, 1978)

Risser, James Reading Derrida, Reading Metaphysics (Seminar, 1985)

Rockmore, Tom The Mirror Inside: The Problem of the Self (Heidegger and Lacan) (Guest Lecture, 1978)

Rota, G. Heidegger, *On the Essence of Truth* (Seminar, 1981)

Sallis, John Thought and Desire (Course, 1985)

Schühmann, Karl Truth in Art: Gadamer's Criticism of Kant's Aesthetics (Seminar, 1980)

Schürmann, Reiner Fichte, Husserl and Philosophical Science (Seminar, 1977)

Schühmann, Karl Merleau-Ponty, Marx, and Marxism (Seminar, 1979)

Schürmann, Reiner The Problem of Inductive Logic (Guest Lecture, 1978)

Schühmann, Karl The Thing and the Natural World (Seminar, 1979)

Schürmann, Reiner Phenomenology at the End of Metaphysics (Course, 1982)

Schühmann, Karl Reason and Ek-sistence (Seminar, 1984)

Schürmann, Reiner The End of Philosophy and the Beginning of Thought (Course, 1985)

Schühmann, Karl R. Boehm's *Kritik der Grundlagen des gegenwärtigen Zeitalters* (Seminar, 1980)

Schürmann, Reiner The Ontological Difference and Political Philosophy (Seminar, 1976)

Schühmann, Karl Heidegger and the Destruction of the History of Ontology (Lecture Course, 1978)

Schuerer, André Anti-Humanism: Marx, Nietzsche, Heidegger, (Guest Lecture, 1978)

Schuerer, André Phenomenology and Ethics (Seminar, 1980)

Scott, Charles Merleau-Ponty, Cezanne's Doubt (Seminar, 1981)

Scott, Charles Derrida and Hegel (Seminar, 1982)

Scott, Charles Derrida's 'Differance' (Seminar, 1983)

Scott, Charles Derrida's Reading of Freud (Seminar, 1985)

Scott, Charles Heidegger, Poetically Man Dwells (Seminar, 1981)

Scott, Charles Heidegger's *Letter on Humanism* (Seminar, 1983)

Scott, Charles Foucault: Reason in Question (Course, 1984)

Scott, Charles Destruction and the Middle Voice in *Being and Time* (Seminar, 1985)

Scott, Charles The Self-overcoming of Nietzsche's Thought (Seminar, 1985)

Seebohm, Thomas The Problem of Human Studies in Husserl's Late Philosophy (Seminar, 1977)

Seebohm, Thomas Issues in Hermeneutics (Seminar, 1980)

Sheehan, Thomas Heidegger and *die Sache selbst* (Seminar, 1976)

Sheehan, Thomas Heidegger, Aristotle, and Phenomenology (Guest Lecture, 1977)

Sheehan, Thomas *Being and Time*, section 7 (Special Seminar, 1978)

Sheehan, Thomas Heidegger, On the Being and Concept of *Physis* (Seminar, 1981)

Sheehan, Thomas Heidegger's Reading of LOGOS in Aristotle's *Peri Hermeneias* (Seminar, 1984)

Silverman, Hugh The Limits of Logocentrism (On the Way to Grammatology) (Guest Lecture, 1978)

Silverman, Hugh The Interrogation of Language (Seminar, 1979)

Silverman, Hugh Merleau-Ponty, *Eye and Mind* (Course, 1981)

Silverman, Hugh Textuality and the Crisis of Reason (Course, 1984)

Silverman, Hugh Derrida and the Theory of Textuality (Seminar, 1985)

Sini, Carlo Phenomenology and the Foundation of Human Sciences (Seminar, 1976)

Sini, Carlo Phenomenology in Italy Today (Specially Arranged Lecture, 1977)

- Sini, Carlo Heidegger e il problema del Segno (Heidegger and the Problem of Sign) (Italian Colloquium, 1978)
- Smith, Christopher Gadamer's Hermeneutics and Moral Theory (Seminar, 1980)
- Solomon, Robert Merleau-Ponty and the Relationship between Phenomenology and Anthropology (Seminar, 1979)
- Spiegelberg, Herbert The Significance of the Brentano-Husserl Correspondence (Seminar, 1977)
- Stambaugh, Joan Nietzsche, *The Birth of Tragedy* (Course, 1981)
Nietzsche, *Thus Spoke Zarathustra* (Seminar, 1981)
- Strasser, Stephan The Ideal of God in the Later Philosophy of Husserl (Guest Lecture, 1977)
The Otherness of the Other interpreted by Merleau-Ponty and Levinas (Seminar, 1979)
Temporality in Levinas and Merleau-Ponty (Guest Lecture, 1979)
- Taminiaux, Jacques Being in Husserl and Heidegger (Seminar, 1976)
Immanence and Transcendence in *The Idea of Phenomenology* (Specially Arranged Lecture, 1977)
The Origin of the Work of Art (Lecture Course, 1978)
Heidegger, *The Origin of the Work of Art* (Course, 1981)
Heidegger and Hegel (Course, 1982)
The Genesis of the Theoretical Attitude in the Early Heidegger; The Issue of Perception (Seminar, 1984)
Heidegger and the Greeks in the Early Period (Seminar, 1985)
- Taylor, Mark Blanchot: Philosophy-Art/Time-Space (Seminar, 1985)
- Vattimo, Gianni Il pensare e il fondamento (Thought and Ground) (Italian Colloquium, 1978)
- Vitiello, V. Il problema del tempo in Heidegger e Hegel (The Problem of Time in Heidegger and Hegel) (Italian Colloquium, 1978)
- Vollrath, Ernst Time in the Tradition and Temporality in *Being and Time* (Lecture Course, 1978)

- Waldenfels, Bernhard The Silent Cogito and the Speaking Subject (Seminar, 1979)
Phenomenon and Structure in Merleau-Ponty (Guest Lecture, 1979)
- Watson, Stephen Pretexts: Language, Perception and the Cogito (Guest Lecture, 1979)
- Willard, Dallas Husserl's Early Philosophy (Course, 1977)
Husserl's Critique of Extensional Logic (Seminar, 1977)
- Wolters, P. and Grathoff, Richard Gurwitsch's Notion of Milieu (Gurwitsch Day Lecture, 1979)
- Wood, David Derrida, The Retrait of Metaphor (Seminar, 1981)
Writing at the Edge of Metaphysics (Course, 1982)
Following Derrida (Course, 1985)
Ein Gespräch sind wir . . .: on Conversations (Seminar, 1980)
- Wright, Kathleen
- Wurzer, William Kant, *Critique of Judgment* (Seminar, 1981)
- Zimmerman, Michael Heidegger, Nietzsche and Authentic Temporality (Seminar, 1976)