

CONTENTS

1- Preface to the OPO IV	2
2- A Brief History of the OPO	4
3- Abstract Keynote Speech 1 (Roberto WALTON)	8
4- Abstract Keynote Speech 2 (Miguel GARCÍA-BARÓ)	9
5- Abstract Keynote Speech 3 (Toru TANI)	10
5- Abstract Keynote Speech 4 (Hans Rainer SEPP)	11
6- Abstract Keynote Speech 5 (Javier SAN MARTÍN)	13
7- Abstract Keynote Speech 6 (Thomas NENON)	14
8- Conference Programme	15
9- List of Participants	24
10- Organizing Committee	26

Preface to the OPO IV

The great enlargement of the idea of reason that has been achieved by phenomenological philosophy grew out of the powerful rediscovery of human life both as an original event and as a universal source of sense. Contrary to many exclusionary oppositions between human life as an irrational factum and reason as an objectifying principle antithetical to life, phenomenology succeeded in showing how the perceptual experience of a world operates as a basic condition for scientific reason as well as how the movement of human existence lies hidden even under the abstract laws of exact knowledge. The notion of a life-world still remains a fruitful instrument for the phenomenological vocation to unify reason with life, objective truth with first-person experience, and strict knowledge with ethics.

More than one hundred years after the foundation of phenomenology, and after more than four generations of phenomenological reflection on multiple dimensions of individual and social action, the basic link between human life and reason continues to occupy phenomenological thought and to challenge it to develop new approaches. But, among the fundamental aspects which today require renewed clarifications, the question concerning the place and sense of philosophy and philosophical thinking in our current culture and in our technological life-world stands out. Is the idea of philosophical rationality as a radical exercise in self-responsibility still normative and sense-giving, and must such an idea be altogether identified with the telos of reason? Which are the most insightful ways to analyze the subjective, intersubjective, and historical factors that move human life towards theoretical and

practical responsibility? In the midst of the massive incidence of all sorts of technologies transforming the life-world, is it reasonable to search for a rational praxis embracing all human culture? Are there spurs for new intellectual and institutional spaces, new social and political proposals, in order to continue the philosophical vocation toward lucidity?

In the fatherland of **José Ortega y Gasset**, the pioneer of phenomenology in Spain and the promoter of ratiovitalism as first philosophy, the Fourth OPO Conference presents a grand opportunity for a genuine dialogue on all these issues, which are crucial for phenomenology and for philosophy and which may also be crucial for the future of human culture.

José Ortega y Gasset (1883-1955)

A Brief History of the O.P.O

The Organization of Phenomenological Organizations (OPO) is the planetary confederation of over 170 local and regional organizations devoted to the study and investigation in phenomenology. It is led by an executive committee composed of representatives from five geographical regions of the planet: Asia-Pacific, Euro-Mediterranean, Latin-American, North-American and

Northern-European. Its most important activities include the organization of global conferences held every three years in alternate geographical regions, and the publication of the book series “Post Scriptum O.P.O” developed from the global conference and the *Newsletter of Phenomenology*.

OPO I

The founding conference of the OPO was held 6 – 10 November 2002 in Prague, Czech Republic. It bears the title “Issues Confronting the Post-European World: A Conference Dedicated to Jan Patočka (1907 – 1977) on the Occasion of the Founding of the Organization of Phenomenological Organizations”, organized under the auspices of Center for Phenomenological Research, Prague, and Center for Advanced Research in Phenomenology, Inc., USA (CARP). Over 50 specialists in disciplines with phenomenological tendencies and a grandson of Edmund Husserl took part in this meeting at the Charles University, the Academy of Sciences of the Czech Republic and the restaurant where Husserl gave his last public lecture which was later developed into the celebrated work *Krisis*. Fifty-three authors contributed to the *Essays in celebration of the founding of the Organization of Phenomenological Organizations*, which is published on the OPO’s official website: <http://www.o-p-o.net/>

OPO I, Prague, 2002.

OPO II

The second meeting of the OPO was held 15 – 20 August 2005 in Lima, Peru, with sponsorship by the Peruvian Circle of Phenomenology and Hermeneutics (CiphER), the Latin American Phenomenological Circle (CLAFEN), the Center of Philosophical Studies of the Pontificia Universidad Católica del Perú (CEF – PUCP), and CARP. Dedicated to the Latin American Phenomenologist Alberto Rosales (1931 -) of Venezuelan origin, the conference brought together over 60 participants, at the campus of the Pontificia Universidad Católica del Perú. Five volumes of essays from the five geographical regions of the OPO with a total of 140 articles were published as e-books and in bound copies under the title *Phenomenology 2005* (Series “Post Scriptum O.P.O”, Zetabooks, Bucharest, 2007).

OPO II, Lima, 2005.

OPO III

The OPO III meeting was held from 15-20 December 2008 in the campus of the Chinese University of Hong Kong (CUHK), Hong Kong, under the auspices of the Edwin Cheng Foundation Asian Centre for Phenomenology, CUHK, and the Department of

Philosophy, CUHK, in cooperation with the Organization of Phenomenological Organizations as well as the Center for Advanced Research in Phenomenology, Inc., USA. This meeting was attended by about a hundred participants from the four corners of the world who witnessed some 80 paper presentations on the theme “Nature, Culture and Existence”. This global phenomenological event is dedicated to the centenary of the birth of Professor TANG Chun-I (1909-1978), leader of the Contemporary Neo-Confucianist Movement and one of the most important contemporary Chinese philosophers who was the founding Chair Professor of the Philosophy Department, CUHK and the initiator of philosophy education in Hong Kong.

OPO III, Hong Kong, 2008.

KEYNOTE SPEECH 1

ROBERTO J. WALTON

Círculo Argentino de Fenomenología y Hermenéutica

REASON AND ITS LIVING HORIZONS

IN EDMUND HUSSERL'S PHENOMENOLOGY

Husserl rejects the contrast between human life as an irrational factum and reason as an objectifying force that is hostile to life. Hence he moves away from the incompatibility between philosophy as science and philosophy of life. This paper has two purposes. First, it attempts to analyze the sequence of living horizons of reason, i.e., to lay out a progressive bringing-into-play that begins in a primal history linked to instinct, goes through history proper with its manners of practical reason, and reaches its culmination in a second historicity with a teleological development. In his last dated manuscript, Husserl speaks of “the upright, fair reason of the natural, sound human understanding” that plays a role before “the scientific, philosophical reason” (Hua XXIX, 386). Secondly, against this background, phenomenology of reason is considered as a view that is grounded in passive fulfillments, traces theory back to life, and emphasizes the interpenetration of the various manifestations of reason. It is argued that the relationship between intention and fulfillment pervades the movement from latent to manifest reason, renders possible different modes of rational legitimation, and shows distinctive traits in each mode. With regard to the liveliness of Husserlian reason, a brief epilogue for the Spanish-speaking world deals with some of J. Ortega y Gasset's views on the issue.

KEYNOTE SPEECH 2

MIGUEL GARCÍA-BARÓ

Sociedad Española de Fenomenología/Fenomenología y Filosofía Primera

CAN PHENOMENOLOGY TRULY MATERIALIZE AS FIRST PHILOSOPHY?

The conception of phenomenology as first philosophy has been taken to its greatest extent in Michel Henry's work. It is precisely here that it has been possible to see the limits of this task and to discern a "second philosophy", in the ironic sense that Kierkegaard gave to this term, in which the notion of *event* and the implementation of the action of freedom introduce those factors with which classic phenomenology has never got on well.

KEYNOTE SPEECH 3

TORU TANI

Japanese Society for Phenomenology

LIFE AND THE LIFE-WORLD IN *CRISIS*

On March 11 of this year, Japan suffered an unprecedented disaster: a massive earthquake and tsunami which led to a series of accidents at a nuclear power station that had long assured us of its absolute safety. It is obvious that the disaster was a complex mixture of natural calamity and human error. What attitude can phenomenology – whose motto is “to the things themselves” – take with regard to this rupture in the order of things? It can neither predict an earthquake or tsunami, nor develop a safe way to produce electricity. But I think it is a task for phenomenology to ask how we should use the technology that modern Western civilization has fostered, and how we should live with others in the world. I would like to think about these tasks in terms of “reason and responsibility”.

One of the central notions of phenomenology is “sense.” Now, “sense” has the character of a movement. Accordingly, phenomenology—which is itself a movement—searches for the sense of history. Husserl, Heidegger and Merleau-Ponty did this, although they mostly considered the sense of western history. Japan has been greatly westernized and is usually regarded as being “advanced.” What we in Japan today call “our” destiny is now linked to western history. That is, “we” are not independent of the others who belong to other cultures or civilizations. “We” are not separated from others, although we are neither identical with them nor without differences. After March 11, I received many emails from colleagues in other lands, and they often wrote: “we are with you.” Maybe this indicates a “we” in the enlarged sense. Although Levinas thematized the “responsibility” of an individual subject toward the other, “we”—as inter-subjective, inter-historical, inter-cultural beings—are together “responsible” for the historical and world-wide situation after March 11. I think it is impossible for “us” to “resolve” the problems that face us now, but that “we” should nevertheless “respond” to them.

KEYNOTE SPEECH 4

HANS RAINER SEPP

Eugen Fink Archiv, Freiburg

MEASURE, A BASIC QUESTION OF AN OIKOLOGICAL PHILOSOPHY

The problem of *measure* is central to a philosophical oikology. A *philosophical oikology* based on phenomenological research is the attempt to clarify, on the one hand, the conditions that enable human beings to intervene in the world and in its social and natural contexts and, on the other hand, demonstrates the basic options available for such an intervention. By dealing with the movements that create what we call ‘measure,’ we find that a measure defines a life-worldly realm by using the means of sense. However, what is the condition for this defining or constructing a place for dwelling, a household? At a first glance, one can distinguish between two kinds of measuring movement: the conditioning movement of establishing a ground for installing a measure and the movements that move within the realm already opened up. On the level of the second movement, the first one is usually forgotten.

A cultural difference can be stated regarding the structure of these movements. Between becoming settled, defining places and installing measures, there is a coherence which may be different from culture to culture and realized in various ways. Here arises a basic problem insofar as a household normally tends to totalize its measure, not only by ignoring the measurements of other households but by having forgotten the conditions of its own. Therefore some cultures developed strategies that try to turn back in order to confront the difference between having a place on earth and the conditions of having received it. One such never-ending strategy is called ‘philosophy,’ and the common catalyst of all of these movements is obviously the desire for securing life.

We shall analyze the structure of the principal movements of measurement on the basis of the concepts of measure (*Maß*) and its excess (*Übermaß*), of de-measuring as a reduction to the conditions of its function (*Über-Maß*), and non-measure (*Nicht-Maß*) as a result of confronting with an absolute barrier for any measurement and any beginning of constructing a measure. This analysis, then, will move from setting up a measure to the tendencies of exceeding its boundaries and attempts to turn back to what is beyond its site and size. However, the question is whether it is sufficient to refer only to a difference in the medium of sense in order to go back to the conditions for a measure and for measurement at all. Is it not necessary to get a look at what forestalls any development of sense? And is it not our living body that marks the origin of setting up worlds of sense and also of measures by a

constant contact with the impenetrability of the real which precedes every formation of sense?

KEYNOTE SPEECH 5

JAVIER SAN MARTÍN

Sociedad Española de Fenomenología

WHY IS IT IMPORTANT TO CONSIDER ORTEGA Y GASSET AS A PHENOMENOLOGIST ? REASONS AND DIFFICULTIES.

The debate about Ortega's relation to phenomenology has been continuous since the eighties of the last century. Before this date, Ortega's manifestations that he had abandoned phenomenology at the same moment he came to know it were understood literally, without scrutinising other manifestations of his that he had made on phenomenology, or that his philosophy is similar to that of Husserl's final works. Both manifestations seek to question the previous ones. The text clarifies first the meaning and importance of this polemic for Spanish philosophy, deeply influenced by that of Ortega's, and, secondly, I will set out what are the fundamental phenomenological concepts of Ortega's philosophy.

KEYNOTE SPEECH 6

THOMAS NENON

Center for Advanced Research in Phenomenology

A FUNDAMENTAL DIFFERENCE: HUSSERL AND HEIDEGGER ON THE GROUNDING OF ETHICS

Ever since the appearance of Heidegger's *Being and Time*, scholars have been discussing the question of the differences between Heidegger's and Husserl's approaches to phenomenology and the fundamental issues in phenomenologically oriented philosophy. In this paper, I will argue that when Heidegger claims that Husserl has fundamentally missed the question of the "meaning of Being," the kind of "Being" that he means is the Being of Dasein, i.e. the essence of human being. Part Two of *Being and Time* shows that Heidegger sees this question not just as a theoretical question, but as the question of Dasein facing or avoiding its unique task of taking responsibility for being the "null ground of the nothing," i.e. as an ethical question. I will argue that one of the most important differences that genuinely separates Husserl and Heidegger is their differing views about the possibility of grounding ethics and ethical claims. An attempt to reconstruct the phenomenological evidence that might support and in some cases call into question some of the claims that each of them in favor of his own position will also serve to help remind us of some of the basic challenges facing any attempt to develop a phenomenological ethics that is based upon or own ethical experiences without the benefit of some overarching foundational principle outside of human experience itself upon which to base it.

CONFERENCE PROGRAMME

MONDAY 19/09/2011

Time	Event
11:15h.	Registration
12h.	REFECTORY Opening Ceremony Lester Embree (Founder of the OPO), Antonio López Peláez (Director Centro Asociado UNED de Segovia), Francisco Mata (Dean of the IE College), Agustín Serrano de Haro (Presidente de la Sociedad Española de Fenomenología)
	REFECTORY Keynote Speech 1: Roberto WALTON <i>(Círculo Argentino de Fenomenología y Hermenéutica)</i> LA RAZÓN Y SUS HORIZONTES VITALES EN LA FENOMENOLOGÍA DE EDMUND HUSSERL Moderator: Javier SANMARTÍN
14:30h	Cocktail in the IE University courtyard

El título de la intervención aparece en la lengua en que la ponencia será leída (The title of the paper appears in the language in which it will be read)

Time	Refectory	Chapter House
17:00h.	Parallel Session A1 Moderator: Ivan CHVATIK	Parallel Session B1 Moderator: Xavier ESCRIBANO
	Lubica UCNIK <i>(The Australasian Phenomenology and Hermeneutics Association)</i>	Rosemary RIZO-PATRÓN <i>(Círculo Latinoamericano de Fenomenología)</i>

	Patocka's Socrates: Care for the Soul	La responsabilidad como fundamento ultimo de la filosofía
	Michael GUBSER <i>(Interdisciplinary Coalition of North American Phenomenologists)</i> Jan Patocka's phenomenology as the History of Freedom	Urbano SIDONCHA <i>(Associação Portuguesa de Filosofia Fenomenológica)</i> Então e a vida? A força escondida da fenomenologia
18:30:	Coffee Break	Coffee Break
19:00h:	Parallel Session A2 Moderator: Toru TANI	Parallel Session B2 Moderator: Carmen LÓPEZ
	Lester EMBREE <i>(The Center for Advanced Research in Phenomenology)</i> The Reflective Analysis of Appearances in Dorion Cairns	Denisa BUTNARU <i>(Romanian Society for Phenomenology)</i> Body Scheme, Body Image. What Challenges for a Logic of Life?
	Daniela Griselda LÓPEZ <i>(Grupo de estudio de Fenomenología y Etnometodología)</i> The notion of "life-world" in Alfred Schutz's project of phenomenological foundation of the social sciences	Luis Román RABANAQUE <i>(Círculo Argentino de Fenomenología y Hermenéutica)</i> Razón, cuerpo, mundo de la vida. Aspectos del arraigo de la razón en la vida según Husserl

TUESDAY, 20/09/11

Time	Lecture Room 142	Chapter House	Lecture Room 144
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09:00h .	Parallel Session A3 Moderator: Thomas NENON	Parallel Session B3 Moderator: Chang Fai CHEUNG	Parallel Session C3 Moderator: Joan GONZÁLEZ
	Dermot MORAN <i>(Irish Phenomenological Circle)</i> Husserl: Problems with the Life-World	Nicolás GARRERA <i>(Eugen Fink Archiv Freiburg)</i> Ethics and Contingency. On the Status of Transcendental Phenomenology in the Light of a Phenomenology of Testimony	Masafumi AOYAGI <i>(Research Center for Intercultural Phenomenology- Ritsumeikan University)</i> Phenomenological Antinomy and Whole as Idea: Adorno, Husserl and Cornelius
	Tajuki KOBAYASHI <i>(Research Center for Intercultural Phenomenology- Ritsumeikan University)</i> The rational construction and the Life-World on Husserl's Phenomenology	Yu Chung-CHI <i>(Society of Interdisciplinary Phenomenology Taiwan)</i> Husserl on the Renewal of Spirit	John David BARRIENTOS <i>(Fenomenología y Filosofía Primera)</i> La situación intermedia. Sobre la afección y el tiempo en Michel Henry
10:30:	Coffee Break	Coffee Break	Coffee Break
11:00h :	LECTURE ROOM 142		
	Keynote Speech 2: Miguel GARCÍA-BARÓ <i>(Sociedad Española de Fenomenología/Fenomenología y Filosofía Primera)</i> ¿PUEDE DE VERDAD REALIZARSE LA FENOMENOLOGÍA COMO FILOSOFÍA PRIMERA? Moderator: Francesc PEREÑA		
12:30h .	Pause		

Time	Lecture Room 142	Chapter House	Lecture Room 144
13:00h	Parallel Session A4 Moderator: Mónica ALARCÓN	Parallel Session B4 Moderator: Carlota SERRAHIMA	Parallel Session C4 Moderator: Jesús DÍAZ
	Andreas Georg STASCHEIT <i>(Emile-Berliner Institute, Dortmund University of Applied Sciences and Arts)</i> Music as formal architecture and lived experience	George HEFFERNAN <i>(Society for Phenomenology, Hermeneutics and Existentialism)</i> Phenomenology is a Humanism: Husserl's Hermeneutical Struggle for Genuine Meaning of Human Existence in the <i>Crisis</i>	Philip BUCKLEY <i>(Montreal Workgroup on Phenomenology and Ethics)</i> Husserl on the "rationality" of religious life
	Carlos OLIVA <i>(Historia de la Estética en Occidente. La historia de la estética en la filosofía occidental)</i> Nueva tecnología musical y fenomenología	Lau KWOK-YING <i>(Edwin Cheng Foundation)</i> History and the Phenomenological Reduction in late Husserl	Yohei KAGEYAMA <i>(The Phenomenological Association of Japan)</i> Alterity and Repetition: Phenomenological Interpretation of the Divinity in late Heidegger
14:30h	LUNCHTIME		
16:30h	Parallel Session A5 Moderator: Sonia RODRÍGUEZ	Parallel Session B5 Moderator: Rosemary RIZO-PATRÓN	Parallel Session C5 Moderator: Carmen LÓPEZ
	Mikhail BELOUSOV <i>(Centre for phenomenological philosophy)</i> Time and factual life. To the problem of time in early Heidegger	Chan Fai CHEUNG <i>(Edwin Cheng Foundation)</i> Towards a Phenomenology of Loving Experience	Mauricio MANCILLA <i>(Grupo de Investigación de Fenomenología y Hermenéutica Universida d Austral de Chile)</i> Recepción del concepto de <i>Lebenswelt</i> en la hermenéutica de Gadamer
	Rita SERPYTYTE <i>(Lithuanian Association of Phenomenology)</i> Reason and Nothingness:	Cristian CIOCAN <i>(Romanian Society for Phenomenology)</i> Notes sur la	Cecilia MONTEAGUDO <i>(Círculo Peruano de Fenomenología)</i> Vida y filosofía.

	Rethinking the “conception” of Nihilism	phénoménologie lévinassienne du corps dans <i>Totalité et infini</i>	Aprendiendo la humildad hermenéutica
18:00	Coffee Break	Coffee Break	Coffee Break
18:30	LECTURE ROOM 142 Keynote Speech 3: Toru TANI <i>(Japanese Society for Phenomenology)</i> LIFE AND THE LIFE-WORLD IN CRISIS Moderator: Lester EMBREE		

WEDNESDAY, 21/09/2011

08:00h:	REGIONAL ASSEMBLIES OPO BREAKFAST MEETING: Asia-Pacific region, Northern-Europe region: Hotel Casa Mudéjar, 8, Isabel la Católica Street (very near Plaza Mayor) Latin-American region: Hotel Infanta Isabel, 12, Plaza Mayor North-American region, Euro-Mediterranean region: Hotel Los Linajes, Doctor Velasco Street, 9 (near IE University)	
	Lecture Room 142	Chapter House
09:00h.	Parallel Session A6 Moderator: José M ^a MUÑOZ TERRÓN Antonio ZIRIÓN <i>(Seminario Taller de Estudios y Proyectos de Fenomenología Husserliana)</i> On the Limits and Horizons of Linguistic Expression Dalius JONKUS <i>(Lithuanian Association of Phenomenology)</i> Reason and Life. Phenomenological Interpretations of Don Quixote	Parallel Session B6 Moderator: Cristian CIOCAN Sara MJ. HEINÄMAA <i>(The Nordic Society for Phenomenology)</i> Transcendental Intersubjectivity and Normality: Constitution by Mortals Wan-I YANG <i>(Yang-Society of Interdisciplinarity Phenomenology in Taiwan)</i> For the Other: the Ethical Meaning Evoked from the Core of Existence

10:30:	Coffee Break	Coffee Break
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	Lecture Room 142	Chapter House	Lecture Room 144
11:00h	Parallel Session A7 Moderator: Francesc PEREÑA	Parallel Session B7 Moderator: Pau PEDRAGOSA	Parallel Session C7 Moderator: Graciela RALÓN de WALTON
	Tetsuya KONO <i>(The Phenomenological Association of Japan)</i> The disastrous life-world: a phenomenological consideration on security, vulnerability and resilience	Francisco MATA <i>(IE University)</i> A phenomenological investigation on the presencing of space	Julia IRIBARNE <i>(Sección Fenomenología y Hermenéutica CEF en ANCBA)</i> Sobre el verde del “árbol dorado” de la vida
	Joan GONZÁLEZ <i>(GEF, Societat Catalana de Filosofia)</i> La crisi de les ciències socials europees: el cas del diner	José VELA <i>(IE University)</i> Donner lieu: Giving (the) Place of Architecture	Mamuka DOLIDZE <i>(Phenomenological Society of Georgia)</i> Some Phenomenological and Metaphysical Aspects of Human Creativity
12:30	Pause	Pause	Pause
	Lecture Room 144	Chapter House	
13:00h :	Parallel Session A8 Moderator: George HEFFERNAN	Parallel Session B8 Moderator: Urbano SIDONCHA, Luis Román RABANAQUE	
	James MENSCH <i>(Canadian Society for Continental Philosophy)</i> Remembering and Forgetting	Luis António UMBELINO <i>(Associação Portuguesa de Filosofia Fenomenologica)</i> A Música da Vida: Leituras de M. Merleau-Ponty	
	Anita WILLIAMS <i>(The Australasian Phenomenology and Hermeneutics Association)</i>	Presentation of the tribute book to	

	Knowledge for the sake of Knowledge: Psychology, Phenomenology and Responsibility	Roberto Walton
14:30h :	LUNCHTIME & FREE AFTERNOON	
19:00h :	Organized visit to the city	
20:30h :	Spanish music concert at the Juan Bravo Theater, by Rivera Duo	

THURSDAY, 22/09/2011

8:00h.	REGIONAL ASSEMBLIES OPO BREAKFAST MEETING: (Same hotels as Wednesday breakfast caucuses)		
	Refectory	Chapter House	Lecture Room 142
09:00h .	Parallel Session A9 Moderator: Lubica UCNIK	Parallel Session B9 Moderator: Luis António UMBELINO	Parallel Session C9 Moderator: Germán VARGAS
	Ivan CHVATIK <i>(Center for Phenomenological Research)</i> The Problem of Intelligence or the Two Sorts of A Priori Knowledge in Plato's Dialogues	An-Bang YU <i>(Center for Phenomenological Research, National Chengchi Univ.)</i> Body, Illness and Humanistic Healing: A Cultural-clinical Philosophical Approach	Mariano CRESPO <i>(Círculo Latinoamericano de Fenomenología)</i> La razón como motivo ético fundamental en el pensamiento de Edmund Husserl
	Iván ORTEGA <i>(Fenomenología y Filosofía Primera)</i> Una línea de continuidad en el pensamiento de Jan Patočka	Agustín SERRANO de HARO <i>(Sociedad Española de Fenomenología)</i> Nuevos y viejos planteamientos en fenomenología del dolor	Mariana CHU <i>(Círculo Peruano de Fenomenología y Hermenéutica)</i> La objetividad de los valores en Husserl y Scheler. Una disputa fenomenológica
10:30:	Coffee Break	Coffee Break	Coffee Break

11:00h :	<p>REFECTORY</p> <p>Keynote Speech 4: Hans RAINER SEPP</p> <p><i>(Eugen Fink Archiv Freiburg)</i></p> <p>MEASURE, A BASIC QUESTION OF AN OIKOLOGICAL PHILOSOPHY</p> <p>Moderator: Sara HEINÄMAA</p>
12:30h .	<p>Pause</p>

	Refectory	Chapter House
13:00h	<p>Parallel Session A10</p> <p>Moderator: Xavier ESCRIBANO</p>	<p>Parallel Session B10</p> <p>Moderator: Rafael Lorenzo ALQUÉZAR</p>
	<p>Ion COPOERU <i>(CECAF)</i></p> <p>La raison en tant que pratique subjective. Vers la reconstruction du sens des comportements socioculturels</p>	<p>Anibal FORNARI <i>(Círculo de Fenomenología y Hermenéutica de Santa Fe-Paraná)</i></p> <p>El compromiso originario de la razón con la vida según Paul Ricoeur</p>
	<p>Mónica ALARCÓN</p> <p><i>(Círculo Latinoamericano de Fenomenología)</i></p> <p>Temporalidad y corporalidad. Reflexiones fenomenológicas sobre la danza</p>	<p>Pau PEDRAGOSA</p> <p><i>(GEF – Societat Catalana de Filosofia)</i></p> <p>La experiencia estética y los estratos de la obra de arte. La estética como la esencia del arte</p>
14:30h :	<p>LUNCHTIME</p>	

Time	Refectory	Chapter House
16:30h .	<p>Parallel Session A11</p> <p>Moderator: Mariano CRESPO</p>	<p>Parallel Session B11</p> <p>Moderator: Javier BASSAS</p>
	<p>Pedro E. García RUIZ</p> <p><i>(Seminario Taller de Estudios y Proyectos de Fenomenología)</i></p>	<p>Carlos BELVEDERE</p> <p><i>(Grupo de Estudio de Fenomenología y Etnometodología)</i></p>

	El prejuicio de no tener prejuicios. Fenomenología, hermenéutica y el problema de la racionalidad Germán VARGAS <i>(Círculo latinoamericano de Fenomenología)</i> La fenomenología y el ideal de ciencia. En el centenario del artículo <i>La filosofía, ciencia rigurosa</i>	On “social life” Anjana BHATTACHARJEE <i>(Society for Phenomenology and the Human Sciences)</i> Introduction to Sanskrit for Practicing Phenomenologists
18:00	Coffee Break	Coffee Break
18:30	REFECTORY Keynote Speech 5: Javier SANMARTÍN <i>(Sociedad Española de Fenomenología)</i> ¿POR QUÉ ES IMPORTANTE CONSIDERAR A ORTEGA Y GASSET COMO UN FENOMENÓLOGO? RAZONES Y DIFICULTADES Moderator: Antonio ZIRIÓN	
20:30h :	Reception at the Lozoya Keep, courtesy of CajaSegovia	

FRIDAY, 23/09/2011

08:30h .	OPO General Assembly (Refectory)		
	Refectory	Chapter House	Lecture Room 142
10:00h .	Parallel Session A12 Moderator: James MENSCH	Parallel Session B12 Moderator: Iván ORTEGA	Parallel Session C12 Moderator: Jesús DÍAZ
	Ingo FARIN <i>(The Australasian Phenomenology and Hermeneutics Association)</i> Heidegger’s Struggle with History	Alexandre FRANCO DE SÁ <i>(Associação Portuguesa de Filosofia Fenomenologica)</i> Heidegger’s Phenomenological Approach to the Concept of Life and the Beginning of Biopolitics	Javier BASSAS <i>(Archives Husserl de Paris-CNRS)</i> Per a una història de la figurativitat: lectura fenomenològica de Husserl i J.L. Marion
	Wang WEN-SHENG <i>(Center for Phenomenology, National Chengchi Univ.)</i>	Michael MARDER <i>(Society for Phenomenology, Hermeneutics and Existentialism/IKERBASQUE, University of Basque)</i>	Zdravko RADMAN <i>(Institute of Philosophy, Zagreb)</i>

	Phenomenological Method of Connection Between Life and Reason: a Comparison between Husserl's and Heidegger's Approach	<i>Country, Vitoria-Gasteiz)</i> The Ethical Ungrounding of Phenomenology: Levinas's Tremors	The Background: An Embodied reasoning of Coping in the World
12:00h :	Coffee Break		
12:30h :	REFECTORY Keynote Speech 6 (closing conference): Thomas NENON <i>(Center for Advanced Research in Phenomenology)</i> A FUNDAMENTAL DIFFERENCE: HUSSERL AND HEIDEGGER ON THE GROUNDING OF ETHICS Moderator: Ion COPOERU		
14:30h	Official Closing of the Congress (Agustín SERRANO DE HARO, Ion COPOERU)		
	Farewell Lunch at the Hotel Casa Mudéjar "El Figón Sefardí" (Isabel la Católica Street, 8, near Plaza Mayor)		

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